The Parish Broadcaster

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The Parish Broadcaster

Published in the interests of the Church of St. John the Evangelist, N. W. Corner, Third and Reed Streets, Philadelphia, Pa.

REV. H. CRESSON McHENRY, Editor.

Mr. Thomas Skelly, Advertising Manager, S. W. Corner Third and Market Streets.

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
Mr. John C. Patterson, Jr., Layreader.
Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

Committee on Parochial Finances

Mr. John C. Patterson, Jr.
Mr. John Weber.
Mr. William Forster.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Miss Anna Mullen, Treasurer.
Rev. H. Cresson McHenry, Men's Bible Class.
Mrs. Annie Cooper, First Women's Bible Class.
Miss Hannah H. Nuttall, Second Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

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John C. Patterson Director.
Matthew McKeown, Vice Director.
Webster Stenger, Secretary.
Richard Snell, Treasurer.

Women's Auxiliary

Mrs. Annie Cooper, President.
Mrs. Margaret Gresh, Vice President.
Mrs. Annie MacVaugh, Secretary.
Mrs. Mary Corson, Treasurer.

Daughters of the King

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Mrs. Florence Hill, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

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Mr. James Adgate, Assistant.
Mr. Samuel Warren, Assistant.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

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Morning Prayer and Sermon	10.30	
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Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

September 12—John Henry Dunne.
September 12—Sigrid Bertino.
September 12—Natala Bertino.
September 19—Charles Edward Seibert.
September 26—Michael Goff Clark.
October 3—Mildred Marie Walker.
October 10—Miriam Luzetta McKeown.

MARRIAGES

September 25—Charles Little and Pauline Schopfer.
October 2—William Geswein and Catharine Schock.

BURIALS

September 3—John Spratt.
September 9—James Sweeney, Jr.
September 18—Andrew Little.
September 23—Harry H. Brown.
September 24—Henry Herman Adams.

WHY DO WE NEED A PARISH PAPER?

Nobody has asked us this question. We are simply asking it ourselves so that we may have a question to answer. Our object is to place before our readers certain reasons for creating the PARISH BROADCASTER and what we hope to accomplish by it.

As to our reasons:—We have no means of reaching the occasional or negligent communicant of our parish because they are so irregular in their attendance that it is impossible for us to keep them informed of what we are doing. The result of this is they finally lose what faint interest they had in the church and drift away and are lost to us and perhaps to any Christian influence. Whereas, if they are kept constantly informed of what is actually occurring, sooner

or later they will become interested to the extent of not only attending more regularly to Divine Service, supporting more generously the church activities, but also taking an active part in some parochial organization and thereby helping to make it a real success. Everybody likes to know that he belongs to a real live organization with lots of "pep" whether it is a secular or a religious organization. He takes pride in its success and likes to let folks know "he belongs."

As to what we hope to accomplish:—We hope to so knit the various interests of the parish so closely together that we will have a mutual interest in everything that is happening. With this in view we mean to attempt to publish in every issue the names of all infants and adults who are christened during the preceding month; we mean to record all the weddings, deaths and confirmations of the parish; we shall try to publish the names of the sick and how they are progressing. This information, of course, will depend entirely upon the information given us by the friends of the sick. We shall also try to keep the parish informed of the change of addresses of our communicants. Also, we mean to use the PARISH BROADCASTER as a medium of preaching sermons to those who do not come to church services.

All the news our readers find printed in THE PARISH BROADCASTER can be accepted as authentic. If you want to know what any of the parish organizations are doing, consult the PARISH BROADCASTER. Here will appear the latest news about the parish at large, the church in particular, the Sunday School, the Church Choir, the Woman's Auxiliary, The Young Women's Christian League, the Boy Scouts, the Girl Scouts, the Seventy-Two Club, the Brotherhood of St. Andrew, the Daughters of the King and St. John's Fellowship.

If this paper is to be interesting to all our members then all our members must help us make it interesting. If you belong to any of the above organizations and you know anything that will be interesting to any of its members, pass it on to the Editor. If you happen upon anything you think is worth while, hand it in; and whether it is accepted or not you may be assured your interest in our success will be greatly appreciated. Remember this:—THE PARISH BROADCASTER IS YOUR PAPER and its life depends upon your co-operation.

The Editor.

AS TO OUR ADVERTISERS

Advertising in a parish paper is generally looked upon by business men as a sort of a charitable contribution from which they expect little if any profitable results. We believe, on the whole, this may be right; but need it be so? Here is a magazine published in the interests of a Christian Church. It has a guaranteed issue of 1000 copies per month, 12,000 copies per year. Its rates are $1.00 per inch, which gives 12,000 inch ads spread through 12 months of the year with a privilege of changing the advertising matter at least once every month, at a cost of $12.00. A full page ad costs $20.00 per issue with a 10 per cent discount for a yearly contract. The magazine will be placed in the hands of the best people of the community, all of whom are consumers and folks who are used to cash purchases. Also we have already provided for an extensive mailing list which covers many of the best and influential persons of the city. All of which it seems to us ought to make advertising in the PARISH BROADCASTER a good investment.

Our 750 communicants can encourage our advertisers to continue their patronage by letting them know now and then that their advertisements have been seen in the BROADCASTER and that you appreciate it enough to "come in and buy."

EVERY PARISHIONER A PARTNER

Bishop Garland has launched his $3,500,000.00 campaign. The money is for better equipment for missions and church institutions. It is the first real business-like attempt ever made in this Diocese to finance and build up the missionary and institutional activities and deserves the best support each communicant of the church can give it.

It is a call to every member of the Protestant Episcopal Church in our Diocese. The Bishop's appeal is a demand upon the best efforts of our parish in particular. The compelling force behind it is our strong affection for him personally. We can never forget how staunch a friend he was to the parish of St. John the Evangelist when the parish needed a friend. Then again, as loyal churchmen, we must stand shoulder to shoulder with all churchmen in the work of spreading Christ's Kingdom.

The Campaign slogan is EVERY PARISHIONER A PARTNER. That means you and me. We are partners in putting over our Bishop's Campaign successfully. We certainly will be partners in the glory of accomplishment when the campaign is over.

Let's Make It a 100% Endeavor

ST. JOHN'S FELLOWSHIP

Another parish group which we hope will fall in line with the societies working for a fuller spiritual expression of the parish is ST. JOHN'S FELLOWSHIP. It is an organization of the finest young folks found in any parish on the earth. Up to the present the "Fellowship" has been in a more or less of an experimental state. Now we are merging into a working organization of permanency and stability. Heretofore we have been unidentified; we hope in the near future to tie up with the Fellowship move-

ment of the Diocese. Our aim is in that direction.

Those of us who know and appreciate the wonderful spiritual value of the Fellowship movement are enthusiastic over this latest expression of our young people to greater activity in church life. Evidently the young folks are getting tired of all play and want to do something worth while.

More Power to Them!

THE BROTHERHOOD OF ST. ANDREW

Now we wonder why we hesitated so long to start a chapter of the Brotherhood of St. Andrew in our parish. Why the men of the parish have been standing 'round in groups waiting for someone to start things. Think of it! Only a few months old, born in the summer time and here we are with thirty members strong. It ought to be put the other way about, i. e., thirty strong members. We have had two installations in the brief period of our existence and on both occasions we have received men into our membership who are full of "pep." Our Thursday evening meetings are an inspiration and have brought a new standard of men's endeavor among us. We were told that a certain person made the remark that there is too much church and not enough social life in the Brotherhood. We wouldn't say that there is too much church in it, but we do acknowledge that the social side is running at a minimum, and we hope it continues to do so. What St. John's Parish needs is not more fun, but more consecration. The church is not a social club; it is the House of God dedicated to the salvation of man. We must never forget that for one instant. Whoever comes to the portals of our church seeking worldly pleasure is pressing the wrong front door button. The Social Club with all its paraphernalia is elsewhere. Our business is of a different character. We DO have fun and lots of it, but our emphasis is upon the things that pertain to the spirit. Our men are now engaged in visiting men—

1—To urge them to attend church
2—To urge them to join the Brotherhood
3—To urge them to come out strongly in God's Service
4—To urge them to help make the church work a success by helping the rector in every possible way.
5—To visit the sick in the parish, both men and boys; Brotherhood men or non-Brotherhood men.
6—To aid men materially by helping them get work if they are unemployed.
7—To do everything in their power to help every other church organization make a success in its specific field.
8—To take special notice of the death of any man or boy of the parish and always let the family of the deceased know that we are standing ready to serve in case of need.

Certainly those who were present at the last Installation Service of the Brotherhood must have been impressed with the personnel of the Chapter. Among them we found the majority of our dependable men. Mhe men whom all of us know are helping to make St. John's Church a leading spiritual force in the Community.

The Brotherhood of St. Andrew is an organization which calls for the best men of the community. The big men who are big enough to see the real opportunity of the Church and seize it.

Want to Join?

THE WOMAN'S AUXILIARY

The reorganization of the Woman's Auxiliary this fall was very encouraging. It looks as though the women of the parish are awakening to their duties and responsibilities in this respect. All the offices were filled, all the committees were appointed and there were a goodly number of representative women at both our fall meetings.

It was considered advisable to hold the meetings on Wednesday afternoons at three o'clock. We ask the women of the parish to note the day and hour of the meeting and see that no other engagements are made for that time. It is the duty of every woman of the parish to attend the Woman's Auxiliary meetings. The only excuse that can possibly avail for one's absence is the one you can offer to God on your knees. All other excuses are void.

This year the Woman's Auxiliary means to try a new method of getting others interested in the Auxiliary work. One delegate has been appointed to represent our branch at each of the departmental meetings at the Church House. The delegate in turn is asked to invite another woman of the parish to go with her. We hope by this means to interest all our women parishioners in the Auxiliary activities eventually. The great trouble with our parish is we are not in touch with the big things that are happening outside our boundary lines and have never yet realized our relations to the National Church Movements that are making history.

Next Wednesday afternoon drop everything and attend to the Auxiliary meeting at 3.00 o'clock.

Giving a Dance? CALL
BLUEBIRD SERENADERS
Oregon 3822 R — WILLIAM MacVAUGH
Oregon 9782 M — GEORGE CRESSEE, Jr.

The Columbia Record Stove Company
MANUFACTURERS AND CONSTRUCTORS OF
HEATERS, RANGES AND GAS RANGES
624-626 SOUTH SECOND STREET

THE DAUGHTERS OF THE KING

This, the youngest of all our parochial organizations, has now been functioning for but a few months, yet in that time it has demonstrated what a valuable addition it is to our parochial life. It is a national organization for women communicants of the Protestant Episcopal Church who seek to serve God in a spiritual sense rather than in a material way. The motto of the Order is "PRAYER AND SERVICE" and, like the wedding service, it is not to be entered into unadvisedly or lightly. All women desiring to affiliate with the order must enter upon a probationery period of three months before they can become full members. At the end of this period they must be willing to pledge themselves to a life of prayer and service before they are admitted to the Order or allowed to wear the Cross of the Daughters of the King.

As we have said before, the work of these women lies along spiritual lines. As individuals they are, of course, supposed to help, aid and assist every parish endeavor to raise money for the support of the church. But as members of the Order and acting as a unit of the Order they must confine their efforts to the spiritual development of the parish. In other words, the Daughters of the King as such are not permitted to take part in any effort to raise funds; but the Daughters of the King as private individuals, not representing the Order, are privileged, of course, to do all they possibly can to raise money.

In St. John's Parish the Daughters of the King have begun a most necessary and beautiful work in visiting the sick and the shut-ins of the neighborhood. Also they are taking an active interest in absentees from Sunday School and Church and are endeavoring to get all our women interested and actively engaged in the Woman's Auxiliary. Among other things they are planning to canvass the parish and learn how many families are without either Bibles or Prayer Books with a view to supply such needs wheresoever it is found. What more practical effort for the spread of Christ's Kingdom could be made?

Also, they have been asked to take full charge of the Chancel and Altar of the Church as this has ever been the special work of every Chapter of the Order. In requesting the D. of the K. to do this work the Rector desires to have it understood it is not a reflection upon those who heretofore have volunteered to do this service. He is very grateful to all who have rendered this volunteer service but in the interest of greater efficiency and regularity he feels that the D. of the K. ought to be held responsible for the condition of the Choir, the Chancel, the Lectern, the Pulpit, the Altar, the Altar Vessels and the Altar Flowers. Mrs. Laura Stenger and Mrs. Lena Keen have been appointed to solicit and accept contributions for the Flower Fund with the full endorsement of the Rector. If either of these women approach any member of the

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E. Bowen & Son
1018 SOUTH SECOND ST.

ANDREW HUDAK
Dry Goods and Notions
1712 South Second Street

A. J. COOPER
DRAYMAN
2135 South Twentieth Street

parish to ask for a contribution to the Flower Fund they do so with your Rector's full knowledge and consent.

Another feature connected with the Daughters of the King program is the study of the History of the Book of Common Prayer. On Wednesday evenings, after the opening service and business meeting, the study will begin. The Rector is earnestly hoping that sooner or later this part of their evening program can be made an open forum to which all may come, both men and women. It would be wonderful to start a series of such Christian educational subjects which could be attended by all.

May God bless our Chapter of the Daughters of the King. May it grow in numbers and in spiritual strength so that finally the life of every girl and woman of our church shall feel its sweet influence and be greatly and permanently affected by it.

Broadcasting From Station S T J

REMEMBER THE BAZAAR
THEN COMES CHRISTMAS

* * * *

"Willie, what is your greatest ambition?" "To wash Mother's ears."

* * * *

I RESOLVE

To keep my health;
To do my work;
To live;
To see to it I grow and gain and give;
Never to look behind me for an hour;
To wait in weakness and to walk in power;
But always fronting onward to the light;
Always, and always facing toward the right.
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have;
Back to the way.

—Charlotte Perkins Stetson.

* * * *

About 95 per cent of our members think our church is first cousin to an automobile tire and runs on air.

* * * *

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C. A. GEIBEL, Gunsmith

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300 MARKET STREET

Compliments of

J. J. ROBINSON

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BAPTISMS

October 21—Clarence William Anderson.
October 21—Grace Evelyn Anderson.
October 21—Vivian Violet Anderson.
November 7—Robert Earl Moser.

MARRIAGES

November 10—Ferdinand Clerico and Martha Wharton.

BURIALS

October 18—Harriet Wagner.
October 30—Maria Pugh.
November 1—Francis S. Morozzi.

IN MEMORIAM

STENGER—In sad but loving remembrance of Laura May Stenger, our dear daughter and sister, who departed this life November 16th, 1921.

Five years have passed since that sad day
When one we loved was called away;
God took her home—it was His will,
But in our hearts she is living still.

Sadly missed by
MOTHER, FATHER, SISTERS & BROTHER.

THANKSGIVING DAY

Thanksgiving Day is coming! What sort of preparation are you making to observe it? Have you bought your tickets for the football game? Are you going to the country to spend the day with the folks at home? Are you going to the shore with friends and have a banquet and dance at one of the big hotels? Are you going to the theatre? Are you getting ready to have a whooping big Thanksgiving dinner with all the friends of the family present? Are you going to take a long automobile ride and eat your Thanksgiv-

ing dinner in some popular wayside inn?

And

ARE YOU GOING TO CHURCH TO RENDER THANKSGIVING TO ALMIGHTY GOD FOR ALL THE BLESSINGS HE HAS BESTOWED UPON YOU?

AN OPEN LETTER

My Dear Mr. N. O. Giver:

May I invite your attention to the following statement of our Coal Fund. It is a matter in which YOU, as well as WE, are seriously involved. We cannot refrain from saying that had YOU "done your bit," we would have no need to write you this open letter.

As you study these figures, may you be moved by a repentant desire to redeem your good name and standing in the church.

In checking up those who gave to the Coal Fund, we were surprised to note how some of the largest gifts came from those who were the least able to give; whilst those who, UP TO THIS TIME, have given nothing, in many cases can well afford to give twice as much as the givers.

The provoking feature of the situation, Mr. N. O. Giver, has always been that when YOU are taxed with your financial delinquency you try to draw a red herring over the trail by pretending to work yourself up into a fine frenzy and declare you have been insulted and that you will never have anything further to do with the church.

Very well, Mr. N. O. Giver, if you feel that way about it, just suppose you try those same tactics upon YOUR coal man and listen to his line of talk and his opinion of you. What HE tells YOU expresses OUR sentiments exactly; except WE are trying not to swear.

Not one word of what we are saying in this letter applies to any church member who cannot afford to give. We know who they are, and would rather give to their need than have them give to us. Their need is our opportunity and they MUST NOT apply this article to themselves.

Here are the facts:

Number of Church Members.....750

Number Contributing to Coal Fund, 174

Number Not Contributing to Coal Fund, 576

Think of it! Over 5-6 of our membership are related to N. O. Giver. They would permit the parish to default in the paying of an honest debt.

May God open your eyes that you may see your fault and move your hearts to give generously a portion of what He has so generously given you.

Affectionately,

YOUR RECTOR.

REMEMBER THE BAZAAR

EVERY PARISHIONER A PARTNER

Bishop Garland has started his campaign to raise $3,500,000.00 for the better equipment of missions and church institutions. The slogan that has been adopted is "EVERY PARISHIONER A PARTNER." This campaign cry can easily be converted into an accomplished fact if each of us will do our share.

Here is the Bishop's proposition in a sentence: He is asking 68,315 Communicants of the Diocese of Pennsylvania to contribute $3,500,000.00 for a very necessary purpose. Furthermore, he proposes to give us 5 years to redeem our pledges. It does not take a financial wizard to dope out the fact this means that each of us is asked TO GIVE LESS THAN 3 CENTS A DAY.

THE BISHOP IS TOO EASY ON US

SUNDAY, NOVEMBER 28TH

is a most important day for every man and boy in the parish. It is the Sunday preceding St. Andrew's Day, November 30th. And it is the day we are asked to have the ANNUAL CORPORATE COMMUNION for all the male members of the parish.

SERVICE AT 9.00 A. M.

Every man and boy of the parish is expected to be present. Members of the Brotherhood of St. Andrew are especially asked to attend.

THE BAZAAR

December 9th to 11th, inclusive, is the date of our Bazaar. Let's all get together and make it the best yet. We need material for all our tables, which are:

The fancy goods, the grocery, the fish pond, the rummage, the household, the candy, the Larkins, the kitchen, dolls, jewelry, lemonade, etc., etc.

After we have gotten together a fine assortment of things to sell, then let's go about and tell all the folks in the neighborhood about it and invite them to come and buy.

LET'S BEGIN NOW!

"I HAVE MARRIED A WIFE"

Once upon a time a rich man made a great feast and sent forth his servants to invite his friends to come and enjoy his hospitality. Our Lord says that many asked to be excused and gave the most trivial reasons why they could not come. Among others there was a man who said, "I have married a wife and therefore I cannot come."

What an odd excuse to offer.

Do you suppose the poor man meant to insinuate that he had married one of those strong-willed ladies who rule the "head" of the house with a rod of iron? Did he mean to say my wife won't let me? Perhaps he had married a very frail, delicate and sickly lady who could not be left alone for fear she might sud-

DAILY BIBLE PUZZLE

The object of this column is very simple. You are given a general subject. Then there is given a Bible Verse for each day of the month; also the Book in which the quotation is found. The puzzle is to locate the Chapter and Verse where the text is found.

Now dust off your Bibles and get busy. The subject for November is:

THANKSGIVING

Book — Chapter Verse

Deut.—"When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee." .....

Deut.—"Thou shalt rejoice before the Lord thy God." .....

Psalms—"Offer unto God thanksgiving." .....

Psalms—"Let Mount Zion rejoice, let the daughter of Juda be glad." .....

Psalms—"O sing unto the Lord a new song." .....

Psalms—"Enter into his gates with thanksgiving." .....

Psalms—"O give thanks unto the Lord; for he is good; for his mercy endureth forever." .....

Psalms—"Oh that men would praise the Lord for his goodness." .....

Psalms—"Let them sacrifice with sacrifices for thanksgiving." .....

Psalms—"Praise the Lord for the Lord is good." .....

Psalms—"Praise the Lord O Jerusalem; praise thy God O Zion." .....

Psalms—"Honor the Lord with thy substance, and with the first fruits of thine increase." .....

Joel—"Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you." .....

Book — Chapter Verse

Ecc.—"In the day of prosperity be joyful." .....

Mark—"Go home to thy friends and tell them how great things the Lord hath done for thee." .....

Rom.—"He that eateth, eateth to the Lord and giveth God thanks." .....

Eph.—"Giving thanks always for all things." .....

Phil.—"In everything by prayer and supplication with thanksgiving, let your requests be made unto God." .....

Col.—"Giving thanks unto the Father." .....

Col.—"Be ye thankful." .....

Col.—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." .....

Col.—"Continue in Prayer, and watch in the same with thanksgiving." .....

I Tim.—"In everything give thanks." .....

I Tim.—"I exhort therefore, that giving of thanks be made for all men." .....

I Tim.—"Meats, which God had created to be received with thanksgiving." .....

I Tim.—For every creature of God is good, and nothing to be refused, if it be received with thanksgiving." .....

Heb.—"By him therefore let us offer the sacrifices of praise to God continually that is, the fruit of our lips, giving thanks to his name." .....

Jas.—"Let the brother of low degree rejoice in that he is exalted." .....

Acts—"Whom when Paul saw, he thanked God, and took courage." .....

I Tim.—"I thank Christ Jesus our Lord." .....

denly collapse and die. Maybe she was a hard working woman in the midst of house cleaning and needed him around to beat the rugs and wipe the furniture. Or possibly she wanted to go shopping or make a social call herself and he had to stay home to mind the babies. Again, she may have wanted to go to the ——— but no, that could not be for there were no "movies" in the day the story was told. Just why, do you suppose, that man could not go to that feast?

Sometimes, when I read that story, I wonder if our Lord could possibly have known that that very excuse was going to be worn threadbare by folks of this day and generation as their reason for not attending church.

It seems to be that the ladies of today are just as hard upon their poor husbands as they were "once upon a time." They have no consideration whatever for the poor down-trodden male sex. They want to go to church, but their wives won't let them. Whoever would have thought that the ladies would develop such a wilful disposition just as soon as they get married! Before the wedding you could always be sure of seeing the two at every service, snuggled up close together on the back pews like two turtle doves and holding hands and looking ridiculously entranced. He would find the proper place in the Prayer Book or Hymnal, and she would lean against him and look up into his proud, manly face with such a soulful expression of adoration and dependence that you busybodies who should have had your eyes and minds on other and holy things would stare fascinated and your hearts would skip a beat and you would think to yourself, "Isn't she adorable." Yet this same little woman is only too often accused after the ceremony of not letting poor hubby come to church.

After all maybe it is not her fault. Perhaps that man has basely deceived the poor little lady. Instead of being the hero she fondly thought him before marriage he has revealed his true and terrible nature; he has shown the cloven foot; he has proved himself a hypocrite, and is even now inventing an excuse for the sole purpose of throwing all the blame on her for not coming to church any more.

We confess we are terribly perplexed over this whole affair. WHY DON'T THE NEWLYWEDS COME TO CHURCH AS THEY USED TO DO?

Which one is to blame. Is the woman the desperate creature the man would have us think, or is the man following in the footsteps of our father Adam and hypocritically saying it's her fault; when he is as much to blame as she, if not more?

Isn't it true that the wedding march is the valedictory of both the bride and the groom, so far as church attendance is concerned?

We wonder if they are nearly as happy away from the church as they were when they were lovers and the church was their trysting place.

What is there in married life that turns all our sweet young women and manly young fellows against the church after they wed?

We wish that all the young folk we united in wedlock would get together, hold a conference and after due deliberation give us the answer to the riddle.

BUT DON'T BLAME IT ON THE BABY!

REMEMBER THE BAZAAR
THEN COMES CHRISTMAS

Broadcasting From Station S T J

The Seer:—"Tell me how many excuses you have made today and I will tell you how many lies you have told."

* * * *

The only popular detour is the one around duty."

—Cincinnati Enquirer.

* * * *

Our Thanksgiving Text—Psalm 138:1.

* * * * *

Almost every Sunday afternoon we have 100% of our Sunday School teachers present.

* * * * *

Salvation's free, but coal is $15.75 per ton. Please pay your $1.00 to the Coal Fund.

* * * * *

Bishop Garland's wish—"Every parishioner a partner."

* * * * *

$3,500,000.00 ÷ 68,315 Communicants=$51.25

* * * * *

And you have 5 years to pay up.

* * * * *

Which is less than 3 cents a day.

* * * * *

Do we "do our bit" to help the Bishop raise that $3,500,000.00?

* * * * *

REMEMBER THE BAZAAR
December 9-10-11

* * * * *

REMEMBER THE BAZAAR
THEN COMES CHRISTMAS

* * * *

Does anybody in this great big parish know any

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good reason why folks should refuse to do things the Rector asks them to do and then expect him to do everything they ask him to do whether it is possible or not?

* * * *

Have you any Church Envelopes left?
WHY?

THE OPTIMIST GALORE

When you have bunions on your feet,
Bear them with resignation sweet,
For you are fortunate indeed;
Suppose you were a centipede!

Be patient when your throat is sore;
You haven't any cause to roar;
At ills like these you well may laugh;
Be thankful you are no giraffe!

If rheumatism in your limbs
Your happiness at times bedims,
You haven't any right to cuss—
Suppose you were an octopus!

And if the toothache bothers you,
Consider that your teeth are few
Compared to those which you remark
Upon the jawbone of a shark!

And if this blithe philosophy
For which I did not charge a fee,
Does not appear to do you good—
Oh, well, I didn't think it would.

—Wisconsin Octopus.

William G. Gesswein

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The Parish Broadcaster

Vol. 1, No. 3 CHRISTMAS NUMBER, 1926 By Mail, $1.00 Yearly

The Parish Broadcaster

Published in the interests of the Church of St. John the Evangelist, N. W. Corner, Third and Reed Streets, Philadelphia, Pa.

REV. H. CRESSON McHENRY, Editor.

Mr. Thomas Skelly, Advertising Manager, S. W. Corner Third and Market Streets.

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
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Mr. Vernon Matthews, Layreader.
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Miss Marion Bruch, Instructor, Girls' Intermediate.
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Brotherhood of St. Andrew

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Matthew McKeown, Vice Director.
Webster Stenger, Secretary.
Richard Snell, Treasurer.

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Mrs. Margaret Gresh, Vice President.
Mrs. Annie MacVaugh, Secretary.
Mrs. Mary Corson, Treasurer.

Daughters of the King

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Boy Scout Troop No. 274

Mr. S. M. Hopson, Scoutmaster.
Mr. James Adgate, Assistant.
Mr. Samuel Warren, Assistant.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

November 21—Anna May Spratt.
November 28—Edward Joseph Olsen.
December 5—Ellen Campbell.

BURIALS

December 1—Charles Edward Seibert.

THE CHRISTMAS PRESENT

What did Santa Claus bring you?

You and I will be asked that question over and over again on Christmas day.

Suppose Santa brings you only cards and candy and cheap little trifles. How will you answer the question—with a grin and a chuckle or a blush of shame?

Let me tell you a little story; every word of which is true:

Several years ago a little woman with a sad little face and a sad little voice came to the writer and told him of her husband's evil ways and how she and her family of five little children were forced to beg to keep from starving. She did not come to ask alms this time, however; she came to ask what could be done with "her John" to make him a better man.

The writer asked her to bring John in some day and we would see what sort of a fellow he was and whether anything could be done with or for him.

She left and in less than a half hour she returned with a great, big, sandy haired Irishman in tow, who was a sight to behold. His face was bloated and dirty, his eyes were bleary, his hands were dirty and his finger nails were black. His clothing was in

the last state of raggedness and dirt. And his breath was like a distillery blown up. In fact, he was such an awesome picture of debauchery and evil that we felt a little quake of fear on beholding him.

However, when we glanced from him to the neat, clean, sad faced little woman by his side, who just then was saying with tears in her voice, "My John was not always like this, he was a handsome man when we married, weren't you John?"

Somehow we lost our fear and determined, God helping us, we would do our best to restore John to his former state of manhood.

To make a long story short, with the help of God we succeeded beyond our wildest expectations, and today "her John" is a successful business man, supporting his family.

After things got going pretty well with them, one Christmas day we received a bunch of Christmas post cards—one from each member of the family wishing us a Merry Christmas, because we had been God's instrument in bringing a Merry Christmas and a converted and restored husband and father back to the family circle to make them glad.

Tell us, you folks who will receive rich presents on Christmas, do you think for one moment that though your gifts may total up to hundreds of dollars, we would give you even one of those postal cards —which cost one cent each—for all your presents put together?

No, siree! Money cannot buy that set of Christmas cards, and every time we think of them we chuckle and grin because that was the best Christmas present we ever got in all our life.

Hope you will get such a present some time, then you, too, will have a real

MERRY CHRISTMAS.

THEN AND NOW

Fifteen years ago St. John's Parish was blood relation to the Kentucky "houn' dawg" and everybody who passed by seemed to feel it a duty, if not a pleasure, to pass it a few choice slams as to its general-good-for-nothing-uselessness and that its room was much more to be desired than its gloomy company.

When we came along and found the poor little thing, it didn't have much more than a feeble wag in its tiny little tail. All the rest of it was over the border in the shadowland. Now a tail is only a tail; or, in high-brow language, a caudal appendage, and mostly always don't appear to have much value. Sometimes though it comes in handy as a handle to pull the rest of the carcass through a hole in the fence.

We are not sure we thought these things then; but we did get a grip on that fast disappearing remains of the parish, and we began to pull and haul and grunt and sweat for fifteen long, happy years, until we got all the rest of it this side of the fence. And now we gaze upon what we grabbed and my, what an animal we have got on our hands!

This unproductive little dead thing of fifteen years ago is standing up, right in front of the whole Diocese, and saying to all and sundry folk—"Just see what this Diocese would have missed if somebody hadn't pulled my tail and brought me back to life."

Here we are with 389 pledges, amounting to $12,180.00, to give to the Bishop's Campaign, and to astound all good churchmen by performing the miracle of fetching strength out of weakness.

From the very start there were some folks mean enough to jeer at our resuscitated parish, and try to steal away its glory by saying how it won't stay big and strong, and anyhow it is being fed and nourished by something or other that keeps it going.

Sure it is! But we don't mean it the way they do. It is being fed and nourished by the Spirit of God, who has given us courage and strength to hold on to that tail these fifteen years, 'till now it can pay back to the Diocese an hundredfold for all that the Diocese did for it.

But we mustn't get a swelled head this Merry Christmastide.

THE BOY SCOUT AND HIS ORGANIZATION

Often you have seen him in uniform on the street, perhaps on his way to a troop meeting, or it may be, on some civic duty. Again, he has greeted you with his cheery smile at church doing his bit to uphold the twelfth Scout Law. Frequently you have seen him on country road or lane, marching steadily or Scout-pacing it towards camp.

No doubt, like other mothers and fathers who perhaps are rather unfamiliar with the Scout Movement, you have wondered just what are the Scout's aims. Why this great interest shown by so many American boys of today in the Scout Movement? Is it true, as many think, that they are drawn by the uniforms and the insignia? Is the movement designed to develop the military spirit? Or is there something big and fine, something idealistic and worthwhile in the movement.

Scouting is tremendously worthwhile. Its ideals are high and noble. Scouts are urged to live with the Scout spirit of helpfulness uppermost in their minds. "Be Prepared" and "Do a Good Turn Daily" are the mottoes which they are urged to stamp upon their lives. Be prepared to save life, to render assistance in any emergency, to give help wherever needed; particularly to the weak and the elderly.

Thus a Scout promises: "On my honor I will do my best.

"1. To do my duty to God and my Country, and to obey the Scout Law;

"2. To help other people at all times;

"3. To keep myself physically strong, mentally

DAILY BIBLE PUZZLE

THE NATIVITY

	Book	Chap.	Ver.
"His name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace."	Isaiah		
"Prepare ye the way of the Lord, make straight in the desert a highway for our God."	Isaiah		
"Behold the Lord God will come with strong hand and his arm shall rule for him."	Isaiah		
"The Lord whom ye seek shall suddenly come."	Mal		
"Behold a virgin shall be with child and shall bring forth a son, and they shall call him Emanuel, which being interpreted is, God with us."	St. Matt		
"In the beginning was the word, and the word with with God, and the word was God."	St. John		
"The holy thing which shall be born of thee shall be called the Son of God."	St. Luke		
"The holy child Jesus."	Acts		
"Behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."	St. Luke		
"She brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger."	St. Luke		
"Blessed art thou among women."	St. Luke		
"Behold, from henceforth all generations shall call me blessed."	St. Luke		
"Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord"	St. Luke		
"Glory to God in the highest, and on earth peace, good will toward men."	St. Luke		
"His name was called Jesus."	St. Luke		
"A light to lighten the Gentiles and the glory of thy people Israel."	St. Luke		

	Book	Chap.	Ver.
"Where is he that is born king of the Jews? for we have seen his star in the east and have come to worship him."	St. Matt		
"When they saw his star they rejoiced with exceeding great joy."	St. Matt		
"He took the young child and his mother and departed into Egypt."	St. Matt		
"When they were come into the house, they saw the young child and his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts: gold, frankincense and myrrh."	St. Matt		
"Arise, take the young child and his mother and go into the land of Israel."	St. Matt		
"Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coast thereof, from two years old and under."	St. Matt		
"He shall be called a Nazarene."	St. Matt		
"He was in the world, and the world was made by him, and the world knew him not."	St. John		
"In him was life, and the life was the light of men."	St. John		
"There standeth one among you whom ye know not."	St. John		
"I am not the Christ."	St. John		
"Behold the lamb of God which taketh away the sins of the world."	St. John		
"God sendeth His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."	Romans		
"Of whom, as concerning the flesh, Christ came."	Romans		
"Great is the mystery of godliness; God was manifested in the flesh."	I Tim		

awake and morally straight."

Could any promise be more ideal and more practical? Many Scouts make real this ideal in their lives and countless others give it a real trial.

On the physical side of the program a great deal is done to lead the boys into a love of the outdoors and to a true appreciation of the laws of hygiene and physical health. First aid is taught and the laws of physical health are emphasized. Camping and hiking are encouraged.

Those who have had the privilege of camping out can appreciate what this means to a city boy. Scouts have their individual troop camps from time to time during the year. Then in the summer many are privileged to attend for a week or two an Official Scout Camp. Those who get in on this have one of the most enjoyable and profitable experiences of their lives. Swimming, boating, tracing animals and birds by tracking, in short learning much of nature and its great woods wherein grow noble trees, beautiful shrubs and flowers. In camp the Scout receives a broadening and building up of his education and health. Scouts who visit Treasure Island never forget the Camp and Council Fires with their stunts, stories, songs and Indian dancing. Here the boys receive the best instruction possible concerning the many sides of outdoor life. Scout camp life is the best ever.

Such are a few practical points which I trust may be of interest to parents and the friends of Scouts as well as to any who wish to know more of the motives, aims and spirit of the movement. It's a real live organization with a real live purpose for the real live American boy and as such is worthy of our encouragement and support.

S. M. Hopson, Scoutmaster.

Their Doom

"Do you know where the little boys go who don't put their Sunday School money in the plate?"

"Yes; to the pictures."—The Continent.

OUR 100 PER CENT. CLASSES

There is always one sure way of gauging the ability of a Sunday School teacher, and that is to watch and see how the class grows and how successful he or she is in catching and holding the interest of the scholars, so that they want to come to Sunday School.

A Sunday School teacher needs to possess even more ability and imagination than does a Public School teacher. The latter always has authority and the power to compel attendance behind her. The Sunday School teachers have back of them only the power of personality and ability to teach interestingly.

It is a great thing to be a successful Sunday School teacher, and we of St. John's Parish are most fortunate and have every reason to be proud of our teaching staff. Our teachers always have a high per centage of their class membership present, which attests to their ability as teachers.

But, even with such a staff of teachers, it is exceptional to have 100 per cent. of the class membership present on Sundays. We ought to have a Roll of Honor for all classes who are so fortunate as to have a perfect record. With this thought in mind we begin in this number of the "Broadcaster" to publish the names of the members of all classes attaining perfect attendance. This month we report the following:

Miss Catherine Rutter, Teacher.
James McCall.
Edward Pine.
George Murphy.
William Krouse.

Miss Elizabeth Bowers, Teacher.
Ethel Sutterlin.
Thelma Sutterlin.
Florence Friend.
Warnetta Hart.
Eleanor Warner.
Mildred Dean.
Dorothy Ashman.
Helen Ashman.

Miss Martha Schmidt, Teacher.
Miss May Pine.
Miss Anna Warren.

Eva Rutters.
Mary Henry.
Elizabeth Kaleasse.
Dorothy Stenger.

Just a word relative to Miss Schmidt's Class. The reason why it is so small in numbers is because many of our teachers who are doing such able work are graduates of this class. It is the teacher's training class.

FELLOWSHIP

Adelia Pearo

The fellowship is a young organization of the church. It is made up of spiritual boys and girls of the parish.

The boys and girls are steady members of the Church and Sunday School. Always ready to do something for somebody else, if it is in their power.

These boys and girls are made up of the right stuff, as you might call it. They are the future runners of the Church. They will try to carry the parish

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BURLAP AND COTTON BAGS
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to its very best; and will help the Church by every means.

The Fellowship is getting along well now, and will go well to the very end. As soon as we get fifty members we will send our membership to the church house and will be a regular organization of the Diocese.

A GIRL SCOUT

The ten Scout Laws teach her to be physically needs special training and guidance in order to prepare her for her future duties in life. The chief aim of the Girl Scout Movement today is to prepare the girl for these big duties of life.

Through its motto the girl learns quickly to be prepared and ready to meet with any duty or responsibility that presents itself. She learns to think clearly and to act quickly.

Then ten Scout Laws teach her to be physically strong, mentally awake, and morally efficient. Physically strong, because the girl learns how to care for her body and how to use it to the best of her ability; mentally awake, because she learns to think clearly and accurately and to express well her thoughts, also to act for herself; morally strong, because she learns her duty to her God, Country and Fellowmen. She learns to realize the responsibility of citizenship and her duty to mankind.

The aim of the Girl Scout Movement is high, and girls coming under its influence are guided in the right road towards a happy future. By following its aim and principle the girl finds very little chance to stray.—Marion M. Bruch, Captain.

You Don't Have to Tell It—They Know It

You don't have to tell how you live each day,
You don't have to say if you work or you play;
A tried, true barometer serves in the place—
However you live, it will show in your face.

The false, the deceit, that you bear in your heart
Will not stay inside where it first got the start;
For sinew and blood are a thin veil of lace—
What you wear in your heart you wear in your face.

If you've gambled and won in the great game of life,
If you feel you have conquered the sorrow and strife;
If you've played the game fair and you stand on first base—
You don't have to say so, it shows on your face.

If you dissipate nights till the day is most nigh
There is only one tattler, and one that won't lie;
Since your facial barometer is right in its place—
You don't have to tell folks, it shows in your face.

If your life is unselfish, if for others you live,
For not what you get, but how much you can give;
If you live close to God in His infinite grace—
You don't have to tell it, it shows in your face.

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Broadcasting From Station S T J

MERRY CHRISTMAS TO ALL

* * * * *

Let's Make An Extra Effort To Receive Our Christmas Communion

* * * * *

Remember your Christmas Envelope.

* * * * *

Hope you get just what you want for Christmas.

* * * * *

Hope none of us get what we deserve for Christmas.

* * * * *

We were delighted to get a long letter from Mrs. Gerhart, of Wildwood, N. J. Hope to see her and her family on Christmas day.

* * * * *

Do not forget that Christmas is the birthday of Jesus Christ.

* * * * *

Your Christmas Envelopes will be your birthday present to Jesus Christ. See that its contents are a worthy gift to so great a person.

* * * * *

The Names of all Who Return Their Christmas Envelopes Will be Published in the New Year's Number of the Parish Broadcaster. Be Sure Your Name Appears

MY CREED OF THE OUT-OF-DOORS

By Rudolph Carl Stroll

I believe in the wonder of the out-of-doors,
In the inspiration of the stars,
And in the allurements of life in the open.

I believe in the strength of the hills,
In the silence of the night,
And in the music of the birds and trees.

I believe also that my body was made for action,
That my mind was made for thinking,
And that my heart was made for loving
In unison with the life in nature.

I believe that to laugh and to sing,
To swim and walk, to study and play,
To eat and be happy, to be kind and free.
To grow strong and good is my God-given right.

I believe, too, that to be happy I must be good,
That to be worthy I must be kind,
That to be loved I must think love.

I believe that God is as near as man,
That I can hear Him in the brooks and pines,
And that happiness and lasting peace are mine,
And I live in the atmosphere of kindness,
So near me in the life of the open road.

Be Right On Top

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SCHOBLE . . $6.00

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Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

Committee on Parochial Finances

Mr. John C. Patterson, Jr.
Mr. John Weber.
Mr. William Forster.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
John E. McHenry, Secretary.
Miss Anna Mullen, Treasurer.
Rev. H. Cresson McHenry, Men's Bible Class.
Mrs. Annie Cooper, First Women's Bible Class.
Miss Hannah H. Nuttall, Second Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

PARISH ORGANIZATIONS

Brotherhood of St. Andrew

John C. Patterson Director.
Matthew McKeown, Vice Director.
Webster Stenger, Secretary.
Richard Snell, Treasurer.

Women's Auxiliary

Mrs. Annie Cooper, President.
Mrs. Margaret Gresh, Vice President.
Mrs. Annie MacVaugh, Secretary.
Mrs. Mary Corson, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Laura Stenger, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

Mr. S. M. Hopson, Scoutmaster.
Mr. James Adgate, Assistant.
Mr. Samuel Warren, Assistant.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

December 19—Loraine May Jeffers.

1927

January 2—Harry Cresson McHenry Moore
January 9—Katherine Gertrude Diamond

BURIALS

December 10—Ella F. Mills.
December 17—Sallie A. Bristow.
December 28—Theodosia Logue.

THE BISHOP'S CRUSADE

This has been a year of big things for our parish, as well as for the church at large. Scarcely had we settled down to work after our summer's vacation than we were preparing our plunge into the Bishop's Campaign to raise $3,500,000 for missions and church institutions. The amazing success of our parish in that undertaking is now past history.

Twenty-four hours after the official closing of the campaign the parish opened its Bazaar, which proved to be one of the greatest events of the year, both financially and socially. Fourteen days after that happy event we were right up against Christmas and all its bewildering demands and details.

Now that we have come through that period of activity, dead tired but happy, we find ourselves face to face with the biggest job of them all. We refer to the BISHOP'S CRUSADE.

This idea germinated in the General Convention of the Church held in New Orleans. A National Commission on Evangelism was appointed, with headquarters at Mount St. Albans, Washington, D. C.,

and the Rt. Rev. Thomas Campbell Darst, D. D., Bishop of East Carolina, was made chairman. This commission has been steadily at work and is calling upon the church-at-large to enter into a national Crusade during Epiphany of this church year.

The object of the Crusade is to call upon the members of the church to rededicate themselves to Jesus Christ as our Lord, and to demonstrate this allegiance by a prayerful and earnest effort to bring other souls into God's Kingdom.

IN OTHER WORDS, IT IS A NATIONAL SPIRITUAL REVIVAL.

Now, in order to have a successful revival in the church, every man and woman, young and old, must take an active part. Some of the things we hope to attain are:

1. Confession of Christ openly before men as our Lord and Saviour—not only with our lips, but in our lives.
2. Regular daily individual and family prayer.
3. Daily Bible Reading.
4. Seeking spiritual strength in worship and the Holy Communion.
5. Bringing others to Jesus Christ.
6. Earnestly combating worldliness by more consistent practice of Christian virtues.

St. John's Parish has reached this stage in her development, and now we ought to be ready to enter into a revival aggressively and lead in it the same as we led in the Bishop's Campaign. Our parish made an enviable reputation for itself on that occasion; let us repeat in this higher endeavor. Let us show the Church at large that we are big in everything—big in numbers, big in activity, big in spiritual experience.

Your rector has already appointed Mr. John C. Patterson, Jr., as Chairman of an Executive Committee, and a program for a parochial revival is under way. The Executive Committee will appoint committee men and women in every district of the parish, with the understanding that if any such appointee fails to try to bring his or her district in line of active co-operation the Committee will replace such a district leader with a more active worker.

We do this because what we are undertaking is too big to be trifled with, and we are sounding this warning now because nobody has been chosen yet to serve as District Lieutenant, so that no one can say he or she is being discriminated against if they fail to do their duty and are removed. The Executive Committee will make up a reserve force of men and women, who will be drafted to fill the places of any who fail.

Besides this active committee's work, every man and woman, boy and girl communicant of the parish, is asked to repeat daily the following:

"Almighty God, our Heavenly Father, who, with Thy Son, Jesus Christ, hast given us all things in heaven and earth, we beseech Thee to make us a thousandfold more useful to Thee than ever before, that so Thy power and blessing may flow through us to multitudes of others, who are in need, and also make us more willing and loving servants of Thine to Thy honor and glory, for Jesus Christ's sake. Amen."

Furthermore, your pastor makes a SPECIAL APPEAL TO ALL COMMUNICANTS of the parish to have some member of the family offer the following grace before each meal every day:

"We thank Thee, O Lord, for this food. Bless it to our use and us to Thy faithful service, for Jesus Christ's sake. Amen."

OUR SUNDAY SCHOOL HONOR ROLL

We congratulate the teachers and students of the following classes for succeeding in getting placed on the Honor Roll. Two of these classes were on last month and we hope they will become regulars.

Miss Catherine Rutter, Teacher.	Miss Margaret Rutter Teacher.
James McCall.	Anna Robbins
Edward Pine.	Jennie Stilling
George Murphy.	Esther Capie
William Krause	Jennie Clendenning
James Krause	Ida Nelson
	Catharine Anderson
	Margaret Fennimore
Miss Martha Schmidt, Teacher.	Dorothy Seaborne
	Rose McLaughlin
May Pine.	Anna McLaughlin
Anna Warren.	Margaret Rutter
Margaret Carson	Ruth Rutter

THE CROSS AND SIGN

On Thanksgiving Day the rector surprised the whole parish by having the old church sign removed and a new copper and glass illuminated sign, with a big reflector, for the front steps, hung in its stead. It is one of the smartest signs in South Philadelphia and adds greatly to the appearance of our church, especially at night, when lighted.

All the church folks were pleased with it and expressed their pleasure to the rector. Their appreciation of the sign inspired the rector to open negotiations for the Cross. He called up Mr. Don Morris, of the Model Products Company, Ninth and Venango streets, and inquired whether an illuminating cross could be set up before Christmas evening. Upon learning that it could be done, he instantly ordered the Model Products Company to go ahead with the job, and now it is done.

Everybody, from Tommy Evans all the way up to the "Boss," is satisfied and proud. It is just what South Philadelphia needed—a Christian symbol to

DAILY BIBLE PUZZLE

New Year Admonitions

		Book	Chap.	Ver.
1.	"Love the Lord thy God with all thy heart, and with all thy soul, and with all thy might"	Deut.		
2.	"Thou shalt be perfect with the Lord thy God"	Deut.		
3.	"Serve him in sincerity and in truth"	Jos.		
4.	"Only fear the Lord, and serve him in truth with all your heart"	I Sam.		
5.	"Let your heart therefore be perfect with the Lord our God"	I Kings.		
6.	"Set your heart and your soul to seek the Lord your God"	I Chron.		
7.	"Serve him with a perfect heart and a willing mind"	I Chron.		
8.	"If ye seek him, he will be found of you"	II Chron.		
9.	"The hand of our God is upon all them for good that seek him"	Ezra		
10.	"Your heart shall live forever"	Psa.		
11.	"Wait on the Lord"	Psa.		
12.	"They that seek the Lord shall not want any good thing"	Psa.		
13.	"Rest in the Lord, and wait patiently for him"	Psa.		
14.	"Your heart shall live that seek God"	Psa.		
15.	"Open thy mouth wide"	Psa.		
16.	"I love them that love me; and they that seek me early shall find me"	Prov.		
17.	"The root of the righteous yieldeth fruit"	Prov.		
18.	"Whatsoever thy hand findeth to do, do it with all thy might"	Ecc.		
19.	"Remember now thy Creator in the days of thy youth"	Ecc.		
20.	"Blessed are all they that wait for him"	Isai.		
21.	"They that wait upon the Lord shall renew their strength"	Isai.		
22.	"Seek ye the Lord"	Isai.		
23.	"It is good that a man should both hope and quietly wait for the salvation of the Lord"	Sam.		
24.	"Turn thou to thy God"	Hos.		
25.	"Rend your heart and not your garments, and turn unto the Lord your God"	Joel		
26.	"Prepare to meet thy God"	Amos		
27.	"Where your treasure is there will your heart be also"	Matt.		
28.	"Sell that ye hath and give to the poor"	Luke		
29.	"Strive to enter in at the straight gate"	Luke		
30.	"Walk while ye have the light"	John		
31.	"To be spiritually minded is life and peace"	Rom.		

shine out and above all others. One that could be seen for blocks, both ways.

That shining cross is going to do more missionary work in Southwark for Jesus Christ than either you or I dream can be done.

WAGE EARNERS WIN PRAISE FOR PARISH

St. John the Evangelist Church Lauded in Episcopal Drive for Funds—Campaign for $3,500,000 Closes Monday; $1,192,908 Raised to Date.

The comparatively small contributions of the wealthier churches included in the present missionary fund campaign in the Protestant Episcopal Church of the Diocese of Pennsylvania were deplored by Senator George Wharton Pepper at the luncheon of campaign workers in the Benjamin Franklin Hotel yesterday.

Senator Pepper, who is the committee chairman of St. Mark's Episcopal Church, Sixteenth and Locust streets, one of the most pretentious churches in the city, contrasted its total subscription to date of $28,835 with the $8454 given thus far by St. John the Evangelist Church, Third and Reed streets, a congregation every member of which is a wage earner.

"The trouble with our church is that where we have the money we do not have the consecrated workers and where we have the consecrated workers we do not have the money," the Senator observed. "If we had the corps of workers from St. John's in the parish of St. Mark's we could have the total $3,500,000 of the present campaign oversubscribed in that church alone before midnight.

"The people of our church will give, but they must be seen. The objects of the drive are so useful, sound and essential to the entire community, as well as to the diocese itself, no one will refuse. We must be shot through with the spirit of the whole-heart consecration to the enterprise as a whole and as a great benefit to our city and Church."

Rev. H. Cresson McHenry, rector of St. John the Evangelist Church, then explained the method in which the "miracle" of securing more than $8000 from a workingman's congregation was accomplished. He had only moderate hopes at first, he said, especially since the members of the congregation could not spare the necessary time from their labors for canvassing.

OUR CHRISTMAS ROLL OF HONOR

What a Wonderful Christmas We Had!

All Christmas Eve the new Cross illuminated the sky with its bright message of God's love and sacrifice for man. At the early celebration of the Christmas Communion there was an amazing outpouring of the parish. It was the largest celebration ever held in St. John's. At the second celebration at the Mission of the Transfiguration there was another congregation of communicants in unusual numbers, and at the third service at St. John's Church there were almost as many present as were at the first celebration.

Then, too, never was the church so beautifully trimmed in laurel, holly wreaths, trees and lights. The whole scheme of decoration was extremely artistic and pleasing. It took one's breath away on beholding it for the first time.

Then the singing! Was there ever such a choir in the memory of the oldest communicant? We can still hear that beautiful Christmas anthem so wonderfully rendered. The members of the choir seemed inspired on Christmas Day. The Christmas hymns and carols could not have been rendered with better effect. There is no organization in the parish who deserve more praise than our choir. May God bless each and every member who added so richly to our Christmas joy.

Then there was the shower of Christmas envelopes! It was the biggest Christmas offering we ever received, and by far a larger number of folks contributed to the offering and many contributed much larger gifts than ever before. We promised to publish a list of names of the Christmas givers in this issue. By the list that follows you will see we have kept our promise.

Now just one word more. If you brought your Christmas gift to the church, and you do not find your name in this list, WE WANT YOU TO LET US KNOW INSTANTLY, and the amount you gave, so that you can get due credit in the next issue of the BROADCASTER.

If you have not brought your Christmas gift, but will do so at once, your name will be published in the next issue also.

May God bless you all for your Christmas spirit.

Adams, Elizabeth
Archer, Sallie
Alloway, H. M.
Ashman, Helen
Ashman, Mrs.
Barnes, Cecelia
Barnes, Mr. & Mrs. Jacob
Barnes, Joseph
Barnes, Katherine
Barnes, Mary
Barnes, William, Sr.
Barnes, William, Jr.
Bedlow, Mrs. L.
Beisser, Annie
Beisser, Charles
Beisser, Mary
Bender, Caroline
Blech, Jennie
Bowers, Elizabeth
Boyce, Agnes
Bricker, Jennie
Brinkman, Rebecca
Britton, Eleanor
Bromley, William
Bruch, Richard
Bruch, Susan
Bruch, Marion M.
Burns, George
Burns, Hazel
Bunting, Mr. & Mrs. W.
Butler, Mrs. A.
Carson, Robert
Clark, Harry Belmont
Clark, Kathleen
Clerico, Ferdy
Clerico, Mattie
Colvey, Joseph
Cooper, Mrs. Anna
Cooper, Mrs. Emma
Cooper, Mr. & Mrs. Jos.
Cook, Robert
Corson, Mrs. Mary
Coyle, John
Cressee, Mrs. Abbie
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Raymond
Cunningham, Ida
Darr, Walter
Darr, Mrs. Walter
Dougherty, Edw. J.
Dougherty, Josephine
Daughters of the King
Davis, Amelia
Dean, Agnes
Dean, Mary
Dean, Mildred
Dean, Ruth
De Costa, Florence M.
Deffler, Dorothy
Dengler, Annie
Dobbins, Mary
Drumm, Robert
Dunne, Charles
Dunne, Marie
Easterday, Anna
Emberscheid, Mrs. Anna
Evans, Sarah
Evans, Thomas
Ferguson, Albert
Fischer, John
Fischer, Mrs. John
Fisher, Miss M. B.
Fludina, Dorothy
Forster, William
Fort, Elsie
Friend, Florence
Fuhr, Mrs. Anna
Gallagher, Isaac
Gallagher, Joseph
Gallagher, Mrs. Kate
Geiger, Paul
Geiger, Albert
Gibbs, Mrs. Dora
Goodrick, Mrs. Mary
Green, Mrs. E.
Green, Joseph
Green, William
Greenfield, Mrs. Lydia
Greenfield, Robert
Gregory, George
Gregory, Grace
Gregory, Mrs. Grace
Gresh, Margaret
Gresh, Nellie
Grigg, Mrs. E.
Grubb, Pauline
Grubb, Rufus W.
Grubb, William
Hallowell, Catherine
Hallowell, Elizabeth
Hallowell, Grover
Hare, Bertha
Haring, Emma
Hartman, Earl
Hartman, Wm. Earl
Hasson, Kate
Hasson, Kathryn
Hasson, William
Haury, Mary
Haynes, George
Haynes, Ida

Haynes, Kate
Henderson, Elizabeth
Hill, Anna
Hill, Catherine
Hill, Florence
Hill, George
Hill, William
Hill, William
Hinckle, Rebecca
Hollowell, Enos
Holt, Mrs. A.
Holt, Malvina
Holton, Mrs. M.
Hornberger, Mrs. E.
Howlett, Mrs. K.
Hufford, Mrs. J.
Hudak, Frances
Jackson, Elsie
Jaeschke, Gus
Jaeschke, Herman
Jacobus, Mrs. Edw.
Jacobus, Edw., Jr.
Kaiser, Mrs. Emma
Kalesse, Elizabeth
Keen, Mrs. L.
Kelly, Mrs. M.
Kelly, Mrs. Mary
Kelly, Raymond W.
Kensil, William A.
Kensil, John
Kensil, Margaret
King, Clara
King, John
King, William
Knowlton, Mrs. Anna
Knowlton, Frank C., Sr.
Knowlton, Frank C., Jr.
Kraft, Edward
Kraft, Ornet
Krause, Mrs. S.
Lafferty, Martha
Larkin, Mrs. K.
Larkin, Katherine
Larkin, William
Lawrence, Catherine
Lawrence, George, Sr.
Lawrence, George, Jr.
Lawrence, Jessie
Lawrence, Mary
Lenhardt, Mrs. Mary
Little, Charles
Little, Mrs. Charles
Little, Mr.
Little, Mrs. M.
Logue, Charles
Logue, Herbert
Logue, Margaret
Logue, Robert
Ludwig, Mrs. W. Charles
MacVaugh, Mrs. Annie
MacVaugh, Sylvania
MacVaugh, William
Maguire, Elizabeth
Maguire, George
Maguire, Lydia
Major, William
Marley, Emma
Matthews, Vernon
McCall, James
McHenry, John E.
McKeown, Lillian
McKeown, Matthew
McKeown, James
McKeown, Mrs. James
McKeown, Rebecca
McLaughlin, Mrs. M.
Mehring, Mrs. A. E.
Miller, Anna May
Miller, Mrs. D.
Miller, Dorothy
Miller, Robert
Miller, Walter
Mills, Richard
Mitchell, Florence
Mitchell, Madaline
Morozzi, Mrs. A.
Morozzi, Francis
Morozzi, Mrs. Frank
Morris, Anna
Moser, Mr. & Mrs. John
Murphy, Mrs. M.
Neilsson, Helma
Nelson, Mrs. A.
Nelson, Catherine
Nelson, Ella
Nelson, Harry
Nelson, John, Jr.
Nuttall, Hannah
O'Donnell, Katherine
Patterson, Anna
Patterson, Carrie
Patterson, John
Payne, Emma
Pearo, Adelia
Pearo, Augustus
Pearo, James
Pearo, Mary
Piccione, Elizabeth
Pine, Lillian
Pine, May
Prettyman, George, Sr.
Preole, James
Preole, James
Preole, John
Poynter, Elizabeth
Poynter, Jennie
Poynter, Mary
Read, Mrs. H. H.
Rhoades, Francis
Rhoades, John
Rhoades, Matilda
Rhoades, Walter
Rhoades, William A.
Robins, Anna
Robins, Robert
Roberts, Frank
Rodebaugh, Elwood
Rodebaugh, Evelyn
Rodebaugh, Robert
Rodebaugh, Samuel
Rodebaugh, Susan
Rutter, Charles
Rutter, Eva
Rutter, Jeremiah K.
Rutter, Margaret
Rutter, Robert
Scarinci, Rev. G. A.
Schabacker, Miss Anna
Schield, Mrs. B.
Schlembac, Harry
Schlembac, Mrs. K.
Schmidt, Frank
Schmidt, Mrs. Frank
Schmidt, Martha W.
Seaborne, Dorothy
Seaborne, Frederick
Seaborne, Ira
Seaborne, Leslie
Seaborne, Lorenta
Seaborne, Mrs. M.
Seaborne, Noble
Seher, Catherine
Senatz, Anna May
Senatz, Harry
Senatz, William
Seventy-two Club
Shields, Mrs. E.
Silbert, Mrs. Ella
Silbert, Ella
Simpson, Mrs. Emma
Skelly, Florence
Skelly, Thomas
Snell, Mrs. B.
Snell, Mrs. Katherine
Snell, Richard, Sr.
Snell, Richard, Jr.
Snell, Samuel, Sr.
Spratt, Catherine
Spratt, Finley
Spratt, John, Sr.
Spratt, John
Springer, Mrs. A.
St. Clair, Harold
St. Clair, Jessie
Stenger, Dorothy
Stenger, Ethel
Stenger, Laura
Stenger, Webster
Stenger, William
Stewart, Catherine
Stockman, Harry
Stockman, Mrs. S.
Stone, Elizabeth A.
Stone, Emily
Stone, William
Stryker, Mrs. Emma
Stryker, Valentine
Sutterlin, Ethel
Sutterlin, Mrs. E.
Sutterlin, Thelma
Sweeney, Mrs. James
Sweeney, James
Tittermary, Margaret
In memory of Annie E.
Tittermary, Anna
Tittermary, Edward
Tittermary, Johanna
Tittermary, Harry, Sr.
Tittermary, Harry, Jr.
Volpe, Peter
Warren, Anna
Warren, Samuel
Watkins, Mary
Watts, Sarah
Watts, William
Weber, John
Weber, Mrs. John
Weir, Gertrude
Wertley, Helen M.
Woerner, Beatrice
Woerner, Elizabeth
Woerner, Hannah
Woerner, Rudolph
Woessner, Mrs. Charles
Woessner, Mr. Charles
Woessner, Miss Clara
Woman's Auxiliary
Woodruff, Edmund
Woodruff, Howard
Woodruff, Joseph
Woodruff, Mary
Woodruff, Walter
Wharton, Arthur
Wharton, Mrs. Arthur
Wharton, Mabel
Young, George M.
Young, Laura
Young, Viola
Young Women's Christian League

Broadcasting From Station S T J

A HAPPY NEW YEAR

* * * * *

Next comes the Bishop's Crusade.

* * * * *

"Earnestly contend for the faith."

* * * * *

What a wonderful Christmastide we had!

* * * * *

Line up for the first payment of the Bishop's Campaign!

* * * * *

WANTED: 300 CANDIDATES FOR CONFIRMATION.

* * * * *

Congratulations to the Mission of the Transfiguration. Its members' pledge to the Bishop's Campaign was a big surprise.

* * * * *

"LORD, TEACH US TO PRAY."

* * * * *

Say this before meals: "We thank Thee, O Lord, for this food. Bless it to our use, and us to Thy service, for Jesus Christ's sake. Amen."

* * * *

One Church Envelope in the Alms Basin is worth a pack in the Bureau Drawer.

* * *

If most of us fed our bodies as little as we feed our souls we would soon know the definition of "attenuation."

* * * *

"Dost thou love life? Then do not squander time, for time is the stuff life is made of."—Benjamin Franklin.

GERMAN AT PENN LOSES HIS HATRED OF YANKS

Remarkable Holiday Story Told of Berlin Student at the University

There came to light yesterday, in the records of the Christian Association of the University of Pennsylvania, a story of the recent holidays that is full of the spirit that inspired Dickens' famous "Christmas Carol."

There came to the University last September, from Berlin, a student named Heinrich Schmidt, bitter, vengeful and hating the peoples of the nations that had crushed his fatherland. He despised them all and he expected his hatred to be returned in kind. To his surprise, the students at Penn associated, even fraternized, with him. But when, recently, one of the officers of the Christian Association obtained him a position, and this was followed by an invitation from his employer to a house party made up of foreign students, his amazement was unbounded.

"But," he said to Rev. Robert Gearhart, Lutheran student pastor, who had taken a special interest in him, "I cannot accept this invitation. I am a German. They will not tolerate me, these students of the Allied nations, my enemies. One of them, even, is a Frenchman. Where I come from the Rhine is called the River of Hate, and we are taught to hate all across its borders." Schmidt finally yielded, went to the party and was given a welcome that astonished him. Then came the climax of the evening.

"Heinrich," said his employer, "I want you to shake hands with Leon Fabre, of Paris, France."

"But I cannot possibly meet this man," protested Heinrich. "He must hate me. I am his mortal enemy." The French student, however, far from exhibiting hatred, put his arms around the German, clasped his hand, and said:

"War or no war, there's no reason why we shouldn't be friends."

And friends they became from that moment, the fastest of friends. Today they are inseparable chums, and Schmidt, who looked for hate, has found close comradeship, and now knows how to forgive.

Financing the Church

If you love the Lord and His Church as you should, you WILL do your part toward supporting it. Your part may be large or it may be small, but whatever your part is, you are obliged to do it.

"If you cannot give your thousands,
You can give the widow's mite;
And the least you give for Jesus
Will be precious in His sight."

Many of our members have not subscribed and are not paying anything. Others have subscribed, but are not keeping their pledges paid up. We should and must take this matter seriously. A church cannot exist on good wishes alone.

DO YOUR PART, THAT PART IS ONE-TENTH OF YOUR INCOME, ACCORDING TO THE SCRIPTURES.

The Baptist Builder, Harlan, Ky.

This Is My Church

Here through helpful services I come close to God and to my human comrades in worship.

Here in many ways I learn the truths by which I may live a brave, happy, useful life.

Here I gain the strength by which I become that which I have learned I ought to be.

Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

Here I come into union with Christ, my Master and Friend.

—Bulletin, First Christian Church, Portland, Ore.

EACH IN HIS OWN TONGUE

A fire-mist and a planet,
  A crystal and a cell,
A jelly-fish and a saurian,
  And caves where the cavemen dwell;
Then a sense of law and beauty
  And a face turned from the clod—
Some call it Evolution,
  And others call it God.

"A haze on the far horizon,
  The infinite tender sky;
The ripe-rich tint of the cornfields,
  And the wild geese sailing high;
And all over upland and lowland
  The charm of the goldenrod—
Some of us call it Autumn,
  And others call it God."

Like tide on the crescent sea-beach
  When the moon is new and thin,
Into your hearts high yearnings
  Come welling and surging in—
Come from the mystic ocean,
  Whose rim no foot has trod—
Some of us call it Longing,
  And others call it God.

A picket frozen on duty,
  A mother starved for her brood,
Socrates drinking the hemlock,
  And Jesus on the rood;
And millions who, humble and nameless,
  The straight hard pathway plod—
Some call it Consecration,
  And others call it God.

W. H. C.

THE OPTIMIST

Don't do it!

Don't say that unpleasant thing which so lures your tongue; which your ear is so eager to hear issuing from your lips.

It may be deserved, but you deserve something better of yourself. You deserve more self-control.

Don't turn away so quickly from that chance to help. Whatever it be, don't be as blind and deaf as your selfish side asks you to be.

What did that selfish side ever do for you, anyway? Has it ever made you a mite happier? Now that you can sift the years to get at real results, has it ever added to your real success?

Don't fail to voice that kind or encouraging word which waits on the threshold of your heart.

For all you know, it may be the door to some one's achievement. Speak freely and gladly—and what you give will come back to you.

That's the whole point. What you give does come back to you—the unpleasant as well as the pleasant; the unkind as well as the kind.

Your whole life is a sort of sum total of what you have been giving as you went along the way.

GEO. L. WELLS, INC.
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MEATS, PROVISIONS AND POULTRY
QUALITY
402-404 N. SECOND STREET
PHILADELPHIA

WILLIAM LAMPLUGH
FRUIT AND PRODUCE
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Home Cooking : Lunch Room
S. E. Cor. 22d and Naudain Streets

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Kathryn's Floral Shop
Fresh Cut Flowers Daily
Funeral Designs
Wedding Bouquets
1727 SOUTH SECOND STREET
Artificial Flowers and Flower Baskets Always on Hand

Hodge Podge
Given By Class No. 8
Saturday Ev'g, Feb. 5, 1927
At 8 O'clock
Church St. John the Evangelist
N. W. Cor. Third and Reed Streets
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We think we store our valuables in bank vaults, and we have an idea that we can draw on them with the aid of check books.

Our best treasures, our truest riches, are stored in other lives, and that bank is open every hour of every day, and the interest it pays on deposits is so large and unfailing that the account never can be overdrawn.

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All this may sound good; but the best part of it is that the actuality is so far ahead of the sound that until you've tried the plan, you cannot have the least idea of its value.

One of the fine things about life here is that nothing ever is lost.

Of course, we lose sight of things, but every act remains. And often our acts and words come back to us when we least expect them—come back to help or harm us.

What kind of deposits are you making in this bank of daily words and deeds?

All you can draw out is what you have put in.

"All you can carry with you to the grave is what you have given away in life."—Evening Bulletin.

IDENTITY

A raindrop, lifted to the sky
And blown by all the winds, am I.
Through cycles vast my course is run,
By star and star and sun and sun;
I merge with river, rock and man,
According to an endless plan;
An atom of the cosmic whole.
I lurk in body, mind and soul;
I know not whither I must go,
But this alone I surely know
That this, the thing that men call "I",
Is one with all and cannot die;
Aye, one with that vast shoreless sea,
The mystic strange infinity
That forms mind, body, soul and sod—
Yea, one with you—and one with God.

—T. K. Hedrick, in the Century.

His Ears Grew Red

"I believe you ought to see these" said a pastor to a bank president. He laid on the desk the weekly offering envelopes of the banker and of a washerwoman. Each envelope contained 50 cents.

The banker fingered the envelopes and grew red. He made a new pledge on the spot—proportioned to his income.

Why not make your church contribution on a proportionate basis, 1-20, 1-10, 1-5 of your income—as you can? But be definite with yourself.

DO IT NOW.—Presbyterian Publicity.

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The Parish Broadcaster

VOL. I, NO. 5. FEBRUARY, 1927. By Mail, $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

Mr. Thomas Skelly, Advertising Manager, S. W. Corner Third and Market Streets.

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Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
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Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

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Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

January 30—Charlotte Cherry Henderson.
January 30—Catherine Cecelia Brabason.
January 30—Lillian Laura McLaughlin.
February 6—William James Hines.
February 6—Martha Lord.

BURIALS

January 10—Mrs. Isabella S. Dallas.
January 21—Mrs. Josephine Tucker.
January 28—Miss Margaret Reid.

THE REAR PEWS

We have always been told that when the Devil goes to church he sits in the choir. That may or may not be true. We are certain, however, that if the Devil ever does go to church he brings his whole family of imps with him and seats them in the rear pews. We have been in many churches in our young life and have observed the same performance in most all of them.

The most popular seats in the church are those farthest from the pulpit. All the rear pews are sort of reserved seats where, not only the youth but the adult as well, sit and talk and joke and laugh and chew gum and scatter paper scraps all over the floor, and pray (?) so hard that all the leaves drop out of the book; and sing the hymn book to scraps, and draw funny (?) pictures on the fly leaves and backs and write feeble wit on anything handy and have petting parties and talk out loud so that many of the remarks are heard by the preacher; and hold animated conversations with folks beside them, folks in the front pew, folks in the pew back, folks across the

aisle, during the prayers, the reading of the lessons, the preaching of the sermon and the Celebration of the Holy Communion. In fact something is going on every minute of the service in the rear pews.

On a recent Sunday evening we turned to the congregation to pronounce the benediction and to our astonishment and horror, we observed a whole group of folks rocking with glee and laughter in five of the rear pews. We were forced either to withhold our blessing or pronounce it upon those whose sense of dignity and reverence was apparently dead. We did the usual thing and pronounced the benediction, knowing that there were many earnest worshippers whose right it was to receive it.

Someone said to us some time ago that the parents ought to come to church and see how the young folks "cut up." Yes, but who is going to come to church to see how many of the parents themselves "cut up"? For they, too, are often guilty of irreverent levity in the church, as well as the young folks.

When we draw up a plan for a new church we are going to eliminate rear pews where sit the imps of the family of Satan, whose special vocation is to disturb the service and the prayers of the earnest worshippers by tempting many an otherwise fine boy or girl; man or woman into feebleminded acts and irreverent conduct towards God and sacred things.

The only way you can avoid the temptation is to shun the rear pews and sit up front.

YOU CAN'T BLAME IT ALL UPON THE CHOIR

NOW WHAT?

The Bishop's Crusade gave us a wonderful start on our way towards our big parochial Revival Week, March 13-18. At that time the parish will be in charge of our dear and beloved friend, the Rev. J. L. Saunders, rector of the Church of St. Jude and the Nativity.

Long before the Crusade got under way we had formed a parochial program, because we foresaw the possibilities and opportunities that would follow in its wake. We organized our Senior and Junior Crusaders and the Flying Squadron. From all accounts we are receiving of their activities we are approaching our Revival Week with a splendid enthusiasm.

Before that time the Senior Crusaders will have visited every parish family in order to tease the indifferent into a state of church interest, and if possible, to enlist them into active campaigning. The Seniors are to search for all families and individuals of the parish who do not attend church, and report all such to the Flying Squadron. They are canvassing the whole parish to learn how many families are without Bibles and Prayer Books. The information they have gained thus far on this point is astounding. About twenty-five per cent. of the parish have Bibles in their homes, and less than two per cent. have Prayer Books.

The Seniors are distributing Bibles and Prayer Books as fast as they can be obtained. How under the sun can we expect a community to heed the Word of God if they never read the Word of God?

Other offices of the Senior Crusaders are to stimulate all churchmen to a more regular attendance at church service, a more active participation in parochial matters, and a more consistent spiritual attitude towards the Holy Communion. From the reports received from every quarter we are conscious that the Senior Crusaders are accomplishing far more than we imagined could be done, even by such a band of consecrated and experienced workers.

The Junior Crusaders have responded nobly to the call of duty, too. Their special field of service is, of course, among the young folks of the parish. They are beginning at the beginning and are canvassing the parish for all unbaptized infants and children, and arranging for their christening. They have the Sunday School under their special care and are "rounding up" all delinquent scholars and using all their persuasive powers to win them back. They are carefully studying the Sunday School, class by class, in order to note the weak classes, and do all in their power to cooperate with the teachers in an endeavor to strengthen them. Their third endeavor is to encourage regular church and Sunday School attendance of the young folks, and particularly to strengthen the membership of St. John's Fellowship.

We are proud of the consecration and the aggressive activity of our Junior Crusaders. Their contribution to our Revival is of the utmost value and importance. They, too, are searching for boys and girls who have not yet accepted Jesus Christ as their friend, and are giving the names and addresses of all such to the Flying Squadron.

And that brings us to the third division of active members of the Crusader band. The Flying Squadron holds a roving commission. They go anywhere, visit anybody, do anything they find to do. Their particular field is among the unchurched, the unbelievers, the sinner and the spiritually dead. They are at the command and call of the Senior and Junior Crusaders. Whatever task is too difficult for everybody else in the parish, they are expected to handle efficiently. In a word, they are the "trouble shooters" of the parish. Every resource of the parish is at their disposal and they are expected to make use of them. As we said before, their special assignment is to "round up" all the wandering sheep in St. John's parish and bring them into the fold during Revival Week.

We do not propose to have Mr. Saunders come and use all his revival ammunition upon habitual churchgoers. We want him to have lots and lots of raw

DAILY BIBLE PUZZLE

WORSHIP

		Book	Chap.	Ver.
1.	"Let them make me a sanctuary that I may dwell among them"	Ex.		
2.	"Thou shalt fear the Lord thy God and serve Him"	Deut.		
3.	"O Judah, keep thy solemn feasts, perform thy vows"	Neh		
4.	"Fear God and give glory to Him"	Rev.		
5.	"All the nations shall come and worship before Thee"	Rev.		
6.	"Mine house shall be called a house of prayer for all people"	Isa.		
7.	"O come, let us worship and bow down; let us kneel before the Lord"	Ps.		
8.	"In vain do they worship Me"	Matt.		
9.	"Ye worship ye know not what. We know what we worship"	John		
10.	"Worship Him all ye gods"	Ps.		
11.	"Fall down and worship me"	Matt.		
12.	"Worship at His footstool"	Ps.		
13.	"Moses made haste and bowed his head towards the earth and worshipped"	Ex.		
14.	"Worship the Lord in the beauty of holiness"	Ps.		
15.	"Let us go speedily to pray before the Lord"	Zec.		
16.	"Worship ye afar off"	Ex.		
17.	"God is in heaven and thou upon earth; therefore let thy words be few"	Ecc.		
18.	"I will worship toward thy holy temple"	Ps.		
19.	"Whoso offereth praise glorifieth Me"	Ps.		
20.	"I will call on the Lord, who is worthy to be praised"	II Sam.		
21.	"All the people said amen, and praised the Lord"	I Chron.		
22.	"In the congregations will I bless the Lord"	Ps.		
23.	"O Lord, save thy people"	Jer.		
24.	"Praise ye the Lord"	Ps.		
25.	"My soul doth magnify the Lord"	Luke		
26.	"Praising God"	Acts		
27.	"Unto God and our Father be glory forever and ever. Amen"	Phil.		
28.	"To Him be glory and dominion, forever and ever. Amen"	I Pet.		
29.	Worship Him that made heaven and earth and the sea and the fountains of water"	Rev.		
30.	"Glory to God in the highest and on earth peace"	Luke		
31.	Holy, holy, holy is the Lord of hosts; the whole earth is full of His glory"	Isa.		

material to work over and make into Christian men and women, boys and girls.

Then all through Lenten season until Easter Day we are going to bend our every effort to deepen and enrich our spiritual experience by extra services of preaching and prayer. And continue in the hope that this year it will be our glorious privilege to bring many Sons of God home to the Father's house.

Thus do we mean to use the opportunities the Bishop's Crusade has opened up for us.

A MISUNDERSTANDING

Possibly it is because we have a misunderstanding as to the real significance of our church offerings that so many of us either do not give at all, or else we give only when we happen to feel like doing so. It is quite certain that a very few of us give either generously or regularly of our substance to the church. Indeed, it is so meagre and irregular that we are sure most of us are totally ignorant of the importance of this act of worship.

Yes, I mean this act of worship!

For that is just what it is, and what it always has been. Even the Pagan, in his centuries-old worship of his idols, would have found worship without personal sacrifice and offering unthinkable. Sometimes his offerings were fearfully valuable to him, in cases, for instance, where he would offer his offspring a living sacrifice to his god, or mutilate or immolate himself as a propitiation for his sins.

The more we read the history of the Jewish worship, as set forth in the Bible, the more we are impressed with the fact that worship and personal sacrifice, or offering, were bound up with each other. And also that the sacrifices of the Jews were of no insignificant value. Sometimes it was an ox or a sheep, or grain, oil, fruit, jewelry, turtle doves, goats, or a tenth of all they possessed. With the Jew, as with the Pagan, worship without offerings and sacrifices was unthinkable.

The same is true with our Roman Catholic brethren. The reason why the Roman Church is so strong; why their churches are so magnificent; why the Roman Catholic Church in every land is so rich and powerful ,and has so many priests, missionaries, brotherhoods, sisterhoods, etc., etc., is because the Catholic worshippers, like all worshippers of all times, all beliefs, all countries, understand and appreciate that worship and offering always go hand-in-hand.

Do we mean by this that religion is mercenary?

Emphatically no! It is an act of devotion by which a worshipper shows by this outward and visible sign his gratitude to God for the stupendous sacrifice

He, through infinite love for us, made in offering Jesus Christ for sin for all mankind. If He loved us so dearly, can any act of ours, any sacrifice of ours, cancel that debt of love? Is there anything we can offer to God in return or in payment for that love? Apparently nothing, except it be a feeble gesture of reciprocal love and gratitude in offerings and sacrifice we get from Him out of the storehouses of His wealth, which we inaccurately call our own.

If we were to understand the meaning of offering and sacrifice as do the Pagan, the Hebrew, the Roman Catholic, there would be no need whatever for any parish to make special "collections" for coal, repairs, salaries, or any other church expenses, including the support of our home and foreign mission work.

The consecrated offerings of a grateful and loving people would be ample to meet all our parish, church or mission needs; there would be vast sums available for the extension of Christ's kingdom, and the blessing of God would be ever over us and His work.

God help us to know that worship and sacrifice go hand-in-hand. God help us to know that our faith and God's love is worth more to us than we can possibly pay for in dollars and cents.

May God speed the day when we will no longer have suppers, bazaars, plays, dances, entertainments, candy sales, gambling or any other catch-penny way of financing the work of God, but out of hearts full of love and gratitude will come gifts worthy of our God and His kingdom.

START EARLY

It's time to lay your plans for raising your quota of the Sunday School Lenten Offering.

Fifty years ago Mr. John Marston, superintendent of the Sunday School of the Church of St. John the Evangelist, Cynwyd, founded the S. S. L. O., first for his Sunday School alone. Later Mr. Marston and Mr. George C. Thomas, of the Church of the Holy Apostles, Philadelphia, discussed the matter of the offering over a luncheon.

Mr. Thomas, becoming greatly interested in the possibilities of Mr. Marston's plan, took up the idea, and with his characteristic vigor began to develop it, until it became a Diocesan affair.

Eventually the plan spilled over into other Dioceses, until today the S. S. L. O., like the Thank Offering of the Women's Auxiliary, is nation-wide, and has become a prolific source of revenue for the support and development of the missionary work of the church.

If such an undreamed of calamity could happen to the church that the S. S. L. O. should suddenly stop, more than half of the missionary institutions of the church would collapse and the hands of a great army of consecrated men and women would be helpless to continue the work. Such men, for instance, as our beloved Rev. Edmund Lloyd Souder, Wuchang, China, whose life and the lives of his family are gravely threatened in the uprising in China.

For fifty years the money of the S. S. L. O. has been spent to spread the Kingdom of God throughout the world. The Sunday School children of the Church of St. John the Evangelist, of Philadelphia, have joined the Sunday School children of the Church of St. John the Evangelist, Cynwyd, and they are doing their share of supporting the church missions by their offerings. Last year our school raised $1353.69.

As this is the Fiftieth Anniversary of the S. S. L. O., and Bishop Garland is ambitious to raise a special sum to commemorate the occasion, I am asking our scholars to put forth extra efforts and try to raise $1500 as our quota for this year. You can do it if you put your mind to it. What you need to do is to

START EARLY

READ THIS

We ask you to be sure and read this article to the end. It ends with a letter of appreciation from a young man who was, and is, one of the most popular fellows of St. John's parish. We have every reason to believe he means what he says; because he is a young man who generally says what he means, regardless of consequences. It is a fine testimonial of the influence of the church in one life that is being lived in a worthwhile way.

We know there are many other young men and women of our parish who could easily duplicate this splendid witness for Jesus Christ. It would be most helpful and encouraging if others would follow his example. We would like to publish a series of such letters in the **Broadcaster.** They would be the means of bringing many others to a realization of the love of God and the soft and gracious influence of His church.

We urge you to give your testimony for Jesus Christ as this young man has done. He has done nothing but told the simple truth. From an irresponsible fun-loving boy, totally indifferent to the future, and with every prospect of losing out because of indifference, he has developed into a man of responsibility with a profound personal influence over the lives of many.

If St. John's Church had accomplished nothing else than waking up the boy who eventually struggled to manhood with power in his grasp, it would not have survived in vain. Here is the letter.

"Dear Mr. McHenry:—

"Enclosed please find check for One Dollar—my subscription to your parish paper.

"It is indeed very helpful and I enjoy reading it. St. John's will always be very dear to me and I only regret that I cannot do my share to make the work

there a success. I assure you that I am a different man than I would have been had you not placed me —that is, given me the opportunity of becoming an (here follows his present occupation which I omit, for to mention it would reveal his identity and I cannot do that without his permission).

"The church has had its influence in my life. And I am thankful and hope that very soon I may return to the church, through helping St. John's, what graces have been bestowed upon me by our God.

"I wish you all the success that can be yours and hope that more and bigger checks will be forthcoming from this end.

"As ever,

"Yours sincerely,

"....."

WHO WILL BE THE NEXT?

SUNDAY SCHOOL HONOR ROLL

The month of January was a real test upon our school attendance. Every Sunday was either very cold or very stormy. The kind of weather when even the kiddies would rather stay home than go out. And although our general attendance was very good, it was next to impossible for any class to attain a hundred per cent. of its scholars present on a Sunday. Consequently we feel highly gratified to publish one class which actually did have a perfect attendance. It is that great big class of girls with that tiny little teacher who is always walking away with the honors. We take pleasure in publishing the names of the teacher and scholars of this class in our Honor Roll:

Elizabeth Bowers, Teacher
Dorothy Stenger
Thelma Sutterlin
Ethel Sutterlin
Warnetta Hart
Anna Senatz
Catherine Spratt
Eleanor Woerner
Mildred Dean
Helen Ashman
Dorothy Ashman
Elizabeth Kalessee
Florence Friend
Eva Rutter

Miss Margaret Kensil, Teacher

Virginia Dean
Blanche Eckert
Clara Frederickson
Lillian Renninger
Anna Ward
Dorothy Reynolds
Adelia Peaco
Ethel Stenger
Margaret Hogg

HIGH COST OF DISHONESTY

The People Taxed Hundreds of Millions on Account of the Rogues

The high cost of dishonesty is a problem to cause concern to the American people. Last year an army of burglars, robbers, embezzlers, forgers, confidence men, bucketshop operators and common thieves levied

Jackson 2423

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S. W. Cor. 23d and Pine Streets

My Trip Through the Yellowstone
Picture Talk by H. CRESSON McHENRY
SATURDAY EVENING, MARCH 12, 1927
Church of St. John the Evangelist
Third and Reed Streets
Class No. 17. Sunday School Teachers' Offering
ADMISSION - - - - - - FIFTEEN CENTS
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FRED R. KELLER, Ph. G.
DRUGGIST
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GEORGE K. CRAIG
Dealer in
Grain, Feed, Hay, Straw & Salt Hay
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Alfalfa Molasses Feeds Both Phones

Philadelphia Bag Co.
BURLAP AND COTTON BAGS
Water and Dickinson Streets

a tax on the United States that is estimated by one of the large surety companies to aggregate the sum of $3,325,000,000.

This is approximately equal to entire internal revenue receipts of the Federal Government for last fiscal year, and is the equivalent of a per capita tax on the entire population of the country of more than $30. And it does not include the tribute that has been exacted by bootleggers from those who persist in defying the prohibition amendment.

The items in this appalling bill which crooks collected in one year in the United States are: Stock frauds, land frauds and confidence games, $2,000,000,000; burglary and theft, $525,000,000; embezzlement and defalcation, $125,000,000; fraudulent bankruptcy and credit swindles, $100,000,000; bad debts owing wholesale and retail merchants, $150,000,000; worthless checks cashed by merchants, $100,000,000; forgery, $25,000,000; graft, looting of the public domain and conversion of public property, $200,000,000.

The expert who made the estimate says he makes no claim of accuracy except as to minimums, and says that the total is probably nearer $4,000,000,000. Another authority fixes the first item in the list at $3,000,000,000, instead of $2,000,000,000, and insists that he is conservative.

FAITH

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the Hand which never fails,
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered:
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith,
Like some staunch ship, my soul braves every gale;
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath. —Selected.

Broadcasting From Station S T J

ASH WEDNESDAY, MARCH 2D.

* * * *

Easter day, April 17th.

* * * *

Lenten Season comes between.

* * * *

Week of Missions, March 6th to 11th.

* * * *

Rev. J. L. Saunders, missioner that week.

* * * *

During Mission Week Mr. Saunders wants to meet all the spiritually and morally sick, maimed, halt, lame and blind of this parish. Let's dig 'em up and drag 'em in.

* * * *

You are a church member, but are you a Christian?

* * * *

It's not what you profess, but what you do that counts.

* * * *

REMEMBER THE SUNDAY SCHOOL LENTEN OFFERING.

* * * *

Every Sunday School class is expected to do as well or better than last year.

* * * *

First instalments of the Bishop's Campaign Fund are due now. Pay at once. Don't "owe" it.

* * * *

What do you think of a person who makes a promise to you, then breaks it?

* * * *

That's what folks think of you when you make a promise and break it. Maybe God does, too.

* * * *

During Lenten season weekday services every Wednesday and Friday evening.

* * * *

Congratulations to the Senior and Junior Bishop's Crusade and the Flying Squadron. They have entered into the spirit of the Great Commission, "Go ye." It's the "go getter" church that grows.

* * * *

REGULARITY BREEDS CONTENT.

* * * *

Try it in your church attendance.

* * * *

HOW ABOUT YOUR COMMUNION?

Patronize Our Advertisers—They Are Our Friends—and Yours

TOO TIRED TO GO TO CHURCH

You are "too tired to go to church"? That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; in a hammock; loll in a big rocking chair; go to sleep over a book. Tell yourself honestly—did you ever see a loafer who didn't look tired all the time?

A group of laborers had worked all the morning digging a sewer excavation. They had eaten their dinners from the little tin pails and now they were "resting." Some of them were pitching quoits. They were workmen "resting." And sitting on the curbstone watching them—too lazy to even stand up and look up and out at them—were the loafers, who had been watching them work all the morning. These fellows were too tired to even join the games by which the workers rested themselves.

You have no need to loaf all day. An hour in church, an hour of the quiet, the sermon, the reading, the uplift which comes from the new channels into which your thought, your mind is led, will rest you more, physically, morally, intellectually, than all the day spent in trying to "rest."

WHY MEN STAY AWAY FROM CHURCH

A seared Sabbath conscience sends men to the golf links on the Lord's Day.

The masculine mania causes thousands to take the family, the dog, and the lunch basket into the automobile early Sunday morning when they begin to break the Ten Commandments, the speed laws and Sabbath observance.

Screenitis sends thousands into the motion picture houses, where they make a pagan attack upon God's Holy Day.

Laziness keeps thousands at home wrapped in the bed clothes of indolence—too indolent and sloven to dress and attend divine worship.

False conception of worship, or because the sermon is poor, or the minister worse than dead, they drift into the habit of neglecting church attendance.

There are thousands of business, professional, political and official men who neglect church because they are conscious of the fact that they are grossly sinful, selfish, conceited and derelict in the performance of their duties. They know that if they face

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the gospel as expounded from God's infallible Word they will have to surrender their selfish, mean, conceited business and professional attitude toward the church and the gospel.

Every desirable, worthy citizen ought to be found in his pew every Sunday morning worshipping God and paying his honest obligations to the church of Jesus Christ.

A TEST OF EDUCATION

A wise man has said that no one is educated until he can say "yes" to the following questions:

Has your education given sympathy with all good causes and made you espouse them?

Has it made you public-spirited?

Has it made you a brother to the weak?

Have you learned how to make friends and to keep them?

Do you know what it is to be a friend yourself?

Can you look an honest man or a pure woman straight in the eye?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meaner drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Are you good for anything to yourself. Can you be happy alone?

Can you look into a mud-puddle by the wayside and see anything in the puddle but mud?

Can you look into the sky at night and see beyond stars?

Can your soul claim relationship with the Creator?

ELECTION! IMPORTANT!

Question: Shall the Church Live?

AFFIRMATIVE	NEGATIVE
How Vote? By—	How Vote? By—
1—Regular attendance	1—Never or seldom attending.
2—Daily prayer.	2—Never or seldom praying.
3—Weekly giving.	3—Never or seldom giving.
4—Often talking it up.	4—Often talking it down.
RESULTS	RESULTS
1—Spiritual membership.	1—Fault-finding membership.
2—Live church.	2—Dead church.
3—Happy pastor.	3—Heartbroken pastor.
4—Souls saved.	4—Lives ruined.

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The Parish Broadcaster

Vol. 1, No. 6. PHILADELPHIA, MARCH, 1927 By Mail, $1.00 Yearly

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72 Club

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Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

February 13—Ruth Lord
February 13—Roselia Frances Worrell.
February 13—Joseph Charles Fleming.
February 20—George William Hilbert.
February 27—Dorothea June Worrell.
February 27—John Douglass Walters.

BURIALS

February 16—Mrs. Ella Robinson.

YOU CAN NEVER TELL

You can never tell what a "feller" is inside by the looks of him on the outside.

Last Sunday we had occasion to pass through Vernon Matthews class of boys, when he stopped us and said, 'What do you know about that! There's a fellow sitting down there on the front row who just gave me fifty-three cents for the class Lenten Offering? And how do you suppose he got it? Yesterday he earned it cleaning snow off pavements."

We looked at the boy and, judging from his OUTSIDE, he was just the same as all the other boys in that class. Then too, maybe the other boys are just like him on the INSIDE, only they haven't had his chance yet to show what is inside them.

The fact remains, however, that this one boy has a thinking machine in his head and a generous spot in his heart. He got thinking about the SUNDAY SCHOOL LENTEN OFFERING, and the more he thought about it the more he wanted to do his bit in helping to put over a big thing. With that in mind he takes his Saturday holiday, a day when most fellows want to have a good time, he shoulders his shovel

and broom and goes out looking for work shoveling snow.

Now both you and I know from bitter experience that shoveling snow is no easy job. It takes a regular he-person to stick to the job 'till its done.

Well, this St. John boy went right to work, earned his pay and then he did what nine-tenths of us boys would not have done. He brought it to the class and gave it to missions instead of spending it on the movies or a lot of candy.

Last Sunday we asked a certain class of boys to stand up and answer a question in Catechism. Every boy stood up, but they didn't answer the question, because their cheeks were bulging out with unchewed candy.

We looked at them wondering how many of those boys were chewing up their Sunday School offering. One thing we were morally certain of, and that was they had more money in their mouth than they put in the class envelope.

Now this boy in Vernon Matthews class didn't have a thing in his mouth that Sunday he turned in his fifty-three cents, but what he did was to make us all sit up and take notice of one boy who is big enough to take the money he worked hard to get and give it to the SUNDAY SCHOOL LENTEN OFFERING.

HIS NAME IS ROBERT GALLAGHER.

If any other boy or girl is known to earn their SUNDAY SCHOOL LENTEN OFFERING in a similar self-sacrificing way, we hope the teacher will tell us all the circumstances; for we want to write as many of these kind of stories for the "BROADCASTER" as we can possibly get.

LENT

The original of the season of Lent is obscure, though it is supposed to be observed in commemoration of our Saviour's forty days' fasting in the wilderness. However, we learn from history that the primitive Christians considered the words of the Redeemer, "the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days," an allusion to the institution of a particular season of fasting and prayer.

Accordingly, they, in the first instance, began this solemn period on the afternoon of the day on which they commemorated the crucifixion, and continued it until the morning of that of the resurrection. The whole interval would thus be only about forty hours. From forty hours the penitential season was extended to other additional days, but with great variety in their number, according to the judgment of the various churches. Some fasted three days in the week before Easter, some four, some six. A little later, some extended the fast to three weeks, and others to six, and other churches appointed certain portions of seven weeks in succession.

The result of all this was the eventual fixing of the time at forty days, commencing on Wednesday in the seventh week before Easter and excluding the intermediate Sundays. It is certain that this term of forty days was definitely settled in the early days of the Church. This is evident from the writings of the Bishops of those times in which they defended the practice by referring to the fastings of Moses, Elias, and our Lord, all of whom fasted forty days .

The name we apply to this season is derived from the time of the year when it occurs. The term Lent, in the Saxon language, signifies Spring; and as we use it, indicates merely the spring fast, preparatory to the rising of Christ from the grave.

The Lenten fast does not embrace ALL the days included between Ash Wednesday and Easter; for the Sundays are never included, because the Lord's Day is always held as a festival and never as a fast. The principal days in Lent are Ash Wednesday, Passion Week and particularly the Thursday and Friday of this week.

ASH WEDNESDAY

has its name from the ashes in which, as well as in sackcloth, the first Christians used to appear when they were penitent, and wished to be again admitted into the Church.

PASSION WEEK

is the last week in Lent, in which the Church commemorates some of the most affecting events in the life of our Lord. It was also known as the GREAT WEEK and the HOLY WEEK. And the observation of it is so ancient that it is ascribed to the Apostles themselves.

MAUNDY THURSDAY

THURSDAY in Passion Week is known as Maundy Thursday. It is the day on which our Lord instituted the holy sacrament of his body and blood. The name of Maundy Maunday or Mandate is said to have allusion to the mandate or new Commandment which, on this day, Christ gave to his disciples, that they should love one another as he had loved them.

Some have supposed that the name arose from the maunds or baskets of gifts, which, at this time, it was the ancient custom for Christians to present one to another as a remembrance of that inestimable gift of Christ to be our spiritual food in the Sacrament of his body and blood. It is wrong to designate the day as Holy Thursday. In speaking of Holy Thursday we refer to Ascension Day.

GOOD FRIDAY

received its name from the blessed effects of our Saviour's sufferings, which are the ground of our hope and joy. It is the day on which the great sacrifice was offered for sin, and has been set apart for a peculiar

DAILY BIBLE PUZZLE

Blasphemy

	Book	Chap.	Ver.
1. Thou shalt not take the name of the Lord thy God in vain	Exo.		
2. Ye shall not swear by my name falsely	Lev.		
3. Whom hast thou reproached and blasphemed	II King.		
4. They spake against God of Jerusalem	II Chro.		
5. His mouth is full of cursing	Psalm		
6. The voice of him that reproacheth and blasphemeth	Psalm		
7. The sin of their mouth	Psalm		
8. Foolish people have blasphemed thy name,	Psalm		
9. He clothed himself with cursing as with a Garment	Psalm		
10. They spake against thee wickedly	Psalm		
11. The curse causeless shall not come	Pro.		
12. Take the name of my God in vain	Pro.		
13. Curse their king and their God	Isa.		
14. My name continually every day is blasphemed	Isa.		
15. Blasphemed me upon the hills	Isa.		
16. Because of swearing the land mourneth	Jer.		
17. Your fathers have blasphemed me	Eze.		
18. I have heard all thy blasphemies	Eze.		
19. He shall speak word against the most high	Dan.		
20. Shall speak marvelous things against the God of gods	Dan.		
21. By swearing, they break out, and blood toucheth blood	Hos.		
22. Every one that sweareth shall be cut off	Zec.		
23. Swear not at all	Matt.		
24. Beelzebub	Matt.		
25. All manner of sin and blasphemy shall be forgiven	Matt.		
26. Out of the heart proceed blasphemies	Matt.		
27. The name of God is blasphemed among the Gentiles because of you	Rom.		
28. Put off these: blasphemy, filthy communication out of your mouth	Col.		
29. Out of the same mouth proceedeth blessing and cursing	Jas.		
30. I saw a woman sit upon a scarlet colored beast, full of names of blasphemy	Rev.		
31. Above all things, my brethren, swear not, neither by heaven, neither by the earth; neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation	Jas.		

solemnity of devotion, from the first ages of Christianity.

"HOW INCONSISTENT AND HOW CULPABLE IS THE CONDUCT OF THOSE CHRISTIANS, WHO, BELONGING TO THE CHURCH WHICH SETS APART A DAY FOR THE COMMEMORATION OF THEIR SAVIOUR'S DEATH, DO NOT THUS DEVOTE IT BUT PURSUE ON THIS DAY THEIR CUSTOMARY BUSINESS AND PLEASURES."

WHO WINS?

In order to stimulate an interest in Church history the rector offers the following awards to the Sunday School classes towards the class Lenten Offering for this year:

Class answering correctly 50 per cent of the questions $2.00

Class answering correctly 75 per cent of the questions 3.00

Class answering correctly 100 per cent of the questions 4.00

First class submitting 100 per cent correct answers, $5.00 gold-piece extra.

THE QUESTIONS

1. What was Ash Wednesday formerly called?

2. What is the name of Thursday in Holy Week?

3. What church was known as the "Mother Church;" at what General Council was the title given?

4. Who were the Catechumen?

5. What does the word "Catholic" mean? Name the great branches of the Catholic Church. To which branch do you belong?

6. What does the word Creed mean? How many great creeds does the church accept? Give a short account of each.

7. What is the difference between a general and a provincial Church Council? Give names and dates of the first four General Councils.

8. What is the difference between the cross and the Crucifix? Why was the use of the crucifix banished from most of the protestant churches?

9. What is the Decalogue? In what service of the Book of Common Prayer is it found? When did the Decalogue become an established part of the service?

10. What were the Diptychs of the early church and how were they used in the service?

11. Name the four main divisions of the Litany.

12. During worship when does the church generally speaking, enjoin (a) kneeling, (b) standing, (c) sitting?

The Jubilee of the Lenten Offering

In Fifty Years It Has Grown to be a Mighty Force in the Church

BY THE REV. LLEWELLYN N. CALEY, D. D.

Chairman on Pennsylvania Committee on Commemoration of Fiftieth Anniversary of Children's Lenten Offering

(From the Spirit of Missions)

It was Christmas time more than fifty years ago and the boys and girls of the Sunday School of St. John's Church, Cynwyd, a suburb of Philadelphia, had enjoyed a very happy Christmas. The following Sunday Mr. John Marston, the superintendent of the school, told them he was sure that they had had a splendid Christmas at home, with lots of fun and many presents, and at their Christmas entertainment they had candy and other things given them.

What a happy time they had all had! Then he told them he had been thinking of the thousands of other boys and girls in our own country, and thousands and thousands of boys and girls in other countries who did not know anything about the happiness of Christmas, and who had never had any Christmas present or seen a Christmas tree; and he asked them if they would not want to do something to make some of those boys and girls happier, and to give them a bright and joyous Christmas. He knew they would and therefore he had been wondering whether they would not like to give their offerings during the Sundays in Lent that year for missionary work at home and abroad for that purpose; adding that some of the money might be given to help make the red-faced boys and girls of the Indians in the West happy, some might make the black-faced boys and girls of the Negroes in the South happy, some might help to make the white-faced boys and girls in the Southern mountains happy, and some might help to make the yellow-faced boys and girls living in China and Japan happy.

And the members of the Sunday School of St. John's, Cynwyd, thought what Mr. Marston suggested was a fine idea; and they promised to do what they could to make their Lenten Offering larger than it had ever been before.

On Septuagesima Sunday Mr. Marston reminded the members of the school about the plans agreed upon for their Lenten Offering, and what they had promised to do. How hard some of those boys and girls and young people did work to earn some extra money, and how nobly they denied themselves candy and other pleasures during Lent! And when Easter Day came and the various classes presented their Offering for Missions it amounted to two hundred dollars. That was in 1877, fifty years ago, and that was the first Lenten Offering for Missions.

Then Mr. Marston told several of his friends in Philadelphia about the Lenten Offering for Missions in his Sunday School, and among them was Mr. George C. Thomas, superintendent of the Sunday School of the Church of the Holy Apostles, who said that he would adopt the plan next Lent; and from that year to the present time that Sunday School has given each year the largest Lenten Offering for Missions.

By degrees the plan spread to other dioceses and districts, and in the year of 1900 the Lenten Offering amounted to just over ninety-seven thousand dollars. Year by year the offering continued to grow until in 1920 it reached a quarter of a million dollars, and last year it reached nearly half a million dollars, which was a splendid offering for missions from the boys and girls and the Bible classes of our Church. When we remember that in forty-nine years the Sunday Schools of the Church through the Lenten Offering have given over six million dollars for missions we see how great has been the growth from a small beginning.

Thus during Lent this year, 1927, we shall commemorate the Jubilee, or Fiftieth Anniversary, of the starting of the Lenten Offering. Let us all therefore work harder than ever this year, and deny ourselves more during the coming Lent, so that when Easter comes we may place upon God's Altar in His Church the largest Lenten Offering for Missions we have ever made.

The National Service commemorating the Fiftieth Anniversary of the starting of the Lenten Offering is to be held in the Academy of Music, Philadelphia, on Sunday, June 5, at 3 P. M., when the Presiding Bishop of the Church, the Right Rev. John G. Murray, D. D., has promised to preside; and it is hoped that a representative from every diocese and district of the American Church at home and abroad will be present. We wish all the members of all our Church Schools could be there and take part in that great jubilee service; but we can all help to make it a splendid success by making our Lenten Offering this year larger than ever before.

THE SUNDAY SCHOOL HONOR ROLL

Three cheers for the Women's Bible Classes. February was their month to roll up a one hundred per cent. class attendance. We congratulate them, and hope they will repeat often during the year. We are delighted to publish the names of the teachers and scholars of the two classes. We are also glad to note the new member in Miss Schmidt's class.

MRS. ANNA COOPER, TEACHER

Mrs. Annie Morozzie	Mrs. Emma Cooper
Mrs. Rebecca Henckle	Mrs. Jennie Paynter

MISS MARTHA SCHMIDT, TEACHER

Miss May Pine	Miss Helen Darr
Mrs. Margaret Carson	Miss Anna Warren

CONFIRMATION

It is rather interesting to note the points of similarity between the old Jewish worship and the Christian worship. Thus in the Christian Church baptism succeeded circumcision, and the Holy Communion that of the Passover. We have our cathedrals and churches for the worship of God. They had their Temple and synagogues. Our form of worship consists of praise, the reading of the Scriptures, the expounding of Scriptures in public sermons and the use of a prescribed form of prayer.

The Jewish Church used exactly the same form in worshiping Jehovah, thousands of years before the Christian era. We have a ministry in three orders. The Jews had the same kind of ministry before men ever dreamed of Christianity.

So it is with Confirmation. We are told by writers of Jewish History that at the age of thirteen, the children were "publicly examined before the congregation, in order TO RENEW THE COVENANT WHICH THEIR PARENTS HAD MADE FOR THEM IN THEIR INFANCY, AND TO TAKE UPON THEMSELVES THEIR OBLIGATIONS TO THE DIVINE LAW." This Jewish custome and Christian confirmation are very significant in their likeness.

That Confirmation was practiced by the Apostles cannot be successfully contradicted. Read Acts 8; also Acts 19. In the first instance Philip the Deacon, conducted a big revival service in the city of Samaria, then S. S. Peter and John were sent down to confirm the converts by the laying on of hands. In the second instance St. Paul finds a number of the disciples of St. John the Baptist at Ephesus who were practicing a religion closely resembling the Christian faith. First he baptizes them in the name of the Lord Jesus, then he confirms them by the laying on of hands.

THE SAME APOSTLE DESIGNATES THE LAYING ON OF HANDS AS ONE OF THE FIRST PRINCIPLES OF CHRISTIAN DOCTRINE AND SETS IT UP ALONGSIDE OF FAITH, BAPTISM, THE RESURRECTION AND ETERNAL JUDGMENT.

If these other fundamental points are binding on Christians, then certainly must Confirmation be also, being one of them. Or else St. Paul was guilty of "teaching for doctrines the commandments of men."

Again we find that for 1500 years after the founding of the Christian Church the Rite of Confirmation was universally practiced. Certainly the consent of the whole Christian world for so long a period must have its own weight of authority. Besides this testimony of Scriptures and the Church we have the witness of the early church fathers as to the importance attached to Confirmation such as Tertullian, St. Cyprian and St. Jerome.

Even at the time of the Reformation, when the church was undergoing its stupendous upheavel, Confirmation was never questioned but was practiced consistently by the Church of England and the Lutherans. Even such men as Calvin and his colleague Beza and also Dr. Owen "acknowledged that it existed in the Apostolic Churches.

Therefore; to those who are disposed to undervalue the Rite of Confirmation, or to neglect it altogether, we have this much to say, viz., that before they can overthrow the obligation of this ordinance, they must PROVE THAT SS. PETER, JOHN AND PAUL KNEW LESS OF THE MIND OF JESUS CHRIST THAN THEY DO THEMSELVES.

"801"

When we look at this heading we are staggered. It does not seem possible! We look around in every direction and wonder if we are not dreaming. If that heading is what it represents itself to be, then there are lots and lots and lots to be explained by somebody. We do not see how it can possibly be 801. Is there anybody in the parish who can explain it? Yet is it so, for we have proven it. We have checked it over twice. But when we look around the church, it is invisible.

If we go inside the church and look in the big Sunday School room or the kindergarten, or the small Bible Class room; or in the kitchen among the pots and pans and kettles and dishes; or if we go up in the gallery of the church or look behind the organ; or search under the pews or if we go down the cellar and look in the coal bin; or the ash pit; or the wood box or in the three big heaters, the mystery deepens! It is not found even in the Alms Basin.

Yet, there it IS—an indisputable fact—801. And yet it is NOT there. What an utter absurdity! How can a thing be there and not there at the same time? Either it IS or it ISN'T, it cannot be otherwise. It IS 801 or it ISN'T 801, and yet though it IS it isn't. If it is, then what became of it? Because it surely ISN'T now although it is and we KNOW it is. You may well ask what is it that isn't yet is.

We can only answer it is 801 though it isn't. It isn't any more than one third of 801 if we look for it at Holy Communion, or at the morning or evening service, or in the alms basin, or among the busy folks; but it is almost 801 if you look among the lazy drones, or the fault finders, or the parish register.

It is 801 plus when it comes to making calls, or visiting the sick, or burying the dead, or comforting the afflicted, or helping the poor, or getting jobs for the unemployed or christening the children, or marrying the young folks or doing a score of other things a minister must do for his flock; whether they are faithful or not. 801 sheep is a pretty big flock for one shepherd who can give only part of his time to the job.

It wouldn't be so bad if they were all nice, kind, gentle, obedient, helpful sheep; but when fifty per cent of them are mutton heads and act more like goats than sheep then the task of shepherding becomes enormous.

It has often seemed to us that this 801 sheep could make their shepherd's task not only much lighter but much pleasanter by being a little bit more considerate and come regularly to church, the fold of the GREAT SHEPHERD, and help us shepherd other sheep.

Some folks will say no doubt, No, sir, you go ahead, it's your job, that's what you're paid for!

Are we, indeed?

How much?

DO YOU GIVE ANYTHING TOWARDS A RECTOR'S SALARY?

We are a parish of 801 sheep—some are all wool, some are just mutton.

WHICH ARE YOU?

AN OLD FABLE

Once upon a time a man was hunting through a forest when a storm came up. Looking about for shelter from the rain he found and crawled into a hollow log, which fitted quite snugly. The rain lasted for hours and soaked through the wood. The log began to contract. When the storm was over the hunter could not get out. Finally, the exhausted man gave up trying. Death by starvation stared him in the face.

Then his life flashed before him. He remembered, among other things, that he had not attended the weekly means of Grace nor the Holy Communion as he should have done. This made him feel so small that he was able to crawl out of the log without difficulty.

MORAL: Always have your conscience oiled up and running before you get into a tight place.

IS YOUR BIBLE INTERESTING?

Little Mary wanted to learn her Sunday school lesson and had asked her older sister to help her. At length the sister finished her other duties and, taking her Bible from the bureau, called "Come, Mary, I will help you now, and then you can go back to your play."

Mary came running, all ready to begin, but on seeing the Bible her sister had brought, said, "Sister, let's read the lesson out of Grandpa's Bible."

"Why, what difference will that make?"

"Grandpa's Bible is so much more interesting than yours."

"Oh, no, Mary. They are exactly alike."

"Well," replied the observant little girl, "I really think that Grandpa's Bible must be more interesting than yours, he reads it so much more."

—Adapted from St. Luke's Messenger.

Jackson 2423

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How are you using this Lenten Season?

* * * *

Easter Day—Sunday April 17th.

* * * *

Confirmation Day—Sunday June 12th.

* * * *

Rector's 15th Anniversary—Sunday June 12th.

* * * *

Don't forget that Sunday School Lenten Offering.

* * * *

And remember your Easter Envelopes.

* * * *

Names of all who give an Easter Offering will be published in "The Broadcaster."

* * * *

HERE IS SOMETHING NEW.

My first word is found in Rev. 10:11.
My second word is found in Judges 3:7.
My third word is found in Eccles. 5:8.
My fourth word is found in Job 16:20.
My verse is found in the Book of Genesis.

* * * *

THAT'S AN EASY ONE. HOW ABOUT THIS?

My first word is found in Nehemiah 2:19.
My second word is found in Genesis 31:49.
My third word is found in II Kings 3:19.
My fourth word is found in Exodus 3:14.
My fifth word is found in Joshua 24:15.
My sixth word is found in Psalms 95:1.
My seventh word is found in Psalms 84:3.
My eighth word is found in Exodus 18:14.
My ninth word is found in Obadiah 11.
My tenth word is found in Titus 3:10.
My eleventh word is found in St. Matt. 10:12.
My twelfth word is found in II Samuel 16:22.
My verse is found in the Book of Psalms.

* * * *

Revival Week—March 13th. to 18th.

* * * *

ARE YOU AFRAID TO DIE? WHY?

* * * *

LENT WELL SPENT MAKES EASTER CONTENT.

* * * *

"REMEMBER YOUR EASTER COMMUNION!"

AN HONEST MAN

There is a preacher in Kansas who should have his salary raised for making the following announcement from his pulpit; "Brethren, the janitor and I will hold our weekly prayer meeting next Wednesday evening as usual."—Household Magazine.

PETE'S MEAT MARKET

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ONE DOLLAR

Roger Babson says:

One dollar spent for a lunch lasts five hours.
One dollar spent for a necktie lasts five weeks.
One dollar spent for a cap lasts five months.
One dollar spent for an automobile lasts five years.
One dollar spent in service for God lasts for eternity.
—Bulletin First Congregation Church, Everett, Mass.

GUSTAV C. F. HELM, Jr.
Prescription Druggist
(Deutsche Apotheke)
S. W. Cor. Third and Morris Sts.

MY CHURCH

"My Church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the Love of God is revealed, and the Unity of God is perceived.

"It is the home of my soul, the altar of my devotion, the hearth of my faith, the center of my affections and the foretaste of Heaven.

"I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support and to obey its laws.

"It claims the first place in my heart, the highest place in my mind, the principal place in my activities; and its unity, peace and progress concern my life in this world and that which is to come.

"I owe it my zeal, my benevolence and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members and I chill my own soul.

"I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow-members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier."

O God, Holy Ghost, Sanctifier of the faithful, visit, we pray Thee, every member of Thy Church with Thy love and favor; enlighten their minds more and more with the light of the everlasting Gospel; graft in their minds a love of the truth; increase in them true religion; nourish them with all goodness; and of Thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together we worship and glorify as one God, world without end. Amen.

As we approach the season of Lent, may I look to the various parish organizations and the members of the congregation, all and each one, to take advantage of every opportunity to attend your church services as well as the Holy Communion.

Faithfully your Rector,

JOHN LINKER SAUNDERS.

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The Parish Broadcaster

Vol. 1, No. 7. PHILADELPHIA, APRIL, 1927. By Mail, $1.00 Yearly

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Webster Stenger, Secretary.
Richard Snell, Treasurer.

Women's Auxiliary

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Mrs. Annie MacVaugh, Secretary.
Mrs. Mary Corson, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Laura Stenger, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

Mr. S. M. Hopson, Scoutmaster.
Mr. James Adgate, Assistant.
Mr. Samuel Warren, Assistant.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

March 6—Thomas Cattell Boyd.
March 6—James William Johnson.
March 6—Catherine Henrietta Burkhardt.
March 13—Michael Goff Rutter.
March 27—Louisa Bedlow Bruch.

BURIALS

March 9—Miss Laura Bright.
March 10—Mrs. Susan Kee.
March 20—John L. Douglass.
March 23—Mrs. Florence G. Gray.
March 26—Miss Lois Mary Orr.
March 31—Mrs. Katie Bauer.

IN MEMORIAM

ADELIA CARR

April 24th, 1926

"Blessed are the dead who die in the Lord."

EASTER DAY

There have been so many millions upon millions of words written about this most beautiful of Christain festivals that we have neither hope nor intention of contributing anything original. There is not a man, woman or child of Christian antecedents who does not know it is the anniversary of the resurrection of our blessed Lord Christ from the dead.

To every one in the Faith this is a matter of supreme importance. First, it means that though wicked men did actually succeed in putting the Lord Jesus to death, a most cruel and barbarous death at that, they were unable to hold back the hand of God who willed that he should arise again at the appointed time. In the second place, His resurrection is in itself an assurance of our resurrection; that death is not final, but just an incident in our lives.

LIFE IS THE ONLY REALITY. Death, like

sickness, can affect this physical frame for a season; but in God's appointed time its clutch will be loosened and we, who are held its prisoners, shall be free. He who died and rose again shall unlock the prison gate and liberate forever the Sons of Light, which sons we are.

Not everyone believes this statement, however. What a pity it is they do not. Not only because such faith is necessary to salvation but because also it gives us such a wonderful picture of our Lord's deep love for us and is mighty power over the natural enemy of man.

Why should one refuse to believe in the beautiful scheme of the resurrection? Certainly we have lots and lots of wonderful illustrations of its principle and law in Nature. Illustrations which we honestly believe God has purposely scattered with prodigal hand along life's pathway, so that all might see and believe and be at peace.

The miracle of awakening nature in the springtime accompanied, as it is, with showers of joy, the sunshine of love, the gentle breezes of stirring life and the music of God's choir of field and forest, surely does not need the soul of a poet to interpret its meaning. The meaning is that death is after all just the temporary suspension of life. The most materialistic soul, when it thinks, must surely be moved by Spring's secret message to man.

Yes, "He is Risen Indeed." And we rejoice in His resurrection; because by His mighty victory over death and because of the assurance of our ultimate victory, too, through Him.

Oh, unbelieving soul, why will you reject the consolation and assurance that LIFE IS THE ETERNAL REALITY AND DEATH IS BUT A PASSING SHADOW? Why will you not believe and live?

THE SUNDAY SCHOOL LENTEN OFFERING

Of course it is impossible to tell at this time whether we will raise the amount we hope to raise for our Lenten Offering. But, whether we do or do not, we are confident that every officer, teacher and scholar, from the Superintendent to the tiniest bit of humanity on our Cradle Roll, is doing his bit. All Lenten season the parish has been afire with enthusiasm and zeal for the offering. Many classes raised part of their apportionment by giving entertainments on Saturday evenings and the entertainments they gave were worthy of the splendid patronage they received.

We take this opportunity to thank the friends of the parish for the fine support they gave the classes. All the entertainments were good, clean and wholesome. And we are sure that our friends were satisfied we gave them more than they expected for the price of admission.

Now may we say just a few words to the parents of our scholars? On the Sunday before Ash Wednesday we gave every boy and girl of the parish a Mite Chest to collect as many pennies as they could between Ash Wednesday and Easter Day. These Mite Chests are to be returned to the Sunday School on the afternoon of Easter Day.

We know forty days is a long time for boys and girls to keep thinking about one certain thing. After the novelty wears off their interest begins to waver and unless somebody helps them to remember, their interest is in danger of a collapse. The result is when Easter Day comes 'round they have forgotten all about the Mite Chest—perhaps they have lost it.

Now here is where "Mother" can do some fine work for the LENTEN OFFERING. She can take care that the Mite Chests are always kept in a conspicuous place and handy. She can frequently call attention to them and urge Tom, Dick and Harry, and their little sisters too, to give some of their spending money to the boxes. THE MITE CHEST IS A MIGHTY CHEST for gleaning loose change for missions.

Again, both father and mother, big brother and big sister, uncle and aunt, grandfather and grandmother, friend and acquaintance can encourage the little folk ad set them an example of giving by dropping their mite into the chest, too.

For instance, mother can give the price of a pound of coffee; father, the price of half dozen cigars; brother, the price of a "movie" for himself and girl friend; sister, the price of a lip stick; uncle, the price of a necktie; aunt the same as mother; grandfather, the price of two bags of tobacco; grandmother, any amount her dear heart suggests; friend, as much as the friendship is worth; and acquaintance, not less than a quarter. If the whole family will just get together and show the little folk how to give we are sure we will raise the sum we have in mind. Therefore.

FAMILY, DO YOUR STUFF!

CO-OPERATION

Co-operation means team work.

A group of just ordinary folks working together can accomplish lots more than a group of smart people who are jealously working against each other.

Any parish that has all its organizations working in harmony with each other for the general success of the parish is in a most happy condition and is bound to flourish.

These bits of wisdom are inspired by the splendid co-operation of the Sunday School folks and the ladies of all the organizations of the parish in their determination to make our Saturday evening entertainments a paying success. All are conscious that we owe it to each other that our particular entertainment was "put over" because of the help others gave us.

When we were told how much money each S. S. class was expected to raise for the S. S. Lenten offering we were at our wits' end. The task seemed impossible to do. But here we are, at this writing, a month to go and several classes have already raised their apportionment and some of the others are within sight of the goal. And all of us realize that if it hadn't been for the timely help of the folks not members of our class, we would have failed.

Some of the finest acts of co-operation were exhibited at the entertainments organized by the different classes of the Sunday School and the rector's night was a real moving picture of co-operation. First comes along Carl Brobson and his troupe of actors and actresses from Germantown; then the young folks of the Rainbow Minstrels, and, last but by no means least, the ladies of the many organizations of the parish, who baked cakes, made candied apples (only that particular lady was a gentleman) sold tickets, sold candy and refreshments and did

DAILY BIBLE PUZZLE

THE RESURRECTION

	Book	Chap.	Ver.
1. "This is the first RESURRECTION"	Rev.		
2. "There is no RESURRECTION"	I Cor.		
3. "The RESURRECTION of the just"	Luke		
4. "I am the RESURRECTION and the life"	John		
5. "The power of His RESURRECTION"	Phil.		
6. "So also is the RESURRECTION of the dead"	I Cor.		
7. "If there be no RESURRECTION of the dead—"	I Cor.		
8. "Witness of the RESURRECTION of the Lord Jesus"	Acts		
9. "After His RESURRECTION"	Matt.		
10. "Unto the RESURRECTION of life"	John		
11. "Rise again in the RESURRECTION at the last day"	John		
12. "The RESURRECTION of damnation"	John		
13. "A witness with us of His RESURRECTION"	Acts		
14. "In the RESURRECTION whose wife shall she be?"	Matt.		
15. "In the RESURRECTION they neither marry nor are given in marriage"	Matt.		
16. "He that hath part in the first RESURRECTION"	Rev.		
17. "They might obtain a better RESURRECTION"	Heb.		
18. "The RESURRECTION is past already"	II Tim.		
19. "By man came also the RESURRECTION of the dead"	I Con.		
20. "In the likeness of His RESURRECTION of the dead"	I Cor.		
21. "There shall be a RESURRECTION of the dead"	Acts		
22. "A lively hope by the RESURRECTION of Jesus Christ"	I Pet.		
23. "Which say there is no RESURRECTION"	Matt.		
24. "Be a witness wth us of His RESURRECTION"	Acts		
25. "In the likeness of His RESURRECTION"	Rom		
26. "Of RESURRECTION of the dead"	Heb.		
27. "Preached unto them Jesus and the RESURRECTION"	Acts		
28. "The hope and the RESURRECTION of the dead"	Acts		
29. "The children of the RESURRECTION"	Luke		
30. "Sadducees say there is no RESURRECTION"	Acts		

many other things too numerous to mention; all of which contributed to the success of the evening.

Now what were the results of this spirit of co-operation? First: the classes were able in most cases to make their Lenten apportionment. Second: the parish put over some of the best balanced entertainments ever enjoyed in the church. And third: all of us have learned how much more we can do if we do it all together with a desire to help.

It seems to us that if we have learned the value of true parochial and individual co-operation this Lenten Season, our time has been well employed.

Your pastor takes this occasion of congratulating the parish in so happily applying the spirit of co-operation to its Lenten activities and prays that this same spirit will grow stronger and stronger; for in that direction rides success.

THE EASTER ENVELOPE

Just a little talk about our Easter Envelopes. There is a sentiment back of the Easter Offering, which, it seems to us, ought to be a most powerful urge for us to raise the offering to an impressive amount.

EASTER DAY is the occasion of the offering and EASTER DAY has a peculiar significance to every intelligent and spiritually enlightened and confirmed member of the parish. To them it is the anniversary of the supreme sacrifice of Jesus Christ, Son of God, Redeemer of the world, for the sins of man. In His resurrection rests our hope of eternal life with God. When that fact sinks into our hearts and we realize what such love means to our future welfare we are bound to make grateful response and are joyful to find an opportunity at hand.

Our EASTER ENVELOPE OFFERING therefore becomes our means of praising God for His love, His sacrifice and the hope He has given us of Everlasting life. How gladly we pay the doctor his fee for restoring our sick to health! How much more willingly ought we to give all we can to Him who saves us from the horror of eternal death.

Think over this, dear fellow member of St. John's Parish. Think over it deeply and prayerfully and when the true meaning and joy of EASTER DAY reaches your heart, you will give as you have never given before.

So much for the sentiment of the EASTER ENVELOPE.

Now just a few words on the practical side. The Easter offering is the one big offering of the year upon which the parish depends for its financial support. It is just as impossible to run the church without funds as it is to run your automobile without gas or your heater without coal. If our EASTER OFFERING is small we who have the financing of the parish are embarrassed all year. If the EASTER OFFERING is large we can meet all our obligations with ease and also make necessary repairs and improvements to the church.

Please understand, this is not a begging article, written in the hope you will give more than you ever gave before on EASTER DAY. It is just a reminder of the big reason back of our Easter giving which ought to urge us to give "bigly." We will be most unhappy if any communicant accuses us of begging. If the sentiment of EASTER DAY does not inspire you to give your EASTER ENVELOPE with love and gratitude to our blessed Lord Jesus then—

TEAR IT UP

THE SUNDAY SCHOOL ROLL OF HONOR

We are proud of our Roll of Honor this month because of the number of classes who have made the grade. Our readers will notice that a few new classes are getting in the select company. When the month comes that we can inscribe on the Roll one hundred per cent. of officers, teachers and scholars of our school, we are going to hold a jubilee. This month the one hundred per cent. classes are:

MRS. ANNA COOPER, Teacher

Mrs. Annie Morozzi	Mrs. Emma Cooper
Mrs. Rebecca Henckle	Mrs. Jennie Poynter

MISS REBECCA McKEOWN, Teacher

Myrtle Serad	Viola Young
Elsie Jackson	Martha Lafferty
Alice Holton	Elizabeth Dunbar

MISS M. B. FISHER, Teacher

Ida Allen	Catharine Alloway
Jennie Chestnut	Anna Easterday
Margaret Lenhardt	Margaret Moore
Catherine Nelson	Elizabeth Poynter
Dorothy Quaile	Cecelia Tesche
Sadie West	Beatrice Woerner

MISS ELIZABETH BOWERS, Teacher

Catherine Spratt	Dorothy Ashman
Ethel Sutterlin	Eleanor Woerner
Thelma Sutterlin	Mildred Deane
Elizabeth Kalessee	Warnetta Hart
Dorothy Stenger	Florence Friend
Helen Ashman	Eva Rutter

MISS CATHERINE RUTTER, Teacher

James McCall	James Krause
Edward Pine	William Krause
George Murphy	

BIBLES AND PRAYER BOOKS

If you were to ask us we would state that one of the interesting results of the canvass of our Bishops Crusaders was the discovery of many homes in which the family Bible and a copy of the Prayer Book were missing.

If we had 250 copies of each we could dispose of them in a day and be ready for a new consignment the next day.

This is a matter which ought to receive our serious and prayerful consideration. In our judgment we cannot expect the folks of the community to know much about Jesus Christ if they have no text books at home to study. We cannot expect the feeble folk of the world to have an understanding vision of the Kingdom of Heaven without the revelation contained in the Bible and the guide to Prayer in the Book of Common Prayer.

We can remember when we were young how agents from certain Bible distributing institutions were sent in all parts of the city distributing Bibles right and left in the homes of those who did not possess a copy. We venture to say, that were a canvass of the city made, we would find fifty thousand copies of the Bible could be disposed of without difficulty.

We are perfectly aware of the wonderful work

Jackson 2423

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of the Pennsylvania and the Philadelphia Bible Societies; also of the Bishop White Prayer Book Society and the Female Protestant Episcopal Prayer Book Society of Pennsylvania. But evidently their resources are very limited and they cannot supply the demand.

We have been clamoring for 250 Bibles and 250 Prayer Books for nearly six months. We are assured they are coming; but the difficulty is we need them **NOW,** while the folks in the parish are in such a wonderfully receptive frame of mind. Delay is fatal. Is there no way we can get the supply of Bibles and Prayer Books we need?

MUST WE GO ON MAKING BRICKS WITHOUT STRAW?

Broadcasting From Station S T J

SERVICES EASTERDAY

Holy Communion at the Church.....	6.30 A. M.
Holy Communion at the Chapel.....	9.00 A. M.
Holy Communion at the Church.....	11.00 A. M.
S. S. Lenten Offering at the Chapel.....	2.30 P. M.
S. S. Lenten Offering at the Church....	3.00 P. M.
Evening Service at the Chapel.....	8.00 P. M.

* * * *

Easter is one of the five days of obligation. Every Communicant in good standing is careful to receive his Easter Communion.

* * * *

Remember your Easter Envelope.

* * * *

Don't forget your S. S. Lenten Offering.

* * * *

Send potted plants and cut flowers to adorn the choir and chancel Easter Day.

* * * *

AFTER EASTER COMES CONFIRMATION AND OUR FIFTEENTH ANNIVERSARY—AS MINISTER-IN-CHARGE OF ST. JOHN'S

* * * *

We rise to remark that we do not know anything about the statement that only DEAD Indians are GOOD Indians; but we do most emphatically contend that only LIVE Christians are GOOD Christians.

* * * *

My first word is found in Acts 23 : 25.
My second word is found in Jude 24.
My third word is found in St. Mark 9 : 9.
My sentence is found in St. Mark 16.

* * * *

AN EASTER WISH

May the dear Lord who rose today
Thy guide and guardian be;
May every stone be rolled away
'Twixt His dear love and thee.

* * * *

Build a little fence of trust around today;
Fill its space with loving work, and therein stay.
Peer not though the sheltering bars at tomorrow;
God will help thee bear what comes of joy or sorrow.

* * * *

I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME. PHIL. IV : 13.

PETE'S MEAT MARKET

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DIAMONDS
Watches and Jewelry
Guaranteed Savings, 25% Appraisements, 1%
CHAS. H. DEAN **119 S. Eighth St.**

EASTER JOY

The Easter praises may falter,
And die with the Easter day,
The blossoms that brighten the altar,
In sweetness may fade away;
But after the silence and fading
Lingers a blessing unpriced,
Above all changing and shading,
The love of the living Christ.

Mary L. Dickinson.

GUSTAV C. F. HELM, Jr.
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Mrs. Laura Stenger, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

Mr. S. M. Hopson, Scoutmaster.
Mr. James Adgate, Assistant.
Mr. Samuel Warren, Assistant.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

April 3—Ellen Britton Lafferty.
April 24—Edward William Later.
April 24—Leola Smith.
April 24—Julia Electa Bryan.

BURIALS

April 14—Mrs. Mary Dougherty.
April 25—Miss Amy Herdel.
April 26—James Ditty.
April 27—Edward Talley.
April 28—Mrs. Mary C. Armstrong.

MARRIAGES

April 27—Thomas A. Snyder.
Miss Evelyn E. Burke.

CHAPEL OF TRANSFIGURATION

Baptism

April 17—Robert Martin Hetzel.

EASTER DAY AT ST. JOHN'S

Easter Day at St. John's was a day that will linger long in the memory of those who worshiped there.

The weather was ideal. The showers of early morning washed everything clean and bright. The rising sun shone gloriously on a sparkling world. The air was fresh and keen and clear. All nature seemed to realize it was a special day—the anniversary of the Resurrection of the Son of Man; the Son of God.

"Earth her joy confesses, clothing her for spring,
All fresh gifts returned with her returning king;
Bloom in every meadow, leaves on every bough,
Speak his sorrow ended, hail his triumph now,
Hell today is vanquished, heaven is won today."

In the early morning hour there reigned an holy quiet and peace inside the church. The sun rays, piercing the great Rose Window bathed the cross in a rainbow of brilliant colors. The air was fragrant with the beautiful Easter blooms which adorned the

altar, chancel and choir. A holy hush brooded over all, to be broken by the rustle of arriving worshipers who sensed the ground whereon they stood was holy ground.

Upon the stillness was borne the golden tones of the organ ushering in the day with music of surpassing sweetness. The great triumphant swelling of the hymn of hymns, "Welcome Happy Morning."

How the choir did sing! They sang as they never sang before. They sang till it seemed the very air was vibrating with a melody that would never cease. The great congregation of worshipers seemed caught up in the spell and sang as though their very lives depended upon their singing. Then came the beautiful anthems woven through the Holy Eucharist like a golden thread of harmony; and finally the rank upon rank of worshipers pressing eagerly forward to receive the symbols of His sacrifice, the seal of His promise. Then too, there were the Alms Basins spilling their overflowing contents to the floor—the Easter gifts of the children of God.

There never was another such service as that early Easter service at St. John's.

The second service was its fitting and worthy successor. There was the same setting, the same choir, the same music but a totally different congregation as large if not larger than the first.

And finally, in the afternoon, came the great outpouring of boys and girls bringing with them their gifts for Missions to carry the story of the Resurrection far and wide into strange distant lands to people dwelling in great darkness and without hope.

And what a gift it was they brought! Over $1,500.00! When the news reached us we were too stunned for a moment to do a thing. Then with one accord we stood and sang, "Praise God from Whom All Blessings Flow."

IT WAS A FITTING END TO A HOLY DAY

THE GREAT REPUDIATION

Easter Day of 1927 will go down in history as the day of the GREAT REPUDIATION that Jesus Christ is losing his hold upon the heart and the imagination of the world. From everywhere and all denominations the reports are the same—Jesus Christ reigns with renewed strength and glory. Churches are crowded. In a small town nearby one church was forced to hang out a sign, "Standing Room Only." Rows upon rows of communicants crowded the chancel rails to receive Easter Communion. The clergy in a state of near collapse from physical exhaustion. Alms Basins spilling their rich offerings of money and Easter gifts. Donations to missionary activities bigger than at any time in Christian history. The laity bending every effort and straining every nerve in a joyful attempt to put over a record breaking endeavor to spread the Gospel of Jesus Christ. Young and old; rich and poor—all co-operating in one big joyous effort to conquer the world in the name of Jesus.

What a revelation it would have been to the enemies of Jesus Christ and the faint hearted camp followers of the church had they mingled with the church going crowds on Easter Day. They would soon have seen what was "going on" under the surface of things and would no longer hug to themselves the delusion that Christianity is dead. On the contrary their experience would have convinced them that "the world has gone mad after Jesus Christ."

What a discouraging fight the forces of evil are waging against the Kingdom of God. How foolhardy are all their efforts. How recklessly blind they are not to see that the Divine Personality dominates the universal heart. Men may stumble weakly along life's path but they seldom lose entirely their allegiance to the cross. They often are defeated and distressed but they are seldom permanently out of the fight. When the call comes; when the roll is called; they are there; battle scarred, maimed, sin soiled, weak, spent, almost exhausted, all forward marching to the Altar of Christ; there to bow the knee in adoration and to renew their allegiance before the cross and to seal that allegiance with the body and blood of Jesus Christ in Holy Communion.

The world has arrogantly boasted of the weakening of the Christian faith but the events of Easter Day proved a

GREAT REPUDIATION

CONFIRMATION

Now that Easter is past we must turn our attention and energies in the direction of the next big parochial event, which is the Confirmation Service scheduled for SUNDAY, JUNE 12th.

There are scores of persons in the parish who have hesitated, for one reason or another, to take this all important step. The object of this article is an attempt to answer the most common excuses so as to encourage our reluctant ones to reach a definite decision and present themselves for Confirmation at the time appointed.

Just another paragraph before we take up and analyze some of these excuses. We are not so foolish as to think that folks are not sincere, and mean what they say, when they give their reasons for hesitating. If we were not persuaded they really do mean what they say, we would not waste our time composing this answer. There are many earnest souls who would take the step if they could be convinced their excuse is unfounded.

With this understanding let us take up these excuses one by one and weigh the merits of each. Let us begin with the commonest of all; and is made by the parents of children who ought to be confirmed.

EXCUSE NO. 1—"THE CHILD IS TO YOUNG"

He does not understand nor appreciate the seriousness of the step he is taking.

a. Then why did you have the child christened in and force upon him the promises and vows made in his name by his sponsors? Certainly he knows more now than he did then and he is simply—according to the Bishop's question in the Confirmation Service—publicly renewing these vows and promises made for him in baptism.

b. Again, we quote a sentence from the Office of Public Baptism of Children. At the very end of the service is the paragraph. "YE ARE TO TAKE CARE THAT THIS CHILD BE BROUGHT TO THE BISHOP TO BE CONFIRMED BY HIM, SO SOON AS HE CAN SAY THE CREED, THE LORD'S PRAYER AND THE TEN COMMANDMENTS AND IS SUFFICIENTLY INSTRUCTED IN OTHER PARTS OF THE CHURCH CATECHISM SET FORTH FOR THAT PURPOSE."

You will notice in this exhortation that it is not a question of years but the proficiency. Many

a child of the age of six is quicker to learn and understand than many another child of fourteen years. THE ROMAN CHURCH APRRECIATES THIS FACT AND ACTS ACCORDINGLY.

c. Some parents would advance this excuse for not permitting their child to be confirmed and in the same breath would deliberately lie about the child's age and evade the child labor law so as to get him a job. Why is it that he is to young to be confirmed but old enough to be taught to break the law?

EXCUSE NO. 2—"PERSON IS TOO OLD"..

Many a person offers this excuse in all sincerity. To their way of thinking they cannot possibly learn the Creed, the Ten Commandments and the Lord's Prayer and all other parts of the Catechism. Consequently, they cannot be properly prepared for Confirmation.

a. Though we appreciate the sincerity of the person offering this excuse we feel he is deliberately barring the gate into the kingdom of heaven against himself with a misapprehension. The Church does not require that you know the words of the Catechism but rather that you know the meaning of its contents. Confirmation is not an award for a trick of memory but the result of a sincere desire to do the will of God.

b. Again; the Prayer Book provides an Office of Baptism for those of riper (adult) years. If the church adjudged any person too old to be confirmed why did she take the trouble of arranging such a service for the benefit of those denied it in infancy?

c. Also if a person is too old to be confirmed why does the Bishop in his question in the Confirmation service ask "DO YE HERE IN THE PRESENCE OF GOD, AND OF THIS CONGREGATION RENEW THE SOLEMN PROMISE AND VOW THAT YE MADE—AT YOUR BAPTISM."

If Confirmation was intended for only those who were baptized in infancy and could repeat the catechism, then why does the Bishop ask "THAT YE MADE" if he is not addressing those who were baptized after infancy and were able to answer for themselves?

EXCUSE NO. 3—"NOT GOOD ENOUGH"

There are scores of really sincere folks who give this excuse and mean it. How we wish we could convince them that it is founded entirely upon a misapprehension. It is not a question of being either good or bad. It is a question of publicly "RENEWING THE SOLEMN PROMISE AND VOW THAT YE MADE OR THAT WAS MADE IN YOUR NAME, AT YOUR BAPTISM; RATIFYING AND CONFIRMING THE SAME; AND ACKNOWLEDGING YOURSELF BOUND TO BELIEVE AND TO DO ALL THOSE THINGS WHICH YE THEN UNDERTOOK, OR YOUR SPONSORS THEN UNDERTOOK FOR YOU."

In other words, you are publicly assuming the moral and spiritual responsibilities which you ought to assume because you have arrived at that period of your life when you can no longer shirk that responsibility. It is not a question of being good but of "growing in Grace."

EXCUSE NO. 4— "TOO MANY HYPOCRITES IN THE CHURCH"

This is the one excuse we doubt is ever advanced by a sincere person. It may be true there are too many hypocrites in the church. Still there is room for another. And the man who offers this excuse is elected to fill the next vacancy.

EXCUSE NO. 5—"TOO BUSY, CANNOT AFFORD TO GIVE TIME TO CHURCH AFFAIRS"

The man who offers this excuse is generally a "business man." What a curious misapprehension we have here! The foundation of every real business is integrity, honor, faith, consistency, square dealing, etc.

Dare any business man ignore or underestimate the value of the one universal institution which teaches these fundamentals? Is he not taking an enormous risk and jeopardizing his business by neglecting and failing to support the church and refusing to be confirmed?

EXCUSE NO. 6— "NOT INTERESTED"

He who assumes this attitude is hard to arouse. He is so encased in selfishiness and hedged about with egotism that he is absolutely powerless to understand how interested GOD is in him; how the SON of God has offered himself a supreme sacrifice for his redemption; how the SPIRIT of God is constantly watching over him. IF GOD WAS EVER TO NEGLECT HIM AS HE IS NEGLECTING GOD HE WOULD NOT LAST LONG ENOUGH TO KNOW HOW INTERESTED HE OUGHT TO BE IN EVERYTHING SPIRITUAL.

EXCUSE N. 7—"CHRISTIANITY IS TOO GLOOMY"

In this age of jazz there is no place for "glooms" only the "joy" boys hold the stage.

It would almost seem that this is true. But we have faith in our young folks. They do jazz it up a lot probably more than is wholesome; but underneath is a broad strain of sincerity and real Christianity. And why should it not be so? The only man who has real reason to be happy and frolicsome is THE MAN WHO IS "RIGHT WITH GOD." CHRISTIANITY IS NOT GLOOMY. A real Christian is the happiest man in the world because he has learned what real honest-to-goodness joy is and he is not being fooled with a lot of froth.

EXCUSE NO. 8—"DON'T BELIEVE WHAT THE CHURCH TEACHES"

We will admit there are many things in Scriptures we do not understand. St. Thomas was a doubter. There are lots and lots of honest doubters in the world. It is no disgrace to doubt; provided you have an open mind and are ready to be convinced if reasonable proof is presented. THE MOST CONVINCING PROOF IS EXPERIENCE. He who cannot believe owes it to himself to surround himself with an atmosphere in which HE MAY KNOW THE TRUTH through association and experience with things pertaining to the Kingdom of God. The Church provides that atmosphere and experience. If you are sincere in your doubts and beliefs enter into the House of God and learn of Him.

EXCUSE NO. 9—"WORLD HAS OUTGROWN RELIGION"

It does seem as though the world has gone on another periodical spree of infidelity and irreligion and that history is repeating itself. But to say that

"the world has outgrown religion" is far from the truth. In another article of this issue entitled "THE GREAT REPUDIATION" we give an instance of how deeply rooted in the hearts of all is the "Hunger and thirst after righteousness." How on Easter Day every church was packed at every service—as many as five services in some churches, and how the wealth of the masses was poured into the treasuries of the churches, ESPECIALLY FOR MISSIONARY PURPOSES, i e., the spread of the Gospel. To our way of thinking, the congregations of Easter Day is the most impressive answer to this last excuse, which is no excuse at all, but a false statement, made by those who are either ignorant or dishonest.

ONE DEFENDER

After service the family dined and churches and their procedure came in for criticism. Father criticised the sermon. Mother disliked the blunders of the organist. The eldest daughter thought the choir's singing was atrocious. But the subject had to be dropped when the small boy of the family volunteered the remark: "Dad, I think it was a mighty good show for a nickel."—Pittsburg Chronicle.

THE EASTER ROLL OF HONOR

The parish has reason to be proud of its Easter Roll of Honor. The list of names may mean very little to a stranger to our parish. But to us it is really a most dramatic story, alive and afire with interest and self-sacrifice by those to whom a sacrifice is a real event. Among the names are those of boys and girls who, though young, have learned the true spirit of giving; who worked hard for what they gave. Other names we see of widows and orphans who gave all they could. On the Roll, too, are names of sick and shut-ins, who could not come to church on Easter Day, but sent their gifts by the hands of others. Still others are those who gave joyously and generously because they wanted to make a THANK OFFERING unto the Lord for some special blessing bestowed upon them. While other names are there because they desired, out of the depth of their sorrow, to give a MEMORIAL in the name of the beloved who are now waiting the great Resurrection.

There are names missing from this Roll of Honor which ought to be here. Some, no doubt, will eventually bring their gift to the Church, while some others, we mourn to say, have not yet learned the blessedness of giving. How much real happiness they are missing they will never know until they begin to give.

Adams, Elizabeth
Adams, Jeanette
Adgate, James
Adgate, Mrs. Margaret
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Archer, Mrs. Sallie
Ashman, Dorothy
Ashman, Helen
Ashman, Mrs. Margaret
Barnes, Mrs. Cecilia
Barnes, Mrs. Mary
Barnes, William
Beisser, Annie
Beisser, Charles
Beisser, Mary
Bender, Mrs. Caroline
Blech, Mrs. Jennie
Boehner, Hattie
Boehner, William
Bowers, Elizabeth
Bricker, Mrs. Jennie
Bright, Kate
Bright, Robert
Bright, Sarah
Britton, Eleanor
Bromley, Wiliam
Brotherh'd of St. Andrew
Bruch, Marion
Bryant, Francis
Bunting, Walter
Bunting, Agnes
Burns, George
Burns, Hazel
Chestnut, Jennie
Clerico, Ferdy
Clerico, Mattie
Colvey, Joseph
Colvey, Margaret
Cook, Robert
Cooper, Mrs. Anna
Cooper, Mrs. Emma
Cooper, James
Corson, Mrs. Mary
Cressee, Abbie
Cressee, George, Sr.
Cressee, George Jr.
Cressee, Raymond
Crone, Thomas
Cunningham, Mrs. Ida
Davis, Mrs. Amelia
Davis, Mrs. Margaret
Daughters of the King
Dean, Agnes
Dean, Mary
Dean, Mildred
De Costa, Florence
De Costa, Florence M.
Dengler, Annie
Dillon, Mrs. M.
Dobbins, Mrs. Mary
Dodd, Mary
Dougherty, Edward
Dougherty, Josephine M.
Drumm, Robert
Eckert, Anna M.
Emberscheid, Mrs. A.
Evans, Mrs. Sarah
Evans, Thomas
Falck, Edward A.
Ferguson, Albert
Fischer, John
Fischer, Mrs. John
Fisher, M. Beatrice
Fitzpatrick, Mrs. Catherine
Fitzpatrick, Edward D.
Flomerfelt, Emma
Forster, William
Fort, Elsie
Fort, Cornelius
Fort, Mrs. Minnie
Fort, Minnie
Friend, Florence
Friend, Thomas
Fuhr, Mrs. Annie
Gallagher, Mrs. Kate
Gallagher, Joseph
Geiger, Mrs. Anna
Geiger, Albert
Geiger, Paul
Gibbs, Dora
Gibson, Mrs. Laura
Goodrick, Mrs. Mary
Gorman, Mr. William
Green, Mrs. Emma
Greenfield, Robert
Greenfield, Mrs. Lydia
Gregory, Grace
Gregory, George
Gresh, Margaret
Gresh, Nellie
Griggs, Mrs. Elizabeth
Grubb, William
Hackett, Harry
Hackett, Jamie
Haines, William
Hall, Mr. William
Hallowell, Grover
Hare, Mrs. Bertha
Hartman, William E.
Hasson, Kathryn
Hasson, Kate
Hasson, William
Henderson, Mrs. Elizabeth
Henkel, Mrs. Rebecca
Hill, Anna
Hill, Catherine
Hill, Florence
Hill, George, Jr.
Hill, William, Sr.
Hill, William, Jr.
Howlett, Mrs. K.
Holton, Margaret
Hornsberger, Mrs. Eliza.
Jackson, Miss Elsie
Jacobus, Mrs. Edward
Jaeschke, Herman
Jaeschke, Gus
Johnson, Harry
Kaiser, Mrs. Emma
Kalesse, Elizabeth
Keen, Mrs. Lena
Kelly, Frank
Kelly, Mary
Kelly, Mrs. Mary
Kelly, Raymond
Kelly, Sarah
Keaugh, Mrs. Mary
King, Clara
King, Edward
King, John
Knowlton, Mrs. Anna
Knowlton, Frank C., Sr.
Knowlton, Frank C., Jr.
Kraft, Edward
Kraft, Ornet
Krause, Mrs. Sarah
Lawrence, Catherine
Lawrence, Mary
Lawrence' Mrs. Jessie
Lawrence, James
Larkin, Catherine
Larkin, Mrs. Catherine
Larkin, William
Lenhart, Mrs. Margaret
Lenhart, Harry
Little, Charles
Little, Mrs. Charles
Little, Mrs. Mary
Logue, Mrs. Margaret
Logue, Robert
Logue, Herbert
Ludwig, William C.
Lynch, Mrs. Irma
Maguire, Mrs. E.

Major, William
Mann, Mrs. Leta C.
Marley, Mrs. Emma
Marne, Thomas
Matthews, Vernon
Maybin, Mrs. Ida
Maybin, William
Meckling, Philip
Mehring, Mrs. Anna E.
Meyers, Charles
Meyers, Mary
Miller, Mrs. Dorothy
Mitchell, Florence
Mitchell, Madeline
Morris, Anna
Morris, Robert
Morris, Sadie
Morozzi, Francis
Murphy, Mrs. Margaret
Murphy, Mrs. Sadie
MacVaugh, Mrs. Anna
MacVaugh, Sylvania
MacVaugh, William
McCall, James
McCloskey, Mrs. Carrie
McDowell, Samuel
McGinnis, Robert
McHenry, Rev. H. Cresson
McHenry, John
McKeown, Mr. James, Sr.
McKeown, Mrs. James, Sr.
McKeown,
Mr. and Mrs. James, Jr.
McKeown, Matthew
McKeown, Lillian
McKeown, Mrs. Rebecca
McKeown, Rebecca
Neher, Mrs. Mary J.
Neilsson, Hilma
Nelson, Mrs. Anna
Nelson, Catherine
Nelson, Harry
Nelson, Ida
Nelson, John, Jr.
Nordgreen, Mary
Nuttall, Miss Hannah
O'Donnell, Catherine
Orr, Richard
Parks, Mrs. Elizabeth
Patchin, Mrs. B. C.
Patterson, Mrs. A.
Patterson, Mrs. Carrie
Patterson, John
Payne, Mrs. Emma
Pine, May
Pine, Frank
Pine, Lillian
Pearo, Adelia
Pearo, James
Pearo, Mary
Poynter, Elizabeth R.
Poynter, Mrs. Jennie
Preole, James
Preole, John C.
Prettyman, George, Sr.
Quaile, Mrs. Clara
Quaile, Marion
Raynor, Clair
Raynor, Marion
Read, Mrs. Hannah H.
Reed, Lottie
Reed, Frank
Reynolds, Dorothy
Rhoads, Francis
Rhoads, John
Rhoads, Matilda
Rhoads, Walter
Rhoads, William
Robins, Mrs. Anna
Robins, Miss Anna
Robins, Mabel
Rodebaugh, Robert
Rodebaugh, Susan
Rutter, Charles
Rutter, Jerry
Rutter, Margaret
Rutter, Robert
Schabacker, Miss A.
Schlembac, Mrs. Kath'r'ne
Schmidt, Frank
Schmidt, Mrs. Frank
Schmidt, Martha W.
Seaborne, Dorothy
Seaborne, Lorena Ruth
Seaborne, Frederick
Seaborne, Ira
Seaborne, Lisle
Seaborne, Mrs. Matilda L.
Seaborne, Noble
Seher, Mrs. M.
(Memory of H. P. Seher)
Seher, Catherine
Seher, Mary C.
Serad, Mary
Shepherd, Mrs. Ella
Shields, Mrs. Electa
Shockley, Mrs. Margaret
Silbert, Miss Ella
Silbert, Mrs. Ella
Simpson, Emma
Simpson, Jennie
Skelly, Florence
Skelly, Thomas
Snell, Richard, Sr.
Snell, Richard, Jr.
Snell, Mr. & Mrs. S. Jr.
Snell, Mr. and Mrs. S. Sr.
Spratt, Catherine
Spratt, Finley
Spratt, John
Spratt, John, Jr.
Spratt, Margaret
Springer, Mrs. Anna
Sutterlin, Mrs. Ethel
Sutterlin, Ethel
Sutterlin, Thelma
St. Clair, Mrs. Jessie
St. Clair, Harold
Stenger, Ethel May
Stenger, Dorothy
Stenger, Laura
Stenger, Webster
Stenger, William
Stewart, Mrs. Catherine
Stockman, Robert
Stockman, Samuel
Stockman, Mrs. Samuel
Stone, William
Stone, Emily
Stone, Elizabeth A.
Stryker, Valentine
Stryker, Mrs. Emma
Tittermary, Edward
Tittermary, Harry, Sr.
Tittermary, Harry, Jr.
Tittermary, Johanna
Tittermary, Margaret
Tittermary, John
Volpe, Peter
Vaughn, Annie
Vaughn, John
Warren, Anna
Warren, Mrs. Elizabeth
Watkins, Mrs. Mary
Watts, Miss Sarah
Watts, William
Weber, John
Weber, Lettie
Webster, Mrs. Margaret
Weist, Florence
Welsh, Mrs. Edna
Wertley, Helen M.
Wharton, Mrs. M.
Wharton, Mabel
Winters, Mrs. Ethel
Winters, John
Winters, William
Woerner, Beatrice
Woerner, Eleanor
Woerner, Mrs. Hannah
Woerner, Rudolph
Woessner, Charles
Woessner, Mrs. Clara
Woessner, Clara
Women's Auxiliary
Woodruff, Edmund
Woodruff, Howard
Woodruff, Walter
Woodruff, Joseph
Woodruff, Mary
Woods, Mrs. Margaret
Wressig, Mrs. Catherine
Young, George
Young, Mrs. Laura
Young, Viola
Young Women's Christian League
72 Club

MOTHER'S DAY

Sunday, May 8th, is a day made doubly sacred because of its being dedicated to the Mothers of the Land. We intended to write a special article on the meaning of Motherhood; but this morning we found in our morning paper an article so much superior to anything we could compose that we called up the City Editor of the Philadelphia Record and asked permission to publish Dr. Copeland's article. Permission was given and here is the article. We are anxious to have all our boys and girls read it. Especially the last paragraph.

ABOUT ROCKING THAT CRADLE

Rearing a New Generation the Most Important Job of All, and the Most Satisfying One, and It Is the One Which Rules the World

By Royal S. Copeland, M. D., United States Senator from New York, Former Commissioner, of Health, New York City.

Somebody sent me this funny clipping from a paper:

"Anybody can be a mother. All you gotta be is a cook, a nurse, a judge, a hairdresser, a minister, a chiropodist, a queen, a laundress, a story-teller, a decorator, a doctor, a sleepwalker, an actress, a clairvoyant, God and an encyclopedia. That's all."

Isn't it a fact?

"God couldn't be everywhere," said some wise person of old, "so He made mothers."

When I think about the pioneer women and all they endured my heart aches for them. We should erect a monument in every community, a monument dedicated to motherhood.

They suffered all the dangers and privations, the sacrifices of creature comfort, the deadly monotony of pioneer life. As Joseph Choate said, "The Pilgrim mothers endured everything the Pilgrim fathers endured and the Pilgrim fathers besides."

But this gives no idea of what they did suffer.

Without the ministrations of the nurse, the comforts of the hospital and the aid of skilled servants, they suffered the agonies of maternity. Almost immediately they returned to the arduous duties of the household. Baking, weaving, sewing, mending—there was no end to their activities. Thank God, those days are over. But even so, motherhood is no summer picnic in this day and generation.

No matter whether the mother lives in a cottage or a palace, there are limitless demands upon her vitality, patience and endurance. There is no let-up, no vacation, no day off, no respite from her duties.

When the baby is little, there are the regular feedings, the bathing and changing, the watchful care over the needs and wishes of the infant. As the child grows older and runs about there are new anxieties for its safety and welfare.

When the youngster begins to talk there are questions to answer, and pretty soon, there are calls upon her knowledge giving need of encyclopedic learning. A thousand times the same answer must be repeated by the tired but patient angel of God.

Why do I remind you of these things? Because I want to make an appeal to everybody to help Mother. The rest of us must run the errands, fill the woodbox, bring up the potatoes, tell stories to the baby, and take off mother's shoulders some of her burdens. We must do this to preserve her health, as well as to make her happy because somebody cares.

The mother job is the most important job in the world. It is, too, the best job and the most satisfying one. But, boys and girls, and fathers, too, let's help.

THE EGOTIST

We wonder if the Egotist is as successful in making himself unhappy as he is in making others so. Or, does he (she) feel as unpopular with himself as he most assuredly is with everybody else?

What is an Egotist?

Well, there are several varieties of him (her). All of them use the capital "I" and heavily underscore it, so that there will be no misunderstanding in whom he (she) is most interested. Most of them go around with a chip on his (her) shoulder, just itching to have somebody come along and, intentionally or unintentionally, knock it off in order to give him (her) an excuse to start something.

When the Egotist Goes to Church

When he (she) goes to church, then there is excitement. The complaints are manifold. Perhaps it's the pastor—he has snubbed them by turning his back and addressing Mrs. Jones just as he (she) was about to speak to him. Or, the members of the congregation are snobs and are deliberately cutting him (her) just to be spiteful. Or, the pastor never can find time to visit him (her) in times of sickness. And yet he can find time to visit other sick people in the street back of him (her). If you were to ask him (her) whether the pastor had been notified of their illness, he (she) would probably be honest enough to acknowledge he had not, and perhaps that might in a measure excuse him for his neglect.

Then, too, Sallie Brown or Jim Jones, who, by the way, are very ordinary people, are always preferred for any position of honor in the church, while he (she) is treated with polite contempt or indifference.

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This state of affairs keeps up until everybody's nerves are jumping hurdles. Church folk dread to see him (her) coming in the church door and flee incontinently at his (her) approach. They get into the habit of drawing away from him (her) and never dreaming of asking him (her) to take part in any function; because they fear unpleasant results. Of course, this is just exactly what he (she) wants. It gives them a wonderful chance to publish abroad how the whole church is discriminating against them and the time has come for him (her) to strike back and leave the church.

This is meant to be very calamitous to the church.

And yet, it is surprising how the church bears up under the strain, and somehow seems to muddle through in spite of these desertions. It seems almost that when the Egotist goes he (she) invariably takes with him (her) all the gloom and cold; and the sun comes out and the joy folks dance and the air grows warm and we feel a big burden lifted off our shoulders and we sigh a great big, deep sigh of relief and feel that now we dare speak above a whisper without fear of wounding the sensitive feelings of the Egotist.

Now we would not leave you with the impression that the Egotist is a person with no redeeming characteristics, because that would misrepresent them. We know of many Egotists who have certain very wonderful and really charming points of character. In fact, these very streaks of real gold in their nature make the effect of their egotism all the more lamentable. For one cannot help regret that folks possessing such fine, yes noble, traits, would deliberately ruin their lives and alienate their best friends by a willful exhibition of childish egotism.

The only thing we can do for them is to hope some day they will come to realize how they have cruelly sacrificed the affections of their real friends on the altar of selfishness.

UNTIL THEN LET US PRAY FOR THEM.

DO YOU KNOW THAT IN RURAL AMERICA—

There are fifty-five million people?

Thirty million people live on farms?

There are more children per thousand of population than in the cities?

Only one person in five goes to church?

One-seventh of all town and country communities are without non-Roman churches?

Seven out of ten rural churches have only a fraction of a pastor apiece?

One-third of all rural pastors have to supplement their income by secular work?

Two out of five rural churches are standing still or going backwards?

There are four million boys and girls who never go to church or Sunday school?

Eighty-three per cent. of the members of the Episcopal Church live in cities and towns?

County after county in the United States hasn't a single Episcopal Church?

The Episcopal Church is awakening to the challenge at its doors?

The wife of a kind friend of mine doesn't speak to him any more." "What did he do?" "Died."—Oklahoma Whirlwind.

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"My father can write about ten lines of poetry and get five dollars," said the first boy, with a superior air. "That's nothing," said the second, "My father can draw a few lines, put on some notes of music and get twenty-five." Said the third: "My dad's a preacher and he can say about a dozen words, and it takes four men to carry the money down the aisles.—Christian Science Monitor.

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CONFIRMATION SERVICE SUNDAY 12

* * * *

The 15th Anniversary of the Rector, Sunday, June 12

* * * *

Congratulations to May Pine and Elizabeth Bowers; the Sunday School was unanimous in awarding them the Easter merit pin.

* * * *

What a Lenten Offering! $1500 and more to come!!

* * * *

Did you ever see such enormous congregations, even in St. John's Church? Easter Day broke all the records.

* * * *

BROTHERS OF ST. ANDREW: Remember that confirmation is drawing near and you have promised to try to bring at least one man into the church. HAVE YOU GOT HIM?

* * * *

DAUGHTERS OF THE KING: You were asked by your rector to bring at least one woman for confirmation. HAVE YOU GOT HER?

* * * *

WOMEN'S AUXILIARY: You are the missionary arm of the church. Confirmation is coming. You ought to have many candidates to present. HAVE YOU GOT THEM?

* * * *

ST. JOHN'S FELLOWSHIP: You who represent the young men and women, the boys and girls of the parish. You have golden opportunities to get the young of the parish interested in things pertaining to the Kingdom of God, and bring many to confirmation. ARE YOU BRINGING THEM?

* * * *

SUNDAY SCHOOL TEACHERS: Precious souls are in your keeping to shepherd into the fold of God. Confirmation day is near. ARE YOU BRINGING THEM?

* * * *

DEAR FELLOW COMMUNICANT: The harvest is ripe, but the laborers are few. ARE YOU WORKING?

* * * *

"I CAN DO ALL THINGS THROUGH CHRIST WHICH STRENGTHENETH ME."—Phil. IV:13.

Apparently Not

He—"The man who married Ethel got a prize!"

She—"What was it?

She had applied for a job as manicure. "What experience have you had?" asked the boss. "Oh, I used to work in a nail factory," replied the applicant.

Some men are born great, some acquire greatness and others put up a successful bluff.

Sonny had just returned from his first attendance at Sunday School. He beamed proudly as he announced that the minister had spoken to him. "Well," said his father, "what did he say to you?" "He told me to keep quiet," replied Sonny.—Pathfinder.

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The Parish Broadcaster

Vol. 1, No. 9 PHILADELPHIA, JUNE, 1927 By Mail, $1.00 Yearly

The Parish Broadcaster

Published in the interests of the Church of St. John the Evangelist, N. W. Corner, Third and Reed Streets, Philadelphia, Pa.

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Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

May 8—Louisa Bedlow Beck.
May 15—Joseph Erwin Cooper.
May 15—Emma Bertha Rudderow.

BURIALS

May 6—Mrs. Elizabeth Graham.
May 8—Mrs. Helen H. Russell.
May 23—Mrs. Hester Bright.

CHAPEL OF TRANSFIGURATION

Burial.

May 10—Mrs. Mary Craig.

WHAT DO YOU KNOW?

Several months ago we fell to wondering why the church did not use the teaching method of question and answer more than it does. The Catechism has been in use for hundreds of years and what little the majority of us know about the fundamentals of religion and church history we owe to our early drilling in the Catechism.

After thinking the matter over we determined to introduce an innovation into our Evening Service at St. John's Church. Instead of preaching a sermon, to which probably nobody listens, we drew up a list of twenty questions on church history, doctrine, customs and practices. Then we gave each person present a sheet of paper spaced for twenty answers and a place for the name and address of the writer. When the sermon period arrived, instead of preaching a sermon, we asked the members of the congregation to write down their answers to the questions we were about to ask them. The success of the experiment was in-

stantaneous. Folks seemed generally anxious to learn how much they knew and the answers submitted showed that most of the congregation had an astonishingly clear conception of the Christian faith. The interest was intense and the feelings that were stirred were both deep and true. One young girl in commenting on some of the questions said: "One does not realize how carelessly we live until such searching questions are asked us." It would take a wonderfully eloquent sermon to cause a person to express such a sentiment.

After the experiment we continued the method every Sunday evening with growing success. We are afraid, however, that, owing to certain special services in which it is necessary to preach sermons, we will be forced to temporarily abandon the plan. However, now that we have formed the habit, suppose we continue it in the columns of the Broadcaster. We will ask the questions and you look up and write out the answers and mail them to the Rector. Let's see how much we can learn outside the church?

Everybody is allowed to use every help they can get.

1. Why is the Prayer Book called the Book of Common Prayer?
2. How many seasons are in the church year? Name them.
3. Give names and dates of **all** the Saints' days and Holy days in the year.
4. How many Holy days have special Prefaces for the Communion Office? Give the significance of each.
5. What is the meaning of the following: Catecheuman, Deacon, Priest, Bishop, Evangelist, Disciple, Apostle?
6. What doctrine of the Holy Communion is generally taught by the Episcopal Church: Transubstantiation, Consubstantiation, a Memorial feast, the Real Presence?
7. What are Ember Days; Rogation Days?
8. Over whom does the Church forbid the use of the Order of the Burial of the Dead?
9. What is an "Episcopal Visitation?"
10. Where in Holy Scriptures can be found the account of the Conversion of St. Paul?
11. Where are the following found in Holy Scriptures: The Benedicite, Benedictus, Jubilate Deo, Magnificat, Cantate Domino, Bonum est Confiteri, Nunc Dimitis?
12. What is a parish?
13. When does the Christian Church celebrate "Pentecost?"
14. Who is the Presiding Bishop of the American Church?
15. What is hypothetical baptism?
16. What are the 39 articles?
17. Name the branches of the Holy Catholic Church. To which branch do you belong?
18. What is the Ante-Communion Service? Post Communion?
19. How many exhortations are in the Book of Common Prayer? Name the services in which they are found.
20. What is the name of the oldest book in the World?

The person or persons answering all the above correctly and whose paper is neat and clean will be given a CERTIFICATE OF PROFICIENCY IN CHURCH LEARNING.

St. John's Big American Flag

Used at the First Religious Service on the Cathedral Site, Saturday, May 21st, 1927

The following is a letter of thanks from the President of the Church Club, under whose auspices the service was conducted.

THE CHURCH CLUB OF PHILADELPHIA
961 Drexel Building

May 28, 1927.

Rev. H. Cresson McHenry,
225 S. Third St., Philadelphia.

My dear Mr. McHenry:

The Board of Governors of the Church Club have asked me to thank you for the use of the large American Flag, which you loaned for use at the Cathedral site on May 21, where the first religious services were held. It added very much to the day and as time goes on the Parish of St. John the Evangelist will be proud of the fact that their flag was spread to the breeze over the first religious service on the Cathedral site.

Yours very sincerely,
(Signed) JOHN D. LEAR,
President.

SUMMER SERVICES

It has been the custom of St. John's Parish every summer to change the order of Sunday services and run on a summer schedule. Instead of having the Sunday School at 2.30 P. M., we have a summer Bible School at 10.00 A. M., which is taught by the Minister-in-charge. Immediately following this is the regular morning service and sermon; but the hour is changed to 11.00 A. M. After that there are no more services at the church and all the parish takes a half holiday from worship.

Several months ago, however, your pastor had an experience which has made him feel uneasy about closing the church on Sunday evenings during the summer. He was standing at the corner of Second and Market Streets one Sunday evening waiting for

a car. A young man, evidently a stranger in the city and a Scotchman, addressed him and said that he and two friends of his were looking for a church that had evening services and they had been unable to locate one south of Market Street and could he direct them to one. He invited them to jump the next car and come with him; which they did, and paid his fare in the bargain. When they reached Reed Street they left the car and walked to St. John's Church. Upon approaching the church they saw two men standing on the corner reading the church sign. Your pastor inquired of them whether there was anything he could do for them. They, too, told him they were strangers in the city and were looking for a church that held evening services. He piloted all five strangers into the Church and soon learned they were churchmen well acquainted with the service.

One cannot help but wonder what those five men were thinking about when they found that so very few churches are open Sunday evening for worship and praise. Of course, conditions in the summer are even worse. Very nearly all the churches go out of business and everybody, especially the preachers, takes life easy.

Our conscience troubles us about this matter. Why do we stop church services in the summer? Some churches keep open all year and their summer congregations are very large. Last summer we attended several Sunday evening services in other churches and the congregations averaged about one thousand souls. Who knows? Maybe there were many strangers among them.

The question that troubles us is are we justified in ever closing our churches? Even if only a handful of folks attend are we not responsible for the spiritual welfare of even those few?

We are thinking this matter over very seriously and perhaps may arrange a summer evening schedule of services for St. John's Parish. So look out for further announcements.

IF ONLY THE DEVIL WOULD GO OUT OF BUSINESS DURING THE SUMMER, THEN WE OVERWORKED PREACHERS MIGHT TAKE A VACATION.

MARY'S BIRTHDAY

Mary had another birthday on May 1st. This makes 78 birthdays she has accumulated thus far. We begin to fear that Mary is getting the bad habit of acquiring birthdays and we are sorely tempted to admonish her to stop. First thing she knows folks will say she's an old woman. For a young lady as full of "pep" as is our Mary that would be a base insinuation. Why you should have been at her birthday party May 2d. As she so graciously presided over the two long tables of guests she made all the flappers look like toothless old ladies with false hair and steel spectacles, hobbling around on crooked sticks with hands resting on rheumatic hips. She was livelier than a cricket all evening. In fact we doubt if the most agile cricket of cricketdom wouldn't have suffered two weeks from "Charlie horse" had they attempted to pace it out with our Mary at that party. A big group of folks got the bright idea that they would start a new version of "Paul Jones" and dance Mary out. They formed a ring and while the orchestra played they each in turn entered the ring and danced Mary a round or so. At the end of the contest Mary was still in the ring and going strong. So with what's-the-use expression on their weary faces they quit the game and went seeking less strenuous pastime.

If anybody ever doubted Mary's popularity they should have seen the shower of presents she received. An immense twelve-pound birthday cake, lighted with 78 tapers, was first on the list. Then a huge bouquet of 78 American Beauties was presented to her. Also a big basket of fruit—must have been almost a bushel of fruit in it. Then they came so fast that the writer despairs of trying to remember them all. Sufficient to say that every organization of the parish and many individuals sent her gifts of all sorts.

Yes, indeed, it was a big event in Ireland, when, 78 years ago, our Mary condescended to be born on the "Emerald Isle." It was a big loss to Ireland when she embarked for the "Land of the free and the home of the brave." But America's the only country big enough to honor our Mary.

Now that she has reached the age of 78 years we hope she will heed our salute of affection as we with one accord exclaim—"AH THERE! STAY THERE!"

THE STORY OF THE CLUB

Once upon a time, many years ago, when men did funny things and their sons and daughters had to pay the fiddler, a number of men determined to borrow a lot of money and build a building. After the building was built they did not attempt to pay back the money, but contented themselves in paying the interest on the money. This went on for many years until they had paid in interest more than the original sum they had borrowed and still they owed the bank the original amount.

As years passed these foolish folk grew very old and finally died. The debt was still owed and the sons and the daughters of these men were made responsible for the debt and they, too, kept on paying and paying and paying.

One day a stranger came along and found the building in great need of repairs and the sons and the daughters too poor and too discouraged to raise the interest any longer. He asked them how much was the original debt and how much interest they had to

raise each year. After he heard it he was so scared he did not know what to do. He felt sure the sons and daughters would lose their home.

Several months passed by. Then on a stormy day in February, while the snow was swirling in great drifts outside, two of the daughters were gathered close to a bright burning fire in the kitchen and were talking about this old building, with its big mortgage and the big interest that had to be paid every year. In the course of the conversation one said to the other: "I wish we could pay off that old mortgage and get rid of it once and forever."

Then she dropped dead before her companion.

They were the last words she ever spoke.

The stranger who had been asking about the mortgage heard of the sad incident. Suddenly he exclaimed, "Why, of course! We ought to have thought of paying that debt long ago! I'm going to call all the sons and daughters together and tell 'em what to do."

The very next day he called them all together and he told them how their loved one who had just died had solved their problem for them. "All we have to do," said he, "is to pay off the mortgage."

Everybody listened to him in silence until he said that. Then they began to laugh and jeer at him for being such a fool. "Of course," said they, "if we had the money to pay the mortgage we wouldn't be so crazy as to keep on paying the interest."

This made the man feel very uncomfortable indeed and he wished he hadn't said anything at all. He wondered how he ever could have made such a foolish remark. Blushing with shame and mortification he sought how best he could get out without attracting attention. Just when the situation seemed desperate a great, big, tall man stood up and said, "Well, what's so funny about what the stranger says? I want to repeat his remark. The thing for us to do is to pay off the mortgage."

Then pandemonium reigned. Some shouted with laughter; others were angry and yelled insults at him; others said, "How can we pay off the mortgage when we are too poor to pay the interest when it is due?"

But the big man just stood still until the others could think of nothing more to say or do. Then he said, "Now if you are through bleating like a pack o' sheep probably you will listen to common sense. Let's all pay a cent a day to the stranger who started the notion of paying off the mortgage. If we all do this there are enough of us here to pay up the interest and set a little aside to pay off the principal." This made the folks laugh the louder. Some said, "You foolish fellow, how can you pay off this mortgage with a cent a day?" The big man replied, "If you are willing to give the cent and pay promptly and regularly, I'll guarantee that before many more years we will pay the debt. At last some were bright enough to see that it might be done after all. They talked it over with the others and finally agreed to try out the plan.

A year went by and very much to the surprise of all the folks the interest on the mortgage was paid and a few dollars were left over to pay on the principal. Just because everybody had given their cent a day to the stranger who wanted the mortgage paid.

The story of what these poor folk had done reached the ears of a rich old gentleman who knew all about the mortgage. He sent for the stranger who was trying to pay the mortgage and said to him—

(To be continued.)

THE BIBLE

The Bible contains the mind of God: the state of man, the way of salvation. Its doctrines are holy; its precepts are binding; its records are true. Read it to be wise; believe it to be safe; and practice it to be holy. It contains light to direct you; food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the Christian's charter. Christ is its grand object, our good its design, and the redemption of man its end. It should fill the memory, rule the heart, and guide the feet.

—Rev. John L. Saunders.

A SCOUT PRAYER

Composed by a Scoutmaster of Detroit, Mich.

Our Father, make us **Trustworthy,** for there are those who trust us.

Make us **Loyal,** for through loyalty we reach our highest ideals.

Teach up to be **Helpful,** for through helpfulness do we forget ourselves.

Make us **Friendly,** for there are so many who need a friend.

Train us in **Courtesy,** for courtesy is the carpet on life's floor, which deadens the sound of shuffling feet and adds warmth to silence.

Make us **Kind,** for kindliness is the oil in the cogs of life's machinery.

Insist upon our **Obedience,** for victory comes to him only who obeys.

Make us **Cheerful,** for cheerfulness is the green grass near the pebbles in the road.

Train us in **Thrift,** for thrifty habits brighten our future.

May we be **Brave**—brave in the dark and brave in the light, but save us from becoming fakers in bravery.

Help us to be **Clean** in thought, in speech and in deed, and may we remember that our bodies are Thy Holy Temples, and that any abuse thereof is to tamper with the plans of the Almighty Architect.

Above all, O God, help us to be **Reverent,** not reverent only toward Thee, but reverent toward all things which Thou hast made for our enjoyment. When we are out in Thy great out-of-doors among the trees, along the streams and on the hillside, may we know that it was Thee who made the waters to flow, the trees to reach heavenward, and the mountains to endure all ages."—"The Expositor."

EXTRACTS FROM "THE SILENT PARTNER"

To say "There is nothing to fear but fear" is so near right that it is far from being wrong.

* * * *

IT TAKES TWENTY MINUTES

A young married man left a sealed envelope on his office desk addressed to "Whom it may concern," and in the envelope was this short note:

"It takes twenty years for a mother to make a man of her son but it takes the wrong woman only twenty minutes to make a fool of him."

This note will strike some reader with full force.

* * * *

THE TONGUE

Not the tongue in your shoe, not the tongue on the low-down wagon, but the tongue in your mouth is the thing I want to talk about.

The human tongue starts more trouble than friends or finance can stop. It is the tool that can do more harm in a day than you can correct in many days.

Lincoln said little and Grant said less. Washington talked only when necessary and Coolidge is as silent as a steam calliope with a broken boiler.

The more men talk, the less time they have to think, and the less time others have to think.

If you are a great talker, you are not a great thinker.

Listen to yourself and get your own weights and measures.

* * * *

LITTLE THINGS

"Oh, it's just the little homely things,
The unobtrusive, friendly things,
The 'Won't-you-let-me-help you' things
That make our pathway light.

"And it's just the jolly, joking things,
The 'Never-mind the trouble' things,
The 'Laugh-with-me-it's-funny' things
That make the world seem bright.

"For all the countless famous things,
The wondrous record-breaking things,
Those never-to-be-equaled things,
That all the papers cite

"Are not like the little human things,
The every-day-encountered things,
The 'just-because-I-like you' things
That make us happy quite!

"So here's to all the little things,
The done-and-then-forgotten things,
Those 'Oh-it's-simply-nothing' things,
That make life worth the fight."

* * * *

AFRAID TO BE AFRAID

Personally, I am afraid to be afraid and always fear fear.

It is said that necessity makes the coward brave, so you see I am coward enough to be brave.

I would not dare dwell too long on failure, for the failure thoughts would make me fail.

When my mind is hopeful, business improves. When my mind droops, my business droops, therefore, I always try to keep my mind cheerful and hopeful.

Let me get blue and discouraged and I might as well advertise to the world that my business is on the down grade.

But you say: When business is bad, how can you look cheerful and appear hopeful?

Reverse this thought: Should I continue to look and act a failure, would this improve my business?

EVERY BUSINESS HAS ITS UPS AND DOWNS, PROBLEMS AND PERPLEXITIES, AND THE ONLY WAY TO SOLVE THESE TROUBLES IS TO STOP WORRYING AND GO TO WORK.

Integrity, Intelligence and Industry will win, provided you have the Pluck to stick.

Without courage and grit, pluck and perseverance your honesty, ability, and ambition will fall far short.

In the final analysis, it is more often a lack of courage than the real need of cleverness.

The point is, expect to win, and then you will work to win. But how on earth can you "expect" to be successful with your grit gone, your courage collapsed, your pluck punctured?

Perseverance is the power that holds men on the map.

Pluck, spunk, grit, fortitude, firmness—these are all your own, and without these resolute resources, man is but a creature of circumstances.

My personal task is to keep my pluck up to the boiling point and my courage recharged.

Your job is to keep your gizzard full of grit.

WHEN YOUR COURAGE BEGINS TO GO, YOUR BUSINESS WILL GO WITH IT.

Perhaps I can help you by asking a question: Just what would you do, what could you do in some other line if you now lack the courage to carry on in your present line?

If you lack persistency where you are, you will lack grit where you go.

I am afraid to think of anything but the idea of keeping on and keeping on.

You dare not drop your courage or throw away your pluck, for then the results wold be—flat failure.

So I say: Talk courage, think courage, act courageously, for the opposite course will surely cause you to have more mental burdens than you can carry.

We attract what we are—mentally.

AND THEY WONDER WHY

Mrs. Myrtle Walkinshaw-Shupe.

One Sunday night after church services, like a thunderbolt from a clear sky, the pastor read his resignation. The faithful few were the only members present—faithful in attendance, in all services of the church.

Then the news spread, and this is what was heard from the lips of almost everyone, "I wonder why he's leaving?"

And the answer was within the souls of the church members who asked the question.

1. Was I regular and conscientious in my attendance on the Sunday services?

2. Did I attend prayer meeting faithfully?

3. Did I, whenever it was actually possible, go to Sunday School with my children?

4. Did I fill to the best of my ability every office to which I was elected or appointed?

5. Did I try honestly to practice daily the Christianity to which I subscribed when my name was entered on the church roll?

6. Did I pay my subscription regularly by using my duplex envelopes?

If the answer to these six questions is "Yes," then you are one of the faithful few who heard the pastor read his resignation that Sunday night.

Let's make a comparison.

1. If a pastor held services only when he felt like it;

2. If he went to prayer meeting only when nothing else was "doing";

3. If he never went to Sunday School and sent his boy only when the weather was good;

4. If he never held board meetings, never visited the sick when asked to do so, and was indifferent to pastoral duties;

5. If he used profanity during the week and slandered his church members and did not pay his just debts;

6. If he did not contribute of both time and money to his field of work—

You would soon say, "Get out."

Do you practice the Golden Rule toward your church and its pastor? If so, you will never wonder "Why?"

IF

If you keep your head when all about you
Are losing theirs and blaming it on you.
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too;
If you can wait and not be tired of waiting,
Or being lied about, don't deal in lies,
Or being hated don't give way to hating,
And yet don't look too good, nor talk too wise.

If you can dream and not make dreams your master;
If you can think—and not make thoughts your aim,
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop to build 'em up with wornout tools.

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart, and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the WILL which says to them: "Hold on."

If you can talk with crowds and keep your virtue,
Or walk with kings, nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run
Yours is the earth and everything that's in it,
And—which is more—you'll be a man, my son!

—Rudyard Kipling.

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BROADCASTING FROM LAUGH LAND

The Latest.

Office Boy (to Employer)—"Well, you see, sir, my grandmother just swam a channel and I want the afternoon off so I can see her in the news reel."—"New York World."

Those Ancestors.

Every man is an omnibus in which all his ancestors are seated.—Oliver Wendell Holmes.

Prof.—"First I'll take some sulphuric acid and then I'll take some chloroform."

Senior—"That's a good idea."—"Annapolis Log."

"Stop sniffling, little boy. Can't you do something with your nose?" the austere old lady asked on the crowded street car.

"Yes'm," returned the lad politely, "I can keep out of other folks' business.—"Pathfinder."

Then, again, when one observes certain types of the new and perky generation, one is moved to repeat with the poet the line: "Oh, for the smack of a vanished hand on the place where the spank ought to be."—"Lafayette Journal and Courier."

The Frenchman Was Puzzled.

A Frenchman called to see a friend and announced: "I call to see Mr. Brown."

Maid—"You can't see him, sir; he's not up yet."

Frenchman—"Vat you tell? I come yesterday, and you say, can't see hem because he is not down; now you say, can't see heem because he is not up. Vat you mean? Ven will he be in ze middle?"

Jazz and Vibration.

"To attain happiness," says a lecturer, "one must vibrate in tune with one's environment."

According to that, a man with St. Vitus dance at a jazz concert would be in perfect bliss.—"Boston Transcript."

Mother—"What was the matter, Johnny? Didn't the butcher have any beef?"

Johnny—"I didn't ask him. He had just sold an ox-tail to some man, and I knew that was the last part of the animal."—"America's Humor."

He received this telegram: "Your wife's mother is dead. Shall we bury, embalm or cremate her?" Whereupon he replied, "Do all three; leave nothing to chance."—"Town Topics."

Scotty—"Hooray—the wind has changed!"

Wife—"Well, what of it?"

Scotty—"Ye ken the doctor said ye wanted a change of air."—"Pathfinder."

"That florist surely keeps in touch with his slogan, 'Say it with flowers.'"

"What's his method?"

"Well, he sent me a bunch of forget-me-nots with each bill."—"Christian Register."

Fashion has lifted a considerable burden off the clothesline.—"Harrisburg News."

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Teacher—"Robert, give me a sentence using the word 'satiate.'"

Bobby—"I took Mamie Jones to a picnic last summer and I'll satiate quite a lot."—"The Open Road."

Fussy Old Lady (as radio broadcaster sneezes)—"There! Now I'm sure I shall catch cold."—"Boston Transcript."

"Help your wife," says a writer in a domestic magazine. "When she mops up the floor, mop up the floor with her."—"Boston Transcript."

Broadcasting From Station S T J

JOIN THE 85 CLUB

* * * *

THE BROTHERHOOD OF ST. ANDREW has visited every male member of the parish. The Confirmation Class is sure to show the results.

* * * *

THE DAUGHTERS OF THE KING have done a great missionary work among the women and girls of the parish, too. The 1927 Confirmation will surely be greatly augmented by it.

* * * *

Join the 85 Club; Only 7 Cents a Week.

* * * *

The Sunday evening Questions and Answers have been a big success. All of us learned how much we know—especially about that verse of Scripture on the Liberty Bell.

* * * *

The 85 Club Is Worth $8,139.23. Let's All Join and Make It Worth $50,000.00.

* * * *

St. John's Parish broke another record. The Sunday School Lenten Offering reached $1600.00.

* * * *

When everybody lifts, the load is very light. That is why a parish as poor as St. John's can do such big things. We could do twice as much if **every** drone in our hive was a busy bee.

* * * *

On Thursday, May 19th, Boy Scout Troop No. 274 won the RED STAR. We congratulate both the Scouts and their officers. Remember, with added honors always comes added responsibility.

* * * *

Join the Richest Club in the Parish and Move in Distinguished Society.

The 85 Club is worth $8,139.23 and its membership is unlimited. It admits all who love old St. John's Parish and are willing to pay 7 cents a week dues. Just put the dues in the 85 Club pocket of your church envelope and your name will be added to the list of Parish Boosters.

* * * *

The young man who flew from New York to Paris, and today stands shoulder to shoulder with Columbus for intrepidity and courage, neither smokes nor drinks, nor is he a jazz kid. AND ALL THE WORLD IS PROUD OF HIM—ESPECIALLY AMERICANS.

* * * *

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The Parish Broadcaster

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
Mr. John C. Patterson, Jr., Layreader.
Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

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Miss Hannah H. Nuttall, Second Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

PARISH ORGANIZATIONS

Brotherhood of St. Andrew

John C. Patterson Director.
Matthew McKeown, Vice Director.
Webster Stenger, Secretary.
Richard Snell, Treasurer.

Women's Auxiliary

Mrs. Annie Cooper, President.
Mrs. Margaret Gresh, Vice President.
Mrs. Annie MacVaugh, Secretary.
Mrs. Mary Corson, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Laura Stenger, Secretary.
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Boy Scout Troop No. 274

John Edward Wolf, Scoutmaster, 4613 Tampa St.
Carl W. Schoenau, Asst. Scoutmaster, 1024 Wagner Ave.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

May 29—William Ellsworth Smith.
June 12—Thelma May Little.
June 12—Jean Catherine Logue.
June 12—Edward William Capie.
June 12—Florence Hickman McBlain.
June 12—John Raines.
June 19—Robert Louis Daley.

MARRIAGES

June 11—Victor R. Coates, Florence M. Mitchell.
June 15—Harry W. Nelson, Nellie B. Gresh.

BURIALS

June 15—Mrs. Emma Cooper.
June 18—Elmer Ellsworth Sague, Sr.

Our Fifteenth Anniversary

If we can help it we will not write rapturously about our Anniversary. We are just going by the clock and tell of the events as they occurred.

11.00 A. M.

Day began with a Processional Hymn to the Holy Trinity, followed by the Anniversary Sermon from the text, Ezra III: 11. "ALL THE PEOPLE SHOUTED WITH A GREAT SHOUT WHEN THEY PRAISED THE LORD, BECAUSE THE FOUNDATION OF THE HOUSE OF THE LORD WAS LAID."

It was an incident which occurred at the rebuilding of the Temple at Jerusalem. To the rector it seemed to be a most appropriate setting for the Fifteenth Anniversary of the rebuilding of St. John's Church.

The sermon was followed by the Anniversary offering and an anthem by the Choir. Parenthetically

we want to say that the splendid singing of our Choir added greatly to the enjoyment of the day.

Then followed the Holy Communion. The preliminary work of the Daughters of the King and the Brotherhood of St. Andrew was most manifest at this service. The congregation was enormous in size, quite equal to an Easter or Christmas service, because of the house-to-house work done by these church organizations. The number of men and boys who were present and received the Holy Communion was astonishing.

A tender feature of the morning's celebration was the presentation of two beautifully bound Altar books by Mr. Louis Zimmerman, in loving memory of his beloved wife, Mary F. Zimmerman. The rector used the books in all the services of the morning.

At the close of the service the rector baptized one man, one little girl and three infants.

1.00 P. M.

A great crowd of hungry guests met in the Sunday School room, where seven long tables stood bow-legged and wobbly under the strain of the load of real "eats" those wonderful ladies of the parish had started to prepare on Saturday morning. WE STILL CONTEND THAT THERE ARE NO SUCH COOKS IN THE WORLD AS THE HOUSEWIVES OF ST. JOHN'S PARISH.

3.00 P. M.

Our Sunday School got started an half hour late. But that didn't matter much; because, when we got under way, we made up for lost time and had a glorious afternoon. One of the interesting features of the service was the Bible readings on "Happiness" by the members of the Sunday School.

Just as we were in the midst of our work who should drop in on us but Mr. and Mrs. Samuel Warnock and their charming little daughter. Mr. and Mrs. Warnock were formerly prominent members of St. John's Parish. Mrs. Warnock was the church organist fifteen years ago and Mr. Warnock was an active and deeply interested worker in the parish; especially in the Sunday School and with the Boy Scouts. Upon request, Mr. Warnock gave an interesting talk before the Sunday School. It seemed like old times to have them with us.

5.00 P. M.

Supper was served! And oh, what a supper! However, to avoid tautology we will refer our readers to our remarks about the dinner. They applied at 5.00 P. M. as well as at 1.00 P. M.

6.00 P. M.

We began to register the candidates for Confirmation to be presented to the Bishop at the evening service. Before we had finished and had called the Class Roll, the Bishop and Mrs. Garland had arrived and the Bishop was introduced to our Class of 1927.

8.00 P. M.

The Choir led the class procession into the Church singing, "Stand up, stand up for Jesus" tune, Dr. Adam Geibel. The congregation was the largest ever gathered in St. John's Church.

After the Processional the Bishop made a very complimentary address as to our fifteen years' achievements and promised us our Parish House in the near future.

Mr. Peter Volpe sang his own musical composition to the beautiful solo "Ave Maria" for the Offertory. It was rendered in Mr. Volpe's usual masterly way.

Following the Offertory was the presentation and Confirmation of the Class of 1927. Seventy-seven were confirmed and two were received on declaration of faith.

At the conclusion of the Confirmation Service, St. John's Choir rendered in splendid style the anthem, "How Beautiful Are the Mountains." For a volunteer choir the artistry of St. John's is superior. On every side were heard favorable comments upon their singing.

Then came the second feature of the evening's program when the rector in a few words commented about certain helpful friends who had encouraged him in the years of struggle. "Especially," said he, "there was one person, a woman of prominence in the Diocese, who had been helpful and sympathetic. The parish wanted her to know how much she was loved by all its members by presenting her with a basket of flowers. No name was mentioned; but at this point a group of girls came forward, received the basket of flowers from the rector and carried it around the church to the pew in which Mrs. Garland was seated and presented it to her. The surprised and gracious way she received it completely won the hearts of all. The girls who presented the basket are "Bishop Garland's" Sunday School Class.

Then followed the final surprise of the evening when Bishop Garland came forward and presented a green gold ring, bearing the insignia of the Brotherhood of St. Andrew, to Mr. Sidney Hopson, Scoutmaster of St. John's Boy Scout Troop. The ring was the Brotherhood's way of showing him how much they appreciated what he had done for the boys of the parish. Mr. Hopson is leaving us to take up his ministry in the Diocese of Florida, where he is about to be ordained.

Another feature of the evening was the surprise visit of Grebel Post, No. 10, Sons of Veterans, of which the rector is a member. He spotted them as soon as he entered the church and both the Bishop and he expressed their pleasure in having the Post as their guest of the evening.

After the Recessional, "Oh Jesus, I Have Promised to Serve Thee to the End," the Bishop held an informal reception for the newly confirmed members in the Sunday School room.

And **THAT** was the end of a perfect day.

THE STORY OF THE CLUB

(Continued.)

"See here, young man, I have been waiting years and years and came nearly dying of old age for those folks to think up some plan to pay that debt. I said to myself if that time ever comes and they make an honest-to-goodness trial at paying up I'm going to give them one-half of the price of that mortgage. You have at last done what I wanted them to do, so here is money to pay one-half that mortgage at once."

The man was so stunned he almost fell over backward. But he wasn't too surprised not to take the money, and he paid one-half that debt right away. Of course that cut the interest in half and that made it so much easier to raise the rest of the money, so that at the end of two more years all the money was raised and the mortgage was cancelled.

Of course, everybody was happy.

Then the stranger who wanted the mortgage paid said, "Now why don't we go right on and pay our one cent a day in just as before? So if at any time we want to repair the building or want money for something else, we will have it on hand and will never get into debt again?"

There was a long silence. Some folks drew away; others after considerable thought said, "Sure, why not?" And arrangements were made to form a club and each member continue to pay a cent a day. Fourteen years went by and today when the man (no longer a stranger) went over the bank book of the Club he found the Club was worth $8139.23 and was now getting $320.00 year interest on its deposits.

Now most of you no doubt are saying, "My! but that was an awful long story. Too bad it was only a story and was not true.

But it **IS** true!

The number of men who built that building were the original members of the original Church of St. John the Evangelist.

The building was the church itself.

The sons and daughters were the members who were christened, confirmed and married in the church.

The stranger who wanted the mortgage paid is your present rector.

The woman who put the idea in his head but who died so suddenly was one of the saints of the parish.

The big man who stood by the stranger was not a member of the church but the father of one of the members.

The club that was formed and has grown so rich is the 85 Club.

The way money is paid is in the pocket of the weekly church envelope. Every Sunday the faithful pay 7 cents in the 85 Club.

If you want to join, all you have to do is to put 7 cents in your 85 Club pocket every week and watch the club grow richer.

MEMBERS OF THE 1927 CONFIRMATION CLASS

The one outstanding feature of the rector's' fifteenth anniversary was the splendid Confirmation Class presented the Bishop Sunday evening, June 12. The following is the list of those who were confirmed:

GIRLS

Catherine Anderson
Florence Matilday Armstrong
Marie Bartels
Anna Marie Bright
Catherine Burns
Esther Capie
Anna Capie
Elizabeth Darr
Clara Mary Frederickson
Anna Geiger
Anna Lloyd Grigg
Anna Elizabeth Hill
Theresa Elizabeth Henderson
Margaret Louisa Hogg
Kathryn Dick McBlain
Rosella McLaughlin
Anna Elizabeth McLaughlin
Margaret Louise Matthieu
Margaret Elizabeth Marquart
Margaret Ellen Moore
Mary Elizabeth Moore
Emma May Miller
Eleanor Marie Nugent
Florence Penrose
Evelyn St. Clair Pierce
Elizabeth Catharine Pine
Jennie Miller Reynolds
Leona Caroline Reynolds
Bertha Hannah Righter
Mabel Elizabeth Robins
Hattie Marie St. Clair
Helen E. St. Clair
Carrie Ward.

WOMEN

Helen Adams
Nancy Casper
Ida Dean
Anna May Fauger
Elizabeth Mackenzie Grigg
Eva St. Clair Peirce
Irene Melvina Rebman
Matilda Greenwood Tittermary
Margaret Elizabeth Tomlin
Margaret Marie Snell
Agnes Elizabeth Sweeney

BOYS

Clarence William Anderson
James Baxter
William James Clements
William Lafayette Clendenning
Charles James Clendenning
Charles Joseph Dunne
Francis George Dillmore
John Dillmore
John Walto Dingler
William Owen Dingler
Clarence Easterday
Thomas Robert Friend
Peter George Jacobus
David Lenhardt
Frank Morris Miller
James Matthew McKeown
Michael Charles McLaughlin
Albert Marquart Nilsson
Richard Franks Orr
Walter Orr
John Henry Penrose
Walter Joseph Reynolds
William Henry Rutter
Harry Lemuel Rutter
Richard Powell Rutter
John Albert Schmidt
Harry Schmidt
James Edward Stockman
Abraham Lincoln Ward

MEN

John Dysert
Robert MacGinniss
William Quailes
Samuel Nathaniel Reeves
John Raines
Edward Morris Tittermary

TUESDAY, JUNE 14

Tuesday, June the 14th, 1927, was a day of many events. First and foremost, as all good Americans know, it was the 150th Anniversary of the birth of "Old Glory." Second; it rained and rained and rained from early morning till late at night. Just like it always does when St. John's parish is celebrating something. And Third; it was the Fifteenth Anniversary Celebration of your rector. Those who started it going and kept it up can give our dear readers a more coherent account of the events of the occasion than can the writer. He is still in a semi-comatose state, and like our "Hoppie" said the old darkey said he, too, is saying, "Oh, Lord, I don't deserve this."

The rector dimly remembers being met at Fourth and Reed streets by the Boy Scout Troop, being escorted to the church, led into a darkened room, where he was greeted by an appalling yell from hundreds of lusty lungs which made the "welkin ring," whatever a welkin is. Next he remembers being rushed forward to gaze upon a horse shoe brilliantly lighted with electric blubs with the figure "15" right in the center of the kick. Then there floated on his consciousness the sweet strains of music which seemed to filter through the air from the direction where the piano is parked. Then he must have fallen into a deep sleep and dreamed a most wonderful dream about a group of beautiful girls singing and playing. Then it seemed to him that one of these beautiful creatures all in pink, with black hair and dark eyes, whose face was strangely familiar, stepped out of the crescent and off the stage and took him by the hand and led him right up to the very center of all those rainbow beauties and began to sing the most beautiful melodies to him.

Then after a time the dream shifted and he was on a big stage before a great company of people with an enormous birthday cake, bearing 15 burning tapers, in front of him. He was commanded "to blow the candles out." He remembered saying something about the difficulty of the task and asked if blowing the lights out would do as well. Then with a mighty puff he blew all 15 flames right off the candles, clear through the room, out the front door into the wet rain, where they got damp and expired. The next vision he had was that of a very beautiful bird, in a beautiful golden cage, which began to say "Cheep" or "Cheap," we are not just certain which. But as he appeared to be a jolly little fellow, the rector took no offense at his thinly veiled innuendo. Maybe the little rascal had been told to say it by somebody the size of that elongated Master of Ceremonies who was bossing everything from the tolling of the dish pan in the Stygian darkness of the night to the heavenly chimes of Grandfather's clock "that stood on the floor."

Then through the dream was heard a familiar voice say, I fell out of the buggy and landed on my "Apostolic Succession." That the rector of St. John's was this, that and the other thing; that a certain city was spelled by three-sevenths of a chicken, two-thirds of a cat and one-half of a goat; I'll not be hearing in H—— anything worse than this, etc., etc., etc. It was just like a dream. It was the voice of one of our dearest and best friends, a voice we love to hear.

After the voice ceased its friendly comments somebody comes up and puts certain missiles in the rector's hands and hissed into his leaden (or was it a tin) ear something about "Hoppie" and "give it to him." At the suggestion the rector mounted a stage bathed in Philadelphia Electric and calling Hoppie began to pelt him with the packages when he appeared.

The next phase of this wild dream was the sudden public appearance of the rector's much better half, who jumped completely out of her character to wave a big basket of flowers before a vast multitude of people and shout in a whisper that could be heard a foot away,

"THANK YOU." After which burst of eloquence she reverted to her natural dignified self and didn't say another word all night.

It seems that some humane and thoughtful dream spirit noticed the flowers in Mrs. Rector's basket were peonies and evidently recalling the fact that the rector was not above sneezing in the faces of a bunch of peonies, procured a box of big hankies to hold before his face to muffle the explosion.

Just then two creatures closely resembling human beings came out of the side of the wall. One began to push the trees around while the other gesticulated wildly and made funny noises with his mouth. Suddenly the one stopped changing the landscape and the other ceased his calisthenics and both made a dash for the northwest corner, waved the American flag and like the genii of Aladdin's lamp, produced with uncanny magic a big grandfather's clock, full of chimes and things. The rector evidently slipped into a sound and dreamless sleep after that and remembered nothing more 'till he found himself walking out in the rain with twenty-four pounds of cake under his arm.

It Was a Great and Glorious Time.

MORBUS SABBATICUS

(More prevalent in summer.)

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to church members.

1. The symptoms vary, but it never interferes with the appetite.
2. It never lasts more than twenty-four hours.
3. No physician is ever called.
4. It always proves fatal in the end—to the soul.
5. It is becoming fearfully prevalent and is destroying thousands every year.

The attack comes on suddenly every Sunday; no symptoms are felt on Saturday night, and the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels better and eats a hearty dinner. In the afternoon he feels much better and is able to take a ride and read the Sunday papers. He eats a hearty supper, but about church time he has another severe attack and stays at home. He awakens Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sunday.—The First Christian Church Record, Houston, Texas.

THE UNIVERSAL LANGUAGE

A group of travelers gathered in the corner of a midtown club were discussing the question of languages. Several contended that a knowledge of foreign tongues facilitated travel, while others argued that the sign language would take a man around the world without his experiencing any difficulties. One veteran circumnavigator stated that attempts to use foreign tongues only complicated matters, but that gestures were always understood. He turned to Irvin S. Cobb, who was one of the group, for confirmation of his assertions.

"Well, yes and no," remarked the well-known humorist. "It's all right if you don't get your signals mixed. Now, one time when I was in Spain I wanted to get a bottle of milk, and for the life of me I couldn't think of the word for milk, nor of the word for bottle. After several attempts I decided upon the sign language. Holding my index fingers to my temples like horns, I uttered, 'Moo! Moo Moo!' several times. Suddenly the face of the shopkeeper brightened, and with understanding he exclaimed, 'Si, Senor!' and disappeared into a back room, to return presently with two tickets to a bull fight."

PASS IT ON

Have you had a kindness shown?
Pass it on;
'Twas not given for you alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in Heaven the deed appears;
Pass it on.

Did you hear a loving word?
Pass it on;
Like the singing of a bird,
Pass it on;
Let its music live and grow,
Let it cheer another's woe,
You have reaped what others sow—
Pass it on.

'Twas the sunshine of a smile,
Pass it on;
Staying but a little while,
Pass it on.
April beam, a little thing,
Still it wakes the flowers of Spring,
Makes the silent birds to sing;
Pass it on.

Have you found a heavenly light?
Pass it on;
Souls are groping in the night,
Daylight gone;
Hold thy lighted lamp on high,
Be a star in someone's sky,
He may live who else would die—
Pass it on.

—Selected.

BROADCASTING FROM LAUGH LAND

An echo is the only thing that can cheat a woman out of the last word.—Blue Dragon.

* * *

The usher was passing the collection basket. He passed it to a man who shook his head and refused to give.

"Take some then," said the usher. "It's for the heathen."—St. Matthew Monthly, St. Matthew E. L. Church, Appleton, Wisconsin.

* * *

A worthy missionary in India had the hymn, "Rock of Ages," translated into Hindustani. On retranslation into English by a student, the first two lines were as follows:

"Very old stone, split for my benefit
Let me absent myself under your fragments."

—St. Paul's Herald, St. Paul's U. L. Church, Dansville, New York.

* * *

"Am dere anybody in de congregation what wishes prayer for dere failin's?" asked the colored minister.

"Yassuh," responded Brother Jones. "Ah's a spen'-thrif', and Ah throws mah money 'round reckless like."

"Ve'y well. We will join in prayer fo' Brother Jones—jes, aftah de collection plate have been passed."—B. Y. P. U. Booster, San Diego, California.

* * *

Some people can't believe they are petting the cat at all unless they are rubbing the hair the wrong way!

* * *

Some fellows think that the way to stop violation of the law is to make everything legal.—American Lumberman.

* * *

A Footnote: The Richmond News-Leader expressed a great truth, not much exaggerated, when it said: "Man is an able creature, but he has made 32,647,389 laws and hasn't yet improved on the Ten Commandments."

* * *

A contemporary describes betting as a means of getting something for nothing. Experience teaches us that it is usually a method of getting nothing for something.—Punch.

* * *

"Have you ever been at sea before?" asked the captain of an Irishman who applied as a cook on a steamer docked at New York.

"At sea before? An' dy'e think Oi come over from the ould country in a cab?"

* * *

The following motto is found in Woodland Christian Church (for Negroes), Kansas City, Missouri:

"Wake up, sing up, preach up, pray up, pay up, stay up and never give up, or let up, or back up, or shut up, until the Cause of Christ in this church and the world is built up."—St. Paul's Lutheran Messenger, Spokane, Washington.

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In a certain town, says London Answers, an earthquake had terrified the inhabitants and sent them scurrying away to other places.

But one particular family were unable to leave their business and so they sent their only child, a small boy, to an uncle's house, in case another quake took place.

Less than a week later the boy returned to his parents. In his hand he held a note addressed to his father:

"Dear George," ran the missive, "am returning Willie herewith. Send the earthquake."

* * *

First Citizen—"Did you swear to your income tax papers?"

Second Ditto—"I swore to them, at them, through them, in them, over them, under them, before them, behind them, about them and all around them—if that is what you mean."—Pathfinder.

* * * *

Immanuel, the Brave Toreador—"Ah, senorita, tonight I will steal beneath your balcony and sing you a sweet serenade."

Consuello, the Beautiful Senorita—"Do. And I will drop you a flower."

Immanuel—"Ah, in a moment of mad love?"

Consuello—"No, in a pot."—Penn State Froth.

A LITTLE RHYME AND A LITTLE REASON

Rev. Henry Anstadt, D. D.

If a man would be a soldier, he'd expect, of course, to fight;
And he couldn't be an author if he didn't try to write.
So it isn't common logic, doesn't have a real, true ring,
That a man to be a Christian doesn't have to do a thing.

If a man would be a hunter, he must go among the trees;
And he couldn't be a sailor if he wouldn't sail the seas.
How strange for any member of a church to think that he
Can stay away from worship and a worthy member be!

When you join associations, you must pay up all your dues;
And you pay for all you purchase, from your hat down to your shoes.
There are social clubs for women. and the same for men and boys,
But the members all expect to pay for what each one enjoys.

Then how is it that the members of a church can sit in pews,
And expect some few to run it without others paying dues?
The costs of operation must be met in church the same
As in home or corporation or in work of any name.

Let us honestly consider why this difference we find,
Between our church relations and every other kind.
Our business obligations MUST be met, the laws provide;
But the church is not insistent, so we let the matter slide.

May we undertake our duties for our church and for our Lord
With such measure of devotion as accords with His own Word.
If our human obligations thus are recognized, why then
Surely God should have our service now and evermore. Amen.

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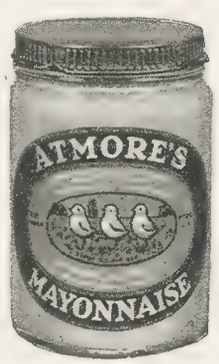

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Broadcasting From Station S T J

The Director of our Brotherhood of St. Andrew Chapter is an early bird. **Sometimes** he comes to church an hour and a half ahead of time. All "sleepy-heads" and "lazybones" please copy.

* * *

Brother Sidney Hopson—familiarly known as "Hoppie"—is wedded to St. John's parish. He received the ring on Sunday, June 12.

* * *

CHARLIE LITTLE IS A POP.

* * *

The presence of Bishop and Mrs. Garland made our fifteenth anniversary just about perfect.

* * *

A certain young couple we know were riding one dark night through the wilds of Jersey, but they never reached their destination. It appears that the young man had two ribs fractured and had to be returned for repairs. The young woman was uninjured. If it had been **her** ribs that were fractured no explanation would have been necessary. Any person old enough to appreciate beauty and heart thrills could easily understand. But for the young man to be damaged would make it seem that next time **he** had better "tackle" first, only he need not be so rough as she was.

* * *

We wish to publicly express our thanks to the ladies of the parish for our Anniversary "eats."

* * *

The Chapters of the Daughters of the King and the Brotherhood of St. Andrew have every reason to be proud of the results of their efforts to build up our 1927 Confirmation Class. Now keep right after the newly confirmed and make them feel that they "belong."

* * *

HOW ABOUT PAINTING THE CHURCH?

* * *

Did you catch what the Bishop said about that new parish house of ours?

* * *

There are over 200 Sunday Schools in the Diocese and St. John's ranked the eighth in the size of its Lenten offering on Easter day. The Bishop is so pleased that he is telling it all over the Diocese?

* * *

We hope the distinguished guests of our fifteenth anniversary will come again. Their visit added greatly to our pleasure.

* * *

What city is spelled by three-sevenths of a chicken, two-thirds of a cat and one-half of a goat? Ask Dr. Tomkins—he knows.

* * *

The parish gave the rector a canary named Peter. He is a friendly little fellow and sings like a bird. His permanent residence is 225 South Third street.

* * *

Also, the parish gave the rector something he has yearned for these many years but felt he could not afford to spend so much money. It is a beautiful Grandfather's clock with chimes. DOES HE LIKE IT? WELL, RATHER!!

* * *

"HOPPIE" WAS ALL "FUSSED UP," TOO.

* * *

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The Parish Broadcaster

Vol. 1, No. 11 PHILADELPHIA, SEPTEMBER, 1927 By Mail, $1.00 Yearly

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
Mr. John C. Patterson, Jr., Layreader.
Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

Committee on Parochial Finances

Mr. John C. Patterson, Jr.
Mr. John Weber.
Mr. William Forster.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Secretary.
Miss Anna Mullen, Treasurer.
Rev. H. Cresson McHenry, Men's Bible Class.
Mrs. Annie Cooper, First Women's Bible Class.
Miss Hannah H. Nuttall, Second Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

PARISH ORGANIZATIONS

Brotherhood of St. Andrew

John C. Patterson Director.
Matthew McKeown, Vice Director.
Webster Stenger, Secretary.
Charles Little, Treasurer.

Women's Auxiliary

Mrs. Annie Cooper, President.
Mrs. Margaret Gresh, Vice President.
Mrs. Annie MacVaugh, Secretary.
Mrs. Mary Corson, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Mary Woener. Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John Edward Wolf, Scoutmaster, 4613 Tampa St.
Carl W. Schoenau, Asst. Scoutmaster, 1024 Wagner Ave.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

Martin O'Brien.
Joseph James Stancliff.
Myrtle Marie Ward.
Shirley L. Laughlin.
Robert Charles Nilsson.
Lilly May Dingler.
Alice Hankins
Harry Philip Meinhardt.
Claire Eleanor Wilhelm.
Irvin Warren McAdams.

MARRIAGES

Samuel H. Bainbridge. Frances M. Pharo.
Louis C. Zimmerman. Mary R. Alburger.
Charles Moan. Edna Elisa Hines.

BURIALS

Edward E. Jones.
Theresa R. Champion.
Adam Alburger.
Charles Wernley.
Mabel E. Gerry.
Margaret Baxter.
Mary Keen.
Albert Jones.
Elmira Bunker
Ernest Prowattain
Walter Ryan

IN MEMORIAM

James A. Sweeney, Jr.
September 9th, 1926
Age 5 Years

"Of Such Is The Kingdom of Heaven"

Anna S. Loughrey

"Whosoever Liveth and Believeth in Me Shall Never Die."

Not Good Enough For God

While we were eating our lunch today the following two stories were told us which we feel are worth repeating. The first was about a missionary who went to preach to a congregation of very poor Negroes in Hawaii. The one fact that impressed itself most strongly upon the missionary was their extreme poverty. He conducted the service as usual and preached the sermon, after which he closed the service, but much to his surprise he noticed the congregation made no move to go home but just sat still. Thinking they did not understand he told them the service was ended. "Oh, no," said they "you did not take up the offering, and it is not a service if you have no offering. Thinking to humor them, and at the same time feeling deeply touched by their spirit of sacrifice, he requested one of them to pass a hat among the members of the mission. When the hat was returned he was astounded at the size of the offering and made the remark that it was most surprising. The man who had passed the hat looked most disturbed and said, "Did they not give enough? Just say the word and I will pass the hat again." "Oh, no," hastily replied the missionary, "I did not mean that; I meant it is much larger than I expected. Why there is not one copper among all these coins." "Of course not," replied the man, "WE WOULD NOT THINK OF GIVING COPPERS TO GOD. THEY ARE NOT GOOD ENOUGH FOR HIM."

The other story was about a man who was invited to talk to the scholars of a certain church school. In the course of his talk he held up a cent, when the following dialogue took place:

Speaker—"What is this?"
Answer—"A cent."
Speaker—"What do we do with it?"
Answer—"Give it in Sunday School."

The speaker then held up a dime and the following dialogue took place:

Speaker—"And what is this?"
Answer—"A dime."
Speaker—"And what do we do with the dime?"
Answer—"Buy candy with it."

Again, the speaker held up a quarter when the following dialogue resulted:

Speaker—"Now what is this?"
Answer—"A quarter."
Speaker—"And what do we do with it?"
Answer (shouted)—"Go to the movies."

EVIDENTLY EVERYBODY BELIEVES IN TAKING THE QUOTATION LITERALLY WHICH DECLARES "SALVATION'S FREE."

Ten Bible Questions.

1. What is the meaning of "Aceldama," and where is the word found in Scriptures?
2. On what mountain is it supposed the *Transfiguration* took place?
3. On what mountain was the Sermon on the Mount supposed to have been preached?
4. Who built Caesarea-on-the-Sea, Tiberias, Caesarea-Phillipi?
5. Where did Jesus Christ perform his first miracle; his second miracle?
6. Name the *Disciples* of Jesus; the *Apostles* of Jesus.
7. Where were the followers of our Lord first called "Christians," and why?
8. What Apostles, being imprisoned by the authorities, were liberated by the Angel of God? Name the several occasions.
9. Where did the slaughter of the Innocents occur?
10. What does "Decapolis" mean, and where is it found?

Notes From The Summer Camp

Shack-in-the-Pines
Browns Mills, N. J.

Let him that hath ears listen:

We think the "Shack" a wonderful place and are happy to be here. We hope those who have been fortunate enough to have spent a vacation here will recall with pleasure those days while reading these notes.

We regret that all the girls could not stay the entire period, but were most happy to have them for the few weeks they did stay.

WE WOULD LIKE TO KNOW:

Who forgets prayers?
Who forgot their coal contribution?
Who forgot their Easter envelope?

BECAUSE:

We have had nothing but rain—fine rain—heavy rain

—drizzly rain—big drops—all kinds of rain—even wet rain.

Some Pertinent Questions

Who told our Chaperon she could dance? Ask John Nelson.

Does Anna Warren know her head from her feet? She usually covers her head and leaves her feet exposed.

Does Peggy Kensil know any other word beside "young" and spaloofious?" We can give no information regarding the source of the last word, but it is in Peggy's vocabulary.

Does May Pine know any other pet name besides "Dope," with an outstanding "D?"

What did Peggy Kensil say when she went after water and got stalled in the lake?

What would happen if Margaret Rutter stood up straight?

What would happen if Elizabeth Bowers added a few inches to her stature?

Will Kathryn Hasson refuse to bark when she no longer eats hot dogs?

Did Frances Hudak enjoy her walk?

Some Things We Never Saw at Camp

Margaret Rutter NOT cleaning her glasses.

Frances Hudak NOT taking a mile trot back and forth in the "Green Dragon."

The Chaperon MINUS her book and pencil, also a pretzel.

Peggy Kensil talking WITHOUT moving her hands.

Anna Warren LAST in line to get washed.

May Pine WITHOUT a smile.

Elizabeth Bowers SITTING QUIET for an hour.

Kass Hassan WITHOUT candy.

Martha McHenry ON TIME for breakfast.

Things We Heard at Camp

"Well, I must take my medicine."

"Now, in my time——"

"I think I will have to take a 'young' bath."

"Do you need a special invitation to dry dishes?"

"I wonder if they have lemon lolly-pops!"

"I wish it was time to go to the movies."

"Cherry ice cream cone, please."

"Time, please—oh! what a dizzy operator."

People to Whom We Are Indebted

Mr. McHenry for making it possible for us to enjoy ourselves at the "Shack."

Mrs. Pine for her delicious salads and pies.

The "boy friends" who kindly brought them—said pies and salads—from the city to the camp.

Meta Jaeschke for her delectable cup cakes.

Herman Jaeschke for the unlimited use of his "Cheve."

And finally,

HERE'S HOPING WE ALL MEET AT THE "SHACK" NEXT YEAR.

The Missionary Spirit of the Politician

THE GREATEST AND MOST EARNEST MISSIONARY OF CIVILIZATION IS THE POLITICIAN.

If you don't believe it this is the time of the year to see him at his best and be convinced. The explanation of those yells and applause down the street in that hall is that some politician full of "pep" is convincing a crowd of men that his particular party is the only party in the country that can possibly save this fair land of ours from national, commercial, social, financial and all other brands of oblivion. All you have to do in order to be prosperous and have a full dinner pail and own houses and lands and drive your own "Henry" is to vote the way he tells you. He is telling his audience that the other party or parties are either weak-minded or positively criminal and have sinister designs on the peace and prosperity of this "sweet land of liberty." He is calling black black and white white. He is sarcastic, pleading, abusive, persuading and dead in earnest. So earnest in fact that he actually almost convinces himself with his own arguments. He is talking to make converts. He wants the majority of voters to see the issues as he sees them and make the country safe for his party.

When he is through will he go home and roll into his bed and take his well-earned rest? No! No! This is only one of a series of speeches he is to make tonight. There is a car waiting him at the door. After he has succeeded in stirring these hundreds of men and women to a frenzy of enthusiasm he will jump into that car and rush off to a

similar meeting several miles away and repeat his missionary effort. Then to another and still another until very late in the night, and then, but not till then, will he give up and seek his bed. He is not thinking of his comfort, he is spending the best of himself, both physically and mentally, for his party. And does his missionary efforts stop with talking convincingly to the voters? Not a bit of it! At home and in his office there are small armies of earnest litttle fellows who must be directed and told what to do for the salvation of the party. There is a constant ring of the phone; there are letters to read and answers to dictate; there are the "big fellows" to confer with; there is money to disburse; and so it goes on ceaselessly from early morning till late at night. There is always the fire of battle in his eye; his whole being is on the alert; his brain is hitting on all six cylinders as it were. Every minute of the day he is alive and humming. He eats, drinks, thinks, feels, sees, breathes, talks and even dreams his political faith. As sure as you come in contact with him you will feel the power of his convictions, and in all probability be converted. He is an irresistible and dynamic force. Nothing is left to chance. Money is paid out with dizzy abandonment. Differences are healed between fighting factions. Opposition is crushed with a cruel finality. Inefficiency is punished. Betrayal receives its just reward. Every cog in the political machine is closely inspected and tested, down to the humble ward heeler, whose duty it is to push door bell buttons and haul to the polls the inhabitants thereof, either dead or alive. Yes, sometimes in his earnestness to get results, he makes even the dead vote.

Go-get-'em, go-get-'em, go-get-'em! is the incessant cry and every henchman will be rewarded according to his works on the great day of election. Indeed, the politician is a missionary whose hunger for souls is amazing. He sends out into the highways and byways and compels them to come in. He goes after the poor, the halt, the maimed, the lame and the blind, especially the blind. No man is too great, rich or influential; no man is too lowly, poor or decrepit for him. He wants them all to join his party and go with him to the polls and vote with him on the great election day. And when it is all over and he and his have been rewarded for their labor by an overwhelming victory over their enemies, then there is music and dancing and parading with bands and the dividing of the spoils. He is a missionary who believes in his cause. He is a missionary who is not afraid of hard work. He is a missionary jealous of his opponent's success.

HE IS A MISSIONARY WHO GETS RESULTS.

WHAT IF THE CHURCH OF JESUS CHRIST WERE TO HAVE A BAND OF MISSIONARIES FULL OF THE POLITICIAN'S "PEP," MINUS HIS FAULTS!

What Sort of a Missionary Are You?

Daughters of the King

The Daughters of the King have now passed the first anniversary of their work in the Church of St. John the Evangelist. Those of us who have joined the Order and done the work with consecrated heart and mind have not only done much good but have also deepened our own spiritual life. From a social standpoint we have had many a good time. But it is to the women in the Parish in general that we wish to speak. We do not want you to have the idea that we are a selected few to which you cannot belong.

It is true we are an Order and not a society. It is true our motto is "Prayer and Service" in the name of the Master. It is true we are trying to abstain from gossip and unseemly jokes and stories, both inside and outside of our meeting. All these things are true, but is it not also true that every decent, self-respecting Christian woman is trying to do the same? So if you feel inclined to join the Order of the Daughters of the King do not hesitate, feeling we think ourselves better than others, for we do not. In addition to this, we also wish to say that if any of the older young women are interested in doing spiritual work for the Kingdom it would be wise for the Rector to organize a Junior Chapter.

THE CHOIR

The choir! What do those words mean to you? Do they make you think of the value of your choir or of the sacrifices that are made in order that you may have a beautiful service? How would you like a service without a choir? It is only when that question is asked directly to you that you realize just what the choir stands for.

If you want your choir to be the best it is up to you to make it so. Have you ever thought of encouraging the choir? Often people make remarks about how well the choir sings but these remarks they make among themselves. Suppose you did something very well, would you want people to tell some one else; or would you want them to tell you? The choir wants you to tell them when they have done well. Let them enjoy the benefits of your remarks or criticisms.

During the past few months many people have remarked about the improvement of the singing of the choir. Bishop Garland congratulated the choir on its good work. If people outside are beginning to notice your choir, don't you think it's time you noticed it yourself? Maybe your choir sings well, but how does it look? Would you be ashamed to have the choir of St. John's go in their vestments to another church? The next time you come to church take a good look at the choir's vestments. Some are tattered and some are torn. One cannot expect vestments to last forever. If you enjoy the singing and would like to show your appreciation, why not send a little donation to the choir? The choir is in need of new vestments. A well-dressed choir is what St. John's needs. Will you do your share to help us? The choir, your choir, is necessary to the church.

Invest Your Money in Vestments!

Recreation Center

On Saturday, July 2, the recreation center was opened for another summer. It was good to see many of our former members, and all the new people that came with them.

It was an unusually cool summer, so the children could play more and harder than they had in former summers. They enjoyed all the old favorite singing games, and delighted in learning new ones.

However, it was not all play at the recreation center. Children, as well as older people, get tired of nothing but leisure, so we provided plenty of work for them. The little children sewed cards by the dozen. We had any number of green pigs, orange apples and purple cats, but why shouldn't we have variety if we want? If children can imagine green pigs, let them have them. They also enjoyed cutting colored paper and making patterns from them.

The children also had little paper gifts to work on. They used great originality and much thought in the coloring and shaping of them. They worked hard because they were pretty things, and the children wanted them to look good enough for Christmas presents.

And the dolls! Who would have thought that so many different nationalities could emerge from the same kind of yellow stocking? We had an Indian, some Chinamen, a Hawaiian—and—an Irish-Dutch-Chinaman. Ask Elsie Fort. Also, we had quite a number of attractive wooly-headed colored children.

The older girls also spent a great deal of time on the planning and making of the costumes that they wore in the exhibition. And they were pretty!

For the girls who came regularly, a special treat was provided in the form of a trip to Brown's Mills. Every Monday morning a group of happy children would be waiting at the church all ready to start. They looked so anxious and eager to be gone—and they were evidently not disappointed in their stay. The next Monday the children would be back in the recreation center with wonderful tales to tell of the swimming, canoeing, parties and all the other good times they had. Most of Monday was spent in reminiscing—"Do you remember this?"—"Say, what did you think of that?"—"Didn't we have fun that night?"—"Didn't she look funny when she fell overboard?"—and so on until the rest of us who had been in the city all week were just green with envy.

"What do we have on Fridays?" Children scream, "Ice cream!" Correct. We had the most fun on Fridays. That was one time when we did play all day long—because it was our party day. It was so interesting to listen to them—yelling and screaming all morning—but at half-past eleven there would be a dead silence. One would have thought that all the children had gone—but no—they were still there. Without saying a word? Of course! They were all so busy eating they hadn't a chance to talk!

But the biggest party of all was on Wednesday, August 31, when we had our commencement, and brought our parents and brothers and friends to show them what we had been doing. People sitting on the floor enjoyed themselves—but we had the best time of all. We were so excited that we could hardly keep still during the speeches, but who wouldn't be excited when they are giving a show that they had prepared so carefully? Before we started we gave the people a chance to admire the handiwork and the decorations that we had made all by ourselves.

Then the program began. This is what we gave:

I. Songs—entire group.
   1. "The Clock."
   2. "The Hurdy Gurdy."
   3. "Content."

II. Dances—Elsie Fort's smaller children.
   1. "Dance of Greeting."
   2. "Carrousel."

III. Talk by Mr. McHenry.

IV. Dances—older girls.

V. Awarding of Prizes.
   1. *Attendance.* Eleanor Lenhart, absent only three times all summer.
   2. Good behavior and general helpfulness at Brown's Mills and the Recreation Center, Florence Armstrong.
   3. Best handwork.
      1. Junior Group, Margaret Lenhart.
      2. Senior Group, Dorothy Stenger.

VI. "Little Brother and Sister"—Fairy Tale Dramatization.

VII. Cake Walk.

Mrs. Morazzi won the prize—a great big chocolate cake that Mrs. Fort was kind enough to bake for us.

It was a wonderful close to a happy season. There wasn't a single disappointing thing about the commencement. Everything was done so well that the directress, for one, felt very proud. The children really worked hard to make everything a success, and they deserved the applause they received.

There's another thing—we took a silver offering, to be used in interior decorating the church—and we earned just about thirty dollars. Wasn't that good?

It seems a long, long while to wait for next summer, but we are hoping that next summer will be even more successful and happy than this one was. And we hope that our friends will support and cheer us just as much next year as they have done in the past.

How Long Shall I Give ?

Go break to the needy sweet charity's bread,
"For giving is living," the angel said.
"And must I be giving again and again?"
My peevish and pitiless answer ran.
"Oh, no," said the angel, piercing me through;
"Just give 'till the Master stops giving to you."

—Anon.

MY IMPRESSIONS OF THE SUMMER SUNDAY EVENING SERVICE

* * *

St. John's Parish has again been the fortunate recipient of something new and attractive—**The Summer Sunday Evening Service.** Of course, only those who have attended one of these services can realize the enjoyment and pleasure obtained from it. But the enjoyment and pleasure mentioned is genuine because of the education attached. It is indeed the greatest service I have ever attended. There is the opportunity to come in closer contact with the life of Christ. I have learned many things about Christ that were new to me, and others have said the same. Then those who are fond of music have had the privilege of selecting their favorite hymns every Sunday if one so desired. I was particularly impressed by the large attendance of elderly ladies, who otherwise might have remained at home, missing, perhaps, the wonderful spiritual benefits they must have derived from these lectures. An interesting feature was an examination given periodically by the pastor to the congregation on the lectures delivered. A reward of $5 was given to the person answering the largest number of questions correctly. I am sure the congregation has appreciated this wonderful opportunity to become more intimately acquainted with the life of our Lord and to realize the awful struggle He made to overcome His many mountainous obstacles. His unfailing humility and patience is a most valuable lesson to us all. My only regret is that we can't continue to hear these lectures during the winter months. However, we have next summer to look forward to.

O-B-Server.

JUST NOW

Never mind about tomorrow—
It always is *Today*;
Yesterday has vanished,
Wherever none can say.

Each minute must be guarded—
Made worth the while somehow;
There are no other moments,
It always is: *JUST NOW.*

JUST NOW, is the hour that's golden,
The moment to defend,
JUST NOW, is without beginning,
JUST NOW, can never end.

Then never mind tomorrow,
'Tis *TO-DAY you must endow*
With all that's true and noble
And the time for this is *NOW.*

—Writer Unknown.

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I DO BELIEVE

We are quite sure
That He will give them back—bright, beautiful, and pure.
We know He will but keep
Our own and His until we fall asleep.
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean—though Heaven be fair—
To change the spirits entering there, that they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.

He will not take
The spirit which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us—you and me—and be so glad
To meet us that when most I would grow sad
I just begin to think about that gladness.
And the day
When they shall tell us all about the way
That they have learned to go—
Heaven's pathways show.

My lost, my own, and I
Shall have so much to see together by and by,
I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by and by.

I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that His Heaven will be
Most glad, most tided through with joy for you and me
As we have suffered most.

God never made
Spirit for spirit, answering shade for shade
And placed them side by side—
So wrought in one, though separate, mystified—
And meant to break
The quivering threads between. When we shall wake,
I am quite sure, we shall be very glad
That for a little while we were so sad.

GEORGE KLINGLE.

Broadcasting From Laughland

A husband is like an egg. If you keep him in hot water he'll become hard-boiled.—*Pen Points.*

* * *

Photographer—"Look this way and you'll see a pretty little dickey bird come out."

Modern Child—"Oh, don't be a nut; expose your plate and let's get this over with."—*Vancouver Province.*

* * *

"Can anyone here tell of one honest business that has been helped by the saloon," asked the orator.

"My business is honest and the saloon has been a great help to it," said one of the audience.

"What is your business?"

"I am an undertaker."

* * *

Plumber—"I've come to fix that old tub in the kitchen."

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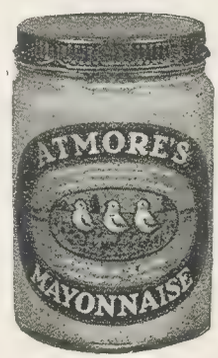

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Youngster—"Mama, here's the doctor to see the cook."—*Cynic.*

* * *

Medical Examiner (to young student)—"Suppose there was a gunpowder explosion and a man were blown into the air. You, as the nearest doctor, are called in. What is the first thing you would do?"

"Wait for him to come down again," was the prompt reply.

* * *

Ardent suitor—"This ring I offer you is a symbol of the love I bear for you. It has no end!"

Haughty damsel—"It is also a symbol of the love I bear for you—it has no beginning!"—*Chicago Tribune.*

* * *

"How is it, Sambo, that you and your large family keep so healthy?"

Sambo—"Well, suh, Ah tell you! We've done bought one of dose sanitary drinkin' cups an' we all drink outen it."—*Hardware Age.*

* * *

"Come on, Margery! Let's have a dip."

"Oh, wait until they've finished looking at the airplane."—*Bystander (London.)*

* * *

CELEBRATING

"My dear," said the old man tenderly, "today is our diamond wedding and I have a little surprise for you."

"Yes," said the silver-haired wife.

He took her hand in his. "You see this engagement ring I gave you seventy-five years ago?"

"Yes," said the expectant old lady.

"Well, I paid the final installment on it today, and I am proud to announce that it is now altogether yours!"—*Pittsburgh Chronicle-Telegraph.*

Broadcasting From Station S T J

Welcome home, everybody! Hope you had a fine vacation.

* * *

Vacation is the time to PLAY. *Always* is the time to PRAY.

* * *

Our Sunday evening summer services were seasons of real spiritual refreshment. Somehow Jesus Christ seems nearer to us who spent our summer evenings studying His life.

* * *

How do you like our church since it got a bath?

* * *

Now put away your tennis racket and your bathing suit and get out your overalls and working tools. We are going to do a lot of work at Old St. John's this year.

* * *

SPIRITUALLY SPEAKING—were your week-ends your weak ends?

* * *

We are proud to state that St. John's Church joined the group of churches that are open morning and evening all year 'round and has met with gratifying results. Our Sunday evening service of favorite hymns was quite a feature this summer.

* * *

What the future has in store for us—Bazaar, Coal bill, Painting the church and Paying up our Bishop's campaign Pledges.

* * *

Our congratulations are due to the members of our choir who were most loyal during the summer. Our services were made most helpful by their co-operation.

* * *

The Commencement exercises of St. John's Vacation School were most interesting. Miss H. W. McHenry, Miss Elsie Forte and Miss Martha McHenry deserve great credit for the success of the school.

* * *

Now everybody help the sexton to keep the church clean.

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The Parish Broadcaster

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Brotherhood of St. Andrew

John C. Patterson Director.
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Webster Stenger, Secretary.
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Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woener, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John Edward Wolf, Scoutmaster, 4613 Tampa St.
Carl W. Schoenau, Asst. Scoutmaster, 1024 Wagner Ave.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryn Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Women's Auxiliary		3:00
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

The Woman's Auxiliary

By McH.

TO OUR way of thinking the Woman's Auxiliary is by far the most important church organization of every parish or mission. It is the one society that ties up the interests and spiritual inspiration of all the women of the whole church and brings into activity one of the greatest forces for aggressive missionary work the church has ever possessed. In a parish, where there is a real live auxiliary, its zeal is felt in every branch of parochial life. It stimulates all that is good and spiritual in every woman and the inevitable result of such an awakening is a church on fire.

Extent of the Woman's Auxiliary

It is national in its scope. Its branches are found in nearly every parish and mission in the land. Wherever its principles and ideals are intelligently understood, the women of the church welcome it joyfully as the medium through which they can do their best work for the Glory of God and the propagation of the Gospel.

Membership of the Auxiliary

Its membership is made up of all the confirmed women of the church. No woman who is a member of the church need to make application for membership. It is not necessary to propose her name; nobody can prevent her, either by ballot or otherwise,

from becoming a member. She has as much right to attend the meetings, make propositions and suggestions and vote on any questions that come up as any other woman. She has an equal right with all the other women of the parish to nominate any woman of the parish to any office or to accept any office in the Auxiliary or serve on any committee without challenge if she is elected or appointed thereto. There is no age limit as to membership. A consecrated young woman of 18 years is just as eligible as a woman of 80 years. As a matter of fact, the Auxiliary would welcome recruits from the ranks of the young women. The time is NOW that young church women of every parish and mission ought to come forward and give themselves to the aggressive prosecution of God's work by means of the Auxiliary.

Purpose of the Auxiliary

Its purpose is missionary in the parish, the Diocese; also in the Domestic, Foreign, Colored and Indian Hope Missions. This missionary activity of the Auxiliary is one of the greatest inspirations of the entire church. One must attend a Triennial meeting of the National Auxiliary before the truth of this observation can be fully appreciated. The demonstration of its missionary power on such occasions is a thrilling exhibition of enthusiasm, resources and strength. We believe that if such a calamity as the loss of the priesthood were possible, the Woman's Auxiliary, with its thousands of women members, could still "carry on" and plant the Cross of Jesus Christ in every land. One needs to attend only one national United Thank Offering Service to have his eyes opened to the real power of the Auxiliary.

Of late it has been developing a closer co-operation between itself and other women's parochial organizations. Such, for instance, as the Girls' Friendly Society, the Daughters of the King, the Church Mission of Help, etc., etc. Its object is the mutual strengthening and upbuilding of the women's organizations and work of the church. How very logical this co-operation is can be appreciated when one remembers that all women of the church are members of the Auxiliary; consequently the members of these other fine bodies are members of the Auxiliary and their labors and interests are more or less identical. A good, active consecrated Auxiliary woman is bound to make an almost perfect Daughter of the King.

Missionary Work Supported by the Auxiliary

It has the proud and enviable reputation of supporting many missionaries, both male and female, in the missionary fields of the church at home and abroad, about 214 in all. One can spend a most interesting time any week of the year listening to the reports of its five great committees, which meet Wednesdays at the Church House, Nineteenth and Walnut streets. As a matter of fact, we do not know a better way to acquaint ourselves with the big work of this wonderful organization than to attend the meetings of the Committees on Colored, Diocesan, Domestic, Foreign and Indian Hope Missions. If you were never interested before you are bound to become so after such visits. There and there only is revealed the Romance of Missions.

The Area of Auxiliary Mission Work

Wider and ever wider stretches the field of labor of the Auxiliary. The story of its modest beginnings and its gradual growth in strength and importance is of gripping interest. Even the reading of the financial reports of the five great committees of the Auxiliary of our Diocese reveal an area of labor that is astonishing in its extent. Money is sent to such missionary stations as Rosebud, S. D.; Fort Defiance, Arizona; Brazil, Onedia, Wiconsin; Indian Work, Duluth; Alaska, New Mexico, Nevada, Idaho, North Carolina, Porto Rico, Philippine Islands, Dominican Republic, South Carolina, Guantanamo, Japan, China, Liberia, Mexico, Cuba, Arkansas, Georgia, Florida, Iowa, Mississippi, Tennessee, Texas, to say nothing of our own Diocesan missions and instititutions that are being aided through the supply shop and many other activities.

The Auxiliary Offering

We are impressed not only with the wide area of the Auxiliary activities, but also with the vast sums the Woman's Auxiliary raises to "carry on." The last national report of the society is most amazing, which was $953,450.52 for the year 1926. Also there is the United Thank Offering of $912,841.30, which is a triennial offering to missionary activities. And the bulk of this staggering sum is growing bigger and bigger every year.

The Challenge

The Woman's Auxiliary challenges the loyalty and enthusiasm of every woman of the church. Who is so dead to the romance of the work that she cannot be thrilled by such a record and determine to join the biggest movement in the church for the spread of salvation at home and abroad? Who is so lacking in imagination and heroism as not to see the big things our splendid and enthusiastic women are doing to "lighten the darkness" in many lands?

God grant the day is near when every woman, poor as well as rich, low as well as high, will come out under the standard of the Woman's Auxiliary and shoulder to shoulder, march from victory unto victory for the Kingdom.

Auxiliary Prayers

The Prayer for the Woman's Auxiliary

Almighty God, our heavenly Father, bless, we pray Thee, our work for the extension of Thy Kingdom, and make us so thankful for the precious gift to us of Thy beloved Son, that we may pray fervently, labor diligently and give liberally to make Him known to all nations as their Saviour and their King; through the same Jesus Christ, our Lord. Amen.

Indians' Hope

O God of all the peoples of the earth, we implore Thy blessing on the Indian tribes, the oldest inhabitants of our country. Pardon the oppression and wrong which we have inflicted upon them. Grant that with justice and consideration our nation may care for its wards. Prosper, we pray Thee, all endeavors to win them to the knowledge of Thy Son, and to build them up in Christian faith and life. Protect and bless all who minister to their spiritual and temporal needs and reward all who seek their good, through Jesus Christ, our Lord. Amen.

The Prayer for the United Thank Offering

O Lord, our heavenly Father, we pray Thee to send forth more laborers into Thy harvest, and to grant them Thy special grace for every need. Guard and guide the workers in the field, and draw us into closer fellowship with them. Dispose the hearts of all women everywhere to give gladly as Thou hast given to them. Accept, from grateful hearts, our United Thank Offering of prayer and gifts and joyful service; and bless it to the coming of Thy Kingdom through Jesus Christ, our Lord. Amen.

Prayer for Mission Study

Merciful Lord, we beseech Thee, cast the bright beams of Thy light upon the little groups that come together in Mission Study Classes throughout the church; grant them grace, to hear and see, that they may make known abroad Thy love; in that light to speak understandingly one to another of the work of Thy Holy Church and set forward her mission, in obedience to Thy commandment and according to Thy purpose, through Jesus Christ, our Lord. Amen.

Collect of the Commission on Evangelism

Almighty God, whose Son Jesus Christ came to cast fire upon the earth; grant that by the prayers of Thy faithful people a fire of burning zeal may be kindled and pass from heart to heart, that the light of Thy Church may shine forth bright and clear; through the same Thy Son, Jesus Christ, our Lord. Amen.

"OF MICE AND MEN"

It was Bobbie Burns who made the observation about the best laid plans of the animals mentioned in our title. Since then all us other human animals have ejaculated from time to time "ain't it the truth!" Among the latest endorsers of this Scotch wisdom is the organist of our church.

As we know she left the shores of America and sailed "over the bounding Main" to Germany. On her arrival she cornered the market in German post cards and proceeded to develop writer's cramp by inditing and addressing several hundred of said cards to members of unsaid parish. After the job was well and truly done she dismissed the matter from her mind and plunged into the festivities of the land of her ancestors and visited Auntie "This" and Uncle "That" and Cousin "It." After she had spent all her money and had badly strained her credit, she wisely set sail for her native land. One week after her arrival the United States Post Office delivered the cards of greeting from Germany from the lady now in America. It seems that somebody in the United States Post Office got so interested in reading the greetings and looking at the pictures, that he or she lost all track of time and did not finish until six weeks after they were mailed.

That's the reason our organist was back on her job before her greetings reached you. When she learned of it she was dreadfully "put out," and we distinctly heard her say,

OH PSHAW!!!

Making People Glad

A bright-eyed, shabby little fellow was working his way through a crowded street car selling his papers.

A white-haired old gentleman seemed interested in the boy, and questioned him about his way of living and his earnings. It appeared that there was a younger brother to be supported. "Jimmie is lame and can't earn much himself," said the boy.

"Ah, I see," said the gentleman. "That makes it hard. You could do better alone."

The shabby little figure was erect in an instant, and the denial was both prompt and indignant.

"No, I couldn't," replied the boy. "Jim's somebody to go home to. He's lots of help. What would be the good of havin' luck if nobody was glad? Or of getting things if there was nobody to divide with?"

"Fourteenth street," called the conductor, and as the newsboy jumped out into the gathering dusk, the old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that."

Questions on St. Matthew's Gospel

		Chapter
1.	How many generations were there from Abraham to Jesus Christ according to St. Matthew's Gospel?	I
2.	What did Herod do to the children of Bethlehem?	II
3.	Upon whom did the Spirit of God descend?	III
4.	How many times did Satan tempt Jesus Christ?	IV
5.	How many beatitudes did Jesus Christ give?	V
6.	What did Jesus Christ tell you to do to your enemies?	V
7.	Where did Jesus Christ tell you to deposit your treasures?	VI
8.	What did Jesus Christ say you must not feed dogs?	VII
9.	How can you tell the variety of a tree?	VII
10.	What happened to the house on the sand bank?	VII
11.	What was the matter with Peter's mother-in-law.	VIII
12.	Who laughed at Jesus Christ?	IX
13.	What's the price of two sparrows?	X
14.	What ought a man do with his ears?	XI
15.	What is the unforgivable sin?	XII
16.	What is the name of the enemy who sowed tares among the wheat?	XIII
17.	Why couldn't Peter walk on water?	XIV
18.	What incident in this chapter is similar to one in the last chapter?	XV
19.	Who called Peter names and why?	XVI
20.	How much faith does it take to move a mountain?	XVII
21.	What is God going to do to the unforgiving?	XVIII
22.	How do you know Jesus Christ loved children?	XIX
23.	Who went on a strike for higher wages?	XX
24.	What happened to the stone the builders threw away?	XXI
25.	How many wives will a man have in heaven if he marries seven here on earth?	XXII
26.	Who swallowed a camel?	XXIII
27.	When is the Son of man coming?	XXIV
28.	Where will you go if you do not feed the hungry?	XXV
29.	What great supper did Jesus Christ prepare?	XXVI
30.	Who used profanity at the trial of Jesus Christ?	XXVI
31.	Who committed suicide during the trial of Jesus Christ?	XXVII
32.	What thief was released when Jesus Christ was crucified?	XXVII
33.	In whose tomb did the body of Jesus Christ lay?	XXVII
34.	Who brought the news of the Resurrection of Jesus Christ to His disciples?	XXVIII
35.	How many disciples met Jesus Christ at Galilee?	XXVIII

Broadcasting Sta. S. T. J.
Church of St. John the Evangelist

Sunday Services

Morning Prayer and Sermon	10.30 A. M.
Sunday School	2.00 P. M.
St. John's Fellowship	7.00 P. M.
Evening Service and Address	7.45 P. M.

Baptism Every Sunday After
Morning Service
Weddings and Funerals
By Appointment

Celebration of Holy Communion
First Sunday, Each Month

The Broadcaster
Rev. H. Cresson McHenry

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Mr. George Cressee, Jr., Superintendent.
Mr. Herman Jaeschke, Ass't Supt.
Mr. John E. McHenry, Secretary.
Miss Anna Mullen, Treasurer.
Rev. H. Cresson McHenry, Men's Bible Class.
Miss Hannah H. Nuttall, Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

PARISH ORGANIZATIONS

Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

John C. Parterson Director.
Matthew McKeown, Vice Director.
Webster Stenger, Secretary.
James Sweeney, Ass't Secretary.
Charles Little, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John Edward Wolf, Scoutmaster, 4613 Tampa St.
Carl W. Schoenau, Asst. Scoutmaster, 1024 Wagner Ave.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryne Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King (Woman's Auxiliary)		8.00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

Armsworthy, Jeanette Veronica
Donovan, Mary Margaret
Gillen, Eva Evelyn
Kelly, Raymond Francis
Patterson, Helen Jane
Rutter, Paul Preston
Seibert, Florence May
Tittermary, John Devine
Westfield, Dorothy Madaline
Woodworth, Isabel May
Snell, Evelyn Denora
Zardus, Lillian Charlotte

BURIALS

Baus, John
Clark, Kathleen
Evans, William J.
Howlett, Catherine
Kelly, Raymond Francis
Watts, Robert H.
Wilson, Robert Gerald

WEDDING

Lawrence R. Dallett—Anna Mae Hutchins

THANKSGIVING

Before the next issue of the BROADCASTER appears Thanksgiving Day will have come and gone. It is appropriate therefore that we use space in this issue to make a few observations upon this great national and religious feast.

What Have We To Be Thankful For?

Well, there are the daily gifts of God, without which we cannot live, which naturally are our first consideration. Three meals a day, shelter for ourselves and families, fuel to keep us warm, clothing to cover us, good health, a steady job, our share of friends and a reasonable amount of pleasure and recreation. Then there is the matter of our birth. We are the sons of the greatest nation of the earth. We are born in the Christian faith and have an heritage greater than the angels. Where untold millions are born in dense ignorance, superstition and a low civilization we have the advantage of all things that come with knowledge and the enlightenment of a high civilization.

There are all the bright and joyous experiences of the past, the thousands of blessings of the present and the shining promises of the future to inspire our gratitude.

Besides these selfish reasons for Thanksgiving we have our sentimental and unselfish reasons, too. The fact that God has given us so many great opportunities to do good for others is a matter of thanksgiving. The fact that God has made it possible for us to spread the glad tidings of His Church is an honor to make us proud and happy. | The fact that God has such an high regard for our loyalty to Him, that He entrusts His Kingdom to our keeping, is something to make us deeply grateful to Him.

Even the refining influence of our sorrows, our bereavements, our misfortunes are sources of profound thanksgiving. For as fire refines the ore, as water washes away impurities, so does adversity refine and cleanse our souls of all things that are not of the Spirit.

Yes, we have great and abundant reason to thank God for our sorrows as well as our joys.

The Woman's Auxiliary

We are almost ready to say that the WOMAN'S AUXILIARY of the parish has become an aggressive organization. We think this is due to the plan of organization we laid down for our fall and winter work. The plan is perfectly simple and will eventually bring a great number of our women under the influence of the Auxiliary. Instead of meeting on an independent date we have adopted the method of meeting on the date of and with one of the women's parochial organizations. The offices for the evening are filled with the Auxiliary Staff who conduct the meeting. All the women present, whether they are members of the organization whose guests the Auxiliary are, participate in the evening's proceedings as members of the Auxiliary.

Our first meeting was held on the Y. W. C. L. night, who entertained the Auxiliary as their guests. The officers of the Y. W. C. L. retired from office in favor of the Auxiliary officers. The Rector presided over the meeting and appointed Miss Margaret Rutter, Secretary, and Mrs. Frank Schmidt, Treasurer, to serve for the year. Many of the women brought sewing with them and gave the evening quite a homey and intimate appearance.

After the organization many questions were taken up for discussion. It was arranged by the members of the Auxiliary to take over the Parish Bazaar and do their utmost to help make it a success. Also the younger women discussed a parish party for Hallowe'en.

We are pretty sure that before the Auxiliary has gone the rounds of visiting the women's organizations of the parish, every woman, both young and old, will be an interested member of the Auxiliary.

In conclusion we want to say that our radical departure from all precedent and the change of the executive officers of the Auxiliary is not due to a dissatisfaction with the officers who had served so many years and so well; but it was done with the firm determination that the time had come for drastic action and that new and startling things had to be done to attain our object. We want to express our thanks and admiration to the former officers who were so faithful for so many years and hung on when there seemed to be nothing "to hang on to."

We realize that our action was not altogether understood but we determined to go on and trust to the good sense and sportsmanship of the ladies who we seemed to be ignoring.

The time will come when we will hand back the Auxiliary to the ladies a complete and a working institution. To do this we must have the co-operation of all our women.

WILL YOU CO-OPERATE?

STEPPING OUT

That is what the men of the parish are doing. They have already put over two events in the parish that have attracted attention and interest.

The first was their burlesque on the Atlantic City Beauty Pageant which they staged. It was the funniest farce that was ever staged at St. John's.

The other was the supper they cooked and served October 14th; also their Radio Concert, which was both novel and successful.

If the men of the parish continue the pace they have set, this is going to be a most interesting year.

We congratulate them for their fine start and hope they will continue to be interesting.

QUESTIONS ON ST. MARK'S GOSPEL

		Chapter
1.	What four men met Jesus Christ at the sea-shore?	I
2.	How did Jesus Christ lose his reputation with the Pharisees?	II
3.	What organization did Jesus Christ form?	III
4.	When is harvest time?	IV
5.	What three men went with Jesus Christ to a funeral?	V
6.	Who was too busy to eat?	VI
7.	Who said "Epa-pha-tha?"	VII
8.	What must Christians pick up and carry?	VIII
9.	What makes all things possible?	IX
10.	Who did Jesus Christ take in his arms	X
11.	Who wouldn't stop shouting when he was told?	X
12.	Who upset the tables?	XI
13.	Are marriages made in heaven?	XII
14.	What poor person gave more to the church than all the wealthy folk of the congregation?	XII
15.	When is it summer?	XIII
16.	What great feast did the Master Institute?	XIV
17.	Where was Jesus Christ crucified?	XV
18.	Who buried Jesus Christ?	XV
19.	Who met Jesus Christ in the garden?	XVI
20.	Who will be saved and who will be damned?	XVI

OUR BAZAAR

At a largely attended and very important meeting of the WOMAN'S AUXILIARY held Monday, October 10th, it was planned to hold OUR BAZAAR, DECEMBER 1ST, 2ND AND 3RD. The whole Bazaar is to be under the direction and care of the Auxiliary, who arranged for the setting up of the following booths under their respective captains:

1. Fancy Goods	Captain,	Mrs. Frank Schmidt.
2. Larkin Goods	"	Mrs. A. McVaugh.
3. Candy	"	Mrs. John Weber.
4. Household Articles.	"	Mrs. Annie Springer.
5. Fish Pond	"	Mrs. E. Woodruff.
6 2d-hand Goods	"	Mrs. Rebecca Henkle.
7. Groceries, etc.	"	Mrs. Jessie St. Clair.
8. Soft Drinks	"	Mrs. A. Maybin.
9. Kitchen	"	Mrs. Lillian Pine.
10. Dolls	"	Mrs. Annie Beisser.
11. Cigars	"	Mr. John McHenry.
12. Artificial Flowers	"	Mr. Mat. McKeown.
13. Jewelry	"	Miss Marion Bruch.
14. Games, etc.	Brotherhood of St. Andrew.	

As this is about the biggest social and get-together event of the parish, the Auxiliary asks that all the members do everything in their power to make it a success. We need donations of all kinds—cakes, home-made candy, fancy work, trifles for the fish pond, donations of fruit, groceries, canned goods, vegetables, pies, crullers, meat, coffee, tea, sugar, butter, cheese, flour, lard, second-hand clothing in good enough condition to sell, trinkets for the jewelry table, aprons, iron and pot holders, kitchen necessities, novelties of all kinds. In fact anything we can sell and turn into cash.

All donations can be sent direct to the church. Our sexton, Mr. James Sweeney, is always on the job and will see that everything sent will be duly credited to the donor.

IN THE JANUARY NUMBER OF THE BROADCASTER WILL APPEAR A LIST OF THE INDIVIDUALS AND FIRMS WHO HAVE CONTRIBUTED GOODS TO THE BAZAAR.

We hope all our parishioners will note who they are and patronize them if they are in business.

Roll of Honor

Contributors to the Coal Fund

Adams, Elizabeth
Adams, Jeanette
Allen, Mrs. Ida
Allen, Marie
Allen, Emily
Allen, Ida
Alloway, Catherine
Anderson, Jennie
Archer, Mrs. Sallie
Armstrong, F. M.
Ashman, Helen
Ashman, Margaret
Ashman, Dorothy
Barnes, Cecelia
Bedlow, William
Bedlow, Mrs. Louisa
Beisser, Mary
Beisser, Annie
Beisser, Charles
Blech, Jennie
Bowers, Elizabeth
Bricker, Mrs. Jennie
Bromley, William
Brotherhood of St. Andrew
Bruch, Marion
B. R. J. McH C. B.
Bunting, Agnes
Bunting, Walter
Burns, Hazel
Carbarnes, Mrs. Meta
Carbarnes, Frances
Carey, John F.
Carson, Robert, Jr.
Cook, Robert
Cooper, Mrs. Anna
Corson, Mrs. Mary
Cressee, George, Sr.
Cressee, Abbie
Cressee, George, Jr.
Cressee, Raymond
Cucknell, James
Cucknell, Mrs. James
Cunningham, Walter
Cunningham, Sarah
Davis, Mrs. Margaret
Dean, Agnes
Dean, Mrs. Mary
Dean, Mildred
Dean, Ruth
DeCosta, Florence May
Dengler, Annie
Dillon, Mrs. M.
Dobbins, Mrs. Mary
Dougherty, Mrs. Frances
Dysert, John
Emberscheid, Mrs. A.
Evans, Mrs. Sarah
Evans, Thomas
Fanger, Anna
Ferguson, Albert
Fisher, M. Beatrice
Fitzpatrick, Edward D.
Fitzpatrick, Catherine
Forster, William
Fort, Mrs. Minnie
Fort, Minnie
Fort, Cornelius
Fort, Elsie
Frederickson, Clara M.
Geiger, Mrs. Annie
Geiger, Albert
Geiger, Anna
Geiger, Paul
Gibbs, Dora
Glendenning, William
Glendenning, Charles J.
Glendenning, Jennie
Goodrick, Mrs. Mary
Green, Mrs. Emma
Greenfield, Robert
Greenfield, Mrs. Lydia
Gregory, George
Gregory, Mrs. Grace
Gresh, Mrs. Harry
Griggs, Anna
Griggs, Mrs. E.
Grubb, William
Grubb, Pauline
Grubb, Rufus Warren
Haines, William
Hallowell, Mrs. Elizabeth
Hallowell, Enos
Hallowell, Grover
Hare, Mrs. B.
Hasson, Kathryn
Hasson, Mrs. Kate
Hasson, William
Haynes, Mrs. Ida
Haynes, Mrs. Kate
Haynes, George
Henkel, Mrs. Rebecca
Hill, Mrs. Florence
Hill, Mrs. Anna
Hill, Anna E.
Hill, William, Jr.
Hill, George, Jr.
Hill, William, Sr.
Hogg, Margaret L.
Holton, Mrs. Margaret
Hornberger, Mrs. Elizabeth
Howard, Mrs. Hannah
Hudak, Frances
Jackson, Elsie
Jaeschke, Herman
Jaeschke, Gus
Kaiser, Mrs. Emma
Keen, Mrs. Lena
Kensil, William
Kensil, John
Kensil, Margaret
Knowlton, Frank C., Sr.
Knowlton, Frank C., Jr.
Knowlton, Mrs. Anna
Kraft, Mrs. Ornet
Lawrence, Catherine
Lawrence, Mary
Lawrence, George, Jr.
Lawrence, George, Sr.
Lawrence, James
Lawrence, Mrs. Jessie
Little, Mrs. Mary
Little, Charles
Little, Mrs. Charles
Logue, Robert
Logue, Margaret
Ludwig, Mrs. Johanna
McAdams, Mrs. Emily
McBlain, Mrs. K. D.
McCall, Mr. James
McGinnis, Robert
McHenry, John E.
McKeown, James, Sr.
McKeown, Mrs. Rebecca
McKeown, Miss Rebecca
McKeown, Matthew
McKeown, Mrs. Lillian
MacVaugh, Mrs. Annie
MacVaugh, William
MacVaugh, Sylvania
Maguire, Lydia
Maguire, Elizabeth
Major, William E.
Marley, Mrs. Emma
Martin, Susanna
Matthews, Vernon
Meckling, Philip
Meckling, Isabella
Mehring, Anna E.
Meyers, Charles
Meyers, Mrs. Mary
Miller, Anna May
Miller, Emma May
Miller, Dorothy
Miller, Mrs. Dorothy
Mitchell, Mrs. Madeline
Miller, Robert
Miller, Walter
Morozzi, Mrs. Frank
Morozzi, Mrs. Annie
Morozzi, Francis
Murphy, Mrs. Margaret
Neher, Mrs. Mary
Nelson, John, Jr.
Nelson, Harry
Nelson, Nellie
Nugent, Eleanor M.
Nuttall, Hannah H.
O'Donnell, Catherine
Orr, Mrs. Mary
Orr, Richard
Parks, Mrs. Elizabeth
Patterson, Carrie
Patterson, John, Jr.
Patterson, Anna
Payne, Mrs. Emma
Pearo, Adelia
Pearo, James
Pearo, Mary
Piccione, Mrs. Elizabeth
Pierce, Eva
Pierce, Evelyn St. C.
Pine, Mrs. Lillian
Pine, May
Poynter, Mrs. Jennie
Poynter, Elizabeth
Preole, Mr. John C.
Preole, John, Jr.
Preole, James
Quaile, Clara
Quaile, Dorothy
Quaile, Marion
Read, Mrs. H. H.
Reeves, Samuel
Reynolds, Leona
Reynolds, Dorothy
Reynolds, Walter J.
Reynolds, Jennie

Righter, Bertha
Rodebaugh, Robert
Rowe, Ernest
Rutter, Catherine
Rutter, Heber
Rutter, Elizabeth
Rutter, Margaret
Rutter, Mrs. Elizabeth
Rutter, Robert
Rutter, Jeremiah K.
Schabacker, Anne
Schmidt, Frank G.
Schmidt, Mrs. Frank
Schmidt, Martha W.
Seher, Catherine
Shepard, Mrs. Ella
Silbert, Ella
Silbert, Mrs. Ella
Smith, Lewis
Smith, Edward
Snell, Samuel, Sr.
Snell, Katherine
Snell, Richard, Jr.
Snell, Samuel, Jr.
Snell, Margaret
Snell, Richard, Sr.
Snell, Mrs. Richard
Springer, Mrs. Anna
St. Clair, Harold
St. Clair, Jessie
Stenger, Ethel
Stenger, Dorothy
Stenger, William
Stenger, Webster
Stenger, Laura
Stone, Elizabeth A.
Stone, William
Stone, Emily
Stryker, Mrs. Emma
Sutterlein, Mrs. Ethel
Sutterlein, Thelma
Sutterlein, Ethel
Sweeney, James
Sweeney, Mrs. Agnes
Sweeney, Mary
Tittermary, Edward
Tittermary, Anna
Tittermary, Harry, Sr.
Tittermary, John
Vaughn, John
Volpe, Peter
Ward, Carrie
Ward, Abraham L.
Warren, Anna
Watkins, Mary
Watts, Miss Sarah
Weber, John
Weber, Lettie
Webster, Mrs. Margaret
Weiss, Harvey
Weist, Florence
Wertley, Helen M.
Wharton, Mrs. Martha
Woerner, Beatrice
Woerner, Eleanor
Woerner, Rudolph, Jr.
Woerner, Hannah
Woerner, Rudolph, Sr.
Woessner, Mrs. Charles
Woessner, Charles
Woessner, Miss Clara
Wood, Mrs. Margaret
Woodruff, Edmund
Woodruff, Mary
Woodruff, Joseph
Woodruff, Howard
Woodruff, Walter
Young, Viola
Young, George
Young, Laura

PLAYING THE GAME

We had a friend one time who always said if you wanted to make a person reveal his true self engage him in a game of cards. Our philosopher friend claimed that when a man's mind is upon the game he unconsciously lays bare his soul.

If he is dishonest he will try to cheat.

If he is pugnacious he will argue.

If he is weak he can't stand to lose.

If he is reckless he will plunge.

If he is cautious he is slow and conservative.

If he is carefree he plays with abandonment.

If he is generous he will wink at mistakes.

If he is selfish he will allow no mistakes.

If he is honest he will acknowledge his errors when silence might be to his advantage.

If he is cruel he will take vindictive pleasure in beating his opponent and rubbing it in by boastful and sarcastic remarks.

If he is a sneak he will mark his cards.

If he is determined he will play on in the face of defeat.

If he is four square he will play the game for all he is worth; honestly and for the pleasure there is in it. At the close of the evening he will thank his friends for the good time, even though he has been the loser.

The summary is most interesting; because we have observed these same characteristics among our church membership.

PLAYING THE GAME on the square is a grand and heroic occupation whether in church or out of it. What a wonderful record the church would make if everybody would be square, generous and honest instead of being pugnacious, weak, selfish and cruel.

Let's all be good sports and show the folks we

CAN PLAY THE GAME

PLEASE ANSWER THESE

1. How is it that folks will spend dollars on pleasure and kick like a mule if asked to spend dimes on the church?
2. How is it that folks will go to a ball that keeps up till 3 o'clock in the morning and enjoy it; but will growl like a bear if the preacher keeps them in church an half hour longer than they think he ought?
3. How is it a man will get up 4 o'clock Sunday morning to go fishing several miles away but is never able to get up by 10.30 A. M. to go to church just a block or two away?
4. How is it that folks will stay up all night to read the latest putrid sex tale but cannot spend five minutes a day reading the Bible?
5. How is it that folks are more afraid of what folks think of them than they are of what God thinks of them?
6. How is it that folks can chatter to one another on most inane topics and seem to enjoy it but they get no pleasure whatever in spending five or ten minutes with God in prayer?
7. How is it that folks will do more for gold than for God?
8. How is it that folks go to church in infancy to be christened; in young manhood to get married, in old age to get buried but stay away almost all the rest of their lives?
9. How is it that we are so utterly ignorant of our desperate spiritual need?
10. How is it that God is so patient with such ungrateful wretches as we?

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"HOME"

"Home ain't a place that gold can buy or get up in a minute;
Afore it's home there's got t'be a heap o' living in it;
Within the walls there's got t'be some babies born and then
Right there ye've got to bring 'em up t'women good, an' men:
And gradjerly, as time goes on, ye find ye wouldn't part
With anything they ever used—they've grown into yer heart;
The old high chairs, the playthings, too, the little shoes they wore,
Ye hoard; an' if ye could ye'd keep the thumbmarks on the door.

Ye've got t'weep t'make it home, ye've got to sit and sigh
And watch beside a loved one's bed, and know that Death is nigh;
An' in the stillness o' the night t' see Death's angel come,
An' close the eyes o' her that smiled, and leave her sweet voice dumb,
For these are scenes that grip the heart, an' when yer tears are dried,
Ye find the home is dearer than it was, an' sanctified;
An' tuggin' at ye always are the pleasant memories
O' her that was an' is no more—ye can't escape from these."

—Edgar Guest.

WE ALMOST BELIEVE IN EVOLUTION

by

Cheerful Idiot.

We are not at all scientific but when we listen to the various comparisons of some of our fellow-men by some of their fellow-men, we wonder if after all there are not certain animal traits which link us to the "dumb ones" and prove that Darwin was right.

For instance, it seems that most all of us have certain animal "throw backs" which make some "grin like an ape," "chatter like a monkey," "fight like a gorilla," "act like a mule," "growl like a bear," "roar like a lion," "squeal like a pig," "croak like a raven," "sing like a canary," "talk like a parrot," "laugh like a loon," "fight like a dog," "scratch like a cat," "run like a hare," "crawl like a snake," "act like a goose." "bray like an ass," "yell like a panther," "be as sly as a fox," "as timid as a lamb," "as humble as a worm," "chicken hearted," etc., etc., etc.

Now we claim that how could such a menagerie of wild animals, birds and beasts be so marvelously reflected in the nature of man if we have not descended from an interesting zoo?

Read over the list again and try to pick out who was your great-great-great granddaddy. If you don't happen to locate him pin another animal on the tail of the list and thus help clinch our claim that after all this argument for and against, there's a lot to be said in favor of evolution.

ACTIONS SPEAK LOUDER THAN WORDS

Says Mothers' Smoking Is Deadly to Infants

Sixty per cent. of all babies born of cigarette-smoking mothers die before they reach the age of two, due primarily to nicotine poisoning, Dr. Charles L. Barber, of Lansing, Mich., told the annual convention of the American Association for Medico-Physical Research.

"A baby born of a cigarette-smoking mother is sick," he declared. "It is poisoned and may die within two weeks of birth. The post-mortem shows degeneration of the liver, heart and other organs. Sixty per cent. of all babies born of cigarette-smoking mothers die before they are two years old."

"Be Sure Your Sin Will Find You Out." Numbers 32: 23

Got a big sin you are hiding?
Don't be a fool. You are going to be caught.

Wager almost anything, if we were betting, that most all the parish knows it already.

They know, too, that you are cheating and lying desperately to cover it up.

Then, too, there is God. You didn't think you could hide that sin from HIM, did you?

WHY HE SAW YOU COMMIT IT. HE WAS LOOKING RIGHT AT YOU ALL THE TIME!

Better repent, confess and be converted. There is absolutely no other way of getting right with God.

Again, in your fool endeavor to hide the wicked act you may be putting your best friends in an extremely embarrassing position. When your sin finds you out, and folks know what you have done, they will say, "so and so was your friend. Most likely they are just as bad." Do you know what you are if you sin and then lie about it?

Why you are a great big coward and do not deserve the love and mercy of God nor the good-will of your friends.

Anyhow:

"Be Sure Your Sin Will Find You Out"

Awake, Thou That Sleepeth

It is high time that the church awoke from her sleep. It is a disgrace too great for words to see the churches half-filled while the amusement centers are crowded. Yet these same people who crowd the places of amusement are desperately in need of that which the church is commissioned to give The itch for a ceaseless whirl of amusement comes frequently because everything spiritual has faded out of the life. Hundreds of young and old, too, are being swept along, not knowing where they are going. Whole groups of people are living in a state as pagan as though they had never heard of Christ. *They are utterly without God and without hope.* Meanwhile many in the church are in desperate straits. The ones who should be stemming this tide of worldliness are standing almost helpless, or are weakly floating with the tide. Some can do no more than pat people on the back and tell them that all will be well. When did anything ever become well except some one took a stand for the right! Some are like people in their dotage and can can only blubber foolishly about "People are fundamentally sound, and we are getting better all the time," *while hundreds are sowing their wild oats and are preparing a harvest of death.* Many honest hearts are troubled and disheartened. They realize that they do not have the power that they need. They know that Christianity should have a message, but they fail to find it in too many of her representatives.

We need a band of chosen men whose hearts God has touched, filled with love and zeal; men who have thrown themselves in absolute reliance upon God, ready to suffer the loss of all things if they can but win Christ; men to whom the rewards that this world can give have become but dross, in whom self has died, having been conquered by the dynamic life of the risen Christ. *We need to rouse again the spirit that lived in those pioneers of the cross, who counted peril and hardship as small things compared to the joys of Christian service.* We plead for a renewal of the devotion that lived in those who:

"—met the tyrants' brandished steel,
The lion's gory mane.
They bowed their necks, the death to feel,
Who follows in their train?"

The battle is still on. The road to adventure is still open. The Master beckons—"Follow Me!" Not to ease, nor luxury, but to sacrifice, and a cross and glory. Who follows?—Evangelical Churchman.

Broadcasting From Station S. T. J. C.

We congratulate the GIRL SCOUTS on their wonderful growth in numbers. Keep it up, girls, you are making a great record.

* * * * *

Our new plan for the WOMAN'S AUXILIARY is having astonishing results. Have we at last discovered a way to interest ALL our splendid women in the Auxiliary?

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QUALITY
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PHILADELPHIA

Have you ever seen anything like those men of ours? Why they are doing stunts that make us dizzy. There has never been anything like their dash and daring before.

* * * * *

Without mentioning names we would advise certain young men who won the beauty contest to remain close to home at night. Their ravishing beauty won't save them from the knife of jealousy and vengeance. BEWHERE!!!

* * * * *

One of the hardest working societies of the parish is the CHOIR. They deserve the hearty support of the entire parish.

REMEMBER THE BAZAAR

* * * * *

Well! Jerry and Elizabeth went and did it!!

* * * * *

Before you use the Rector for reference in getting a job, please consult the Rector.

The Parish Broadcaster

VOL. 2, No. 2 PHILADELPHIA, DECEMBER, 1927. By Mail $1.00 Yearly

The Parish Broadcaster

Published in the interests of the Church of St. John the Evangelist, N. W. Corner, Third and Reed Streets, Philadelphia, Pa.

REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00

Subscriptions mailed to any address.

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Brotherhood of St. Andrew

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Webster Stenger, Secretary.
James Sweeney, Ass't Secretary.
Charles Little, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John Edward Wolf, Scoutmaster, 4613 Tampa St.
Carl W. Schoenau, Asst. Scoutmaster, 1024 Wagner Ave.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Kathryne Hasson, Leader.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

Lumback, Cecelia Theresa
Agar, Edward Benjamin
Baldwin, Helen Lois
Carson, Kathryne Mary

BURIALS

Legg, Maria
Holt, Esther
Wells, Elizabeth L.
Rabbit, William

WEDDING

Joseph Mason and Helen Pierce.
Jeremiah K. Rutter and Elizabeth Adams

INEXPENSIVE CHRISTMAS GIFTS

Do you feel you ought not to spend much money on Christmas gifts? Do you feel sorry and ashamed that you are compelled to give just little trifles to your friends because you cannot afford expensive presents? Why should you feel so? It is far better to be honest and sensible about Christmas giving than to spend money you know you ought to use for other and more necessary things. Why should you or I feel we must spend extravagantly in order to keep up the spirit of Christmas?

Did it ever occur to you that there are gifts that cost nothing but are priceless to those who love you?

For instance there is the gift of *Love*. It is most inexpensive, yet most priceless to your friends.

Then there is the gift of *cheerfulness*. Nothing can make our friends so happy. It is a gift that is both rare and acceptable.

Then there is the gift of *helpfulness*. It does not take gold to purchase. In fact it cannot be bought in any store or shop, yet it is a gift that makes both the giver and the receiver glad.

Then there is the gift of *encouragement*. If you want to know the value of this gift go out on Christmas day and give encouragement to the first discouraged person you meet. It will be more acceptable to him than jewels or gold.

Then there is the gift of *friendliness*. This poor old world of ours is starving for an expression of this most precious gift. You will make more friends by friendliness than you will by distributing presents costing thousands and thousands of dollars.

Then there is the gift of *sincerity*. Oh, what a rare gift is this? How little of it there is in the world. How very very little of it we have received from those about us. Even from our dearest friends. A sincere friend is a *real* friend, a *true* friend.

These are a few valuable Christmas gifts the poorest of us can give and the richest of us are glad to get.

They are *real* Christmas presents, too; because they are the kind of gifts that Jesus Christ has given to us.

Let's begin giving these gifts to our friends and then both them and we will have a

MERRY CHRISTMAS

OUR CHRISTMAS ENVELOPE

When we make up our list of Christmas gifts let us be sure to place at the top of that list the gift we mean to present to our Lord Jesus as our birthday remembrance to Him. As we have pointed out from year to year it seems both inconsistent and ridiculous to give gifts to everybody on His birthday and forget to remember Him. If Jesus Christ had not been born we would have no Christmas to celebrate. It is Christ's mass or Christ's feast. Therefore it is our duty to honor Him rather than honor ourselves. It has always seemed to us a curious custom to give our best gifts to one another and to give our less gifts to Him on Christmas day. Why not reverse things this year and give our best to Him?

All the names of Communicants returning their Christmas envelopes will be published in the next issue of the Broadcaster.

Will Your Name Be There?

Why Is An Organization?

An Address Delivered before the Brotherhood of St. Andrew, of the Parish, by its Director
JOHN C. PATTERSON, JR.

In beginning this rather rambling discourse on organizations in general and church organizations in particular it seems that the most logical thing to do first is to get clear in our minds just what is meant by organization or an organization. The dictionary definition of the word "organization," as applied in the sense we are discussing, is *"a number of individuals systematically united"* and the keyword of that definition is united. In other words when a number of individuals decide to systematically unite themselves they lose their identity as so many individuals and merge into one individual whose strength is proportionate to the combined strength of the many. A most apt illustration of this combining of many individuals into one can be found in the large business establishments of today which go under the name of corporations, a name derived from the Latin word corpus which means a "body." A corporation has been defined by a former Chief Justice of the Supreme Court of the United States as an "artificial being, invisible, intangible, and existing only in the contemplation of law. . Being a mere creature of law, it possesses only those properties which the charter of its creation confers upon it, either expressly or incidental to its very existence. . . . By these means, a perpetual succession of individuals are capable of acting for the promotion of the particular object, like one immortal being."

Therefore we see that when a number of individuals get together and systematically unite, each person of the group so doing gives up his or her individuality and becomes lost in a new, artificially created, invisible, intangible body or person that we call an organization or corporation. And this same idea defining an organization or corporation is also accepted as applying to a club, society, guild, brotherhood, company or whatever name we choose to call such a banding together of individuals.

Now why are such organizations created? Are they necessary? Why should John Jones or Bill Smith or Mrs. Brown lose their highly-prized individualities and whatever "It" they may possess and submerge themselves by joining the Mysterious Order of Billy Goats or the Ancient and Accepted Order of Bricklayers or the Thursday

Afternoon Sewing Circle or any other organization? Why can't we just go along and do things ourselves as we see fit or without giving or receiving aid? For the simple reason that such a program is contrary to human nature and, what is more, is seems to be contrary to Divine Will. The entire history of man shows that from the beginning of his existence down to the present time, whenever he has wanted to accomplish some great feat, protect himself, improve his condition in life, or was desirous of helping others protect or improve themselves, he has organized. We can imagine that his first principal reason for organizing was for protection against a stronger enemy or perhaps a desire to gain by making war upon others. So therefore a number of individuals no doubt banded themselves together in a primitive organization, submerged their personal ideas and wishes under a leader, who was usually the mightiest warrior, and fought a common battle of aggression or defense. War has always been a potent reason for man's organizing, as is evidenced even today by the fact that the most highly organized branches of our national organizations are the military and naval departments. Nowhere does a man lose his personality or individuality so much as when he becomes a part of the military forces of a nation, regardless of what rank he attains.

But mutual defense is only one reason why men have organized. It seems he just couldn't help it. If he wanted a path or road from his abode to some other place that he wished to reach he would have to build it himself even though he knew that others would also reap benefit from it. So what was more natural than for him to commune with himself and reason, a little selfishly perhaps, "now why should I build this road alone? Why not go to the others who will also use it, explain its benefits and persuade them to help me? Then the road can be built much more quickly and cheaply." And so we have the inception of what we would term today a Road Building Company, an organization. Thus for defense, road making, marketing, education, construction, entertainment, culture, for a million reasons, man has found cause to organize until today the world is a complex mass of organizations—nations, governments, companies, corporations, armies, navies, lunch clubs, fraternal and beneficial societies, societies for the suppression of this, societies for the upbuilding of that, until if a person wore the insignia of all the organizations in which he held membership or could join if he desired he would have to wear some of them on his back. The front of his clothes would not provide enough room. In fact he would look like an Eagle Scout.

And so we can be pretty sure that organization and organizations are not only helpful, but history, human nature and common sense tell us they are necessary. In fact even Nature herself has proven the efficacy of organization, as is evidenced by the old story of the old Negro and his whip. It seems that a traveler along a country road in a Southern State, meeting an old darky driving his ramshackle wagon to town, was given a lift along the way. While driving along the old Negro took delight in displaying his skill with the long whip he carried. Butterflies, grasshoppers, flowers and twigs were deftly touched with the lash of the long rawhide. Finally the traveler noticed a wasp's nest hanging from the branch of a tree by the side of the road. "There you are, Uncle, try your skill on that." "Naw, suh, Boss," came the reply. "Dey's organized!"

(*Continued in January Issue.*)

OUR CHRISTMAS PROGRAM

As Christmas comes on Sunday this year we feel that we ought to make our program fit in with the desires of most of our congregation. It is our intention, therefore, to have the usual celebrations of the Holy Communion in the morning, but dispense with the Sunday afternoon and evening services. This arrangement will give everybody more time to enjoy the festivities of the day in their own homes. Of course, the ideal way of observing the day would be to spend all day in worship and prayer, but we fear such a procedure would be too great a strain on the patience of our young folks. The services for the day, therefore, will be:

6.30 A. M.—Celebration of the Holy Communion, Church.

9.00 A. M.—Celebration of the Holy Communion, Chapel.

10.45 A. M.—Celebration of the Holy Communion, Church.

As Christmas is one of the five days of obligation of the church year it is expected of all communicants of the parish to receive the Holy Communion at one of these services. Let's make the day a real Christian festival by receiving our Communion on that day.

SUPPOSE

Suppose you were a total stranger on earth;

Suppose you had lived all your life on another planet;

Suppose you had left your little world to pay us a visit;

Suppose you arrived on earth just about Christmas;

Suppose you went around visiting the department stores, and toy shops, and candy shops and stationery shops;

Suppose you watched the massed and packed crowds of Christmas shoppers and the increased congestion of Christmas traffic and the hurry and the worry of everybody;

Suppose you saw folks spending hard-earned money with reckless abandon—trying to outspend their spendthrift friends upon useless and expensive presents and jewelry, high-priced furs and automobiles;

Suppose you wandered into some of our "high-toned" hotels and restaurants and saw the horrible orgies of illicit and drunken Christmas parties;

Suppose you heard ribald songs in rotten shows mingled with the Christmas thought;

Suppose you heard the greeting "MERRY CHRISTMAS" from lips of evil women and drunken fools;

Would you judge that Christmas is a Christian or a Pagan feast?

Questions On St. Luke's Gospel

1. What did Zacharias see at the right hand of the Altar? .....Chap. I.
2. Who became a deaf mute because he doubted God? .....Chap. I.
3. Who visited a virgin in Galilee? .....Chap. I.
4. The birth of what two great personages were foretold? .....Chap. I.
5. Where is the MAGNIFICAT found? ....Chap. I.
6. Where is the BENEDICTUS found? ....Chap. I.
7. What great Prince was born in a manger? .....Chap. II.
8. Who heard the angels singing? .....Chap. II.
9. Who was named before he was born? ..Chap. II.
10. Where is the NUNC DIMITTIS found? ..Chap. II.
11. Who got lost in Jerusalem and where was he found? .....Chap. II.
12. What was the name of the boy who obeyed his parents? .....Chap. II.
13. Who was the first Christian preacher?..Chap. III.
14. Who baptized the "Son of God"? .....Chap. III.
15. How does the genealogy of Jesus Christ in St. Luke's gospel differ from the genealogy of Jesus Christ in St. Matthew's gospel? .....Chap. III.
16. In what three places was Jesus Christ tempted? .....Chap. IV.
17. Who preached a sermon that made everybody "mad"? .....Chap. IV.
18. What is one of the best fish stories ever told? .....Chap. V.
19. What publican did Jesus Christ choose to be his companion? .....Chap. V.
20. How does God treat the unthankful?...Chap. VI.
21. If you give, how much will you get back? .....Chap. VI.
22. What Gentile built a Jewish Synagogue?. Chap. VII.
23. Who raised the dead? .....Chap. VII.
24. What did St. John, Baptist, want to know? .....Chap. VII.
25. Who used their hair for a towel? .....Chap. VII.
26. Name some of the women who ministered to Jesus .....Chap. VIII.
27. Into how many kinds of soil did the sower sow the seed? .....Chap. VIII.
29. What did the devils do to the swine?....Chap. VIII.
30. Whose spirit left their body for the abode of spirits and returned again? .....Chap. VIII.

(*Continued in January Issue.*)

14 POINTS ON THE FOLLY OF SIN

1. Even the world hates a liar.
2. Jails are full of thieves, cheats, gamblers, murderers and seducers of women and girls.
3. Hospitals are crowded with victims of loathsome venereal diseases due to immoral living.
4. Insane asylums are overflowing with fools of the same class. Also with dope fiends.
5. Police stations, courts, penitentiaries, jails, houses of detention, houses of refuge, night courts, detectives, judges, policemen, district attorneys, criminal lawyers, are maintained to punish the crook at the enormous cost of billions of dollars per year. We taxpayers pay the bill.
6. Last year $10,000,000,000.00 worth of property was stolen by thieves and robbers: a loss suffered by the owners.
7. Bootlegging and hi-jacking have cost the country untold millions.
8. The dope traffic has produced thousands of thieves, gunmen, maniacs, liars and cheats.
9. Love tangle stuff is prolific in desertions, murders, suicides and electrocutions.
10. Gossips are hated worse than liars.
11. Drunkards are in most cases incipient criminals.
12. Gambling is the mother of poverty.
13. Brutality causes suffering.
14. Murderers are either life termers or electrocuted.

DOES THE WORLD NEED CHRISTIANITY? WE'LL SAY IT DOES

Ten per cent. of the cost of crime will support every church, mission, Sunday school and church work in the land.

Scripture Answers to Common Objections

1. I work all week and need rest on Sunday .....Exodus 20:8-11
2. I can't afford to give to the church .....St. Luke 6:3
3. I am not good enough to go to church .....St. Matt. 9:12-13
4. Too many hypocrites in the church .....Job 13:16
5. Church is for the rich .....St. Luke 6:20-26
6. I am as good as any Christian..Isaiah 1:16
7. I don't believe in God .....Psalms 14:1
8. I want to have a good time ...I John 2:15-17
9. Why should I believe in Jesus? Acts 16:30-34
10. I don't believe the Bible .....Rev. 22:7-21
11. I am not conscious of sin ....I John 1:8-10
12. I do not need to join church to be good .....Acts 2:37-42
13. I don't want to join church and then fail .....I Cor. 10:15

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Or, You May Prefer
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OUR CHRISTMAS PLAY

Every year the Rector writes a Christmas play for the children's Christmas festival. This year he has written a two-act Christmas comedy, full of fun and music. The scene is in a room of a girls' college. A number of students are gathered together. Eventually the conversation turns to the near approach of Christmas. The question arises what are the students to do with themselves whose families live so far away from the college for the girls to visit. They are all sure they will be miserable and homesick during the holidays. At last one of the girls suggest they form a club and call it the *Holly Club*. Another suggests they visit the hospital, the almshouse and the orphans' home in the village and invite certain lonely folk to be the guests of the Holly Club on Christmas day.

The idea is acted upon. The girls take some of their Christmas allowance and buy a tree and wreaths, etc., and decorate the room. Then they buy candy and presents for their guests.

When Christmas day comes their visitors arrive. Instead of the Holly Club entertaining them, they entertain the Holly Club with their quaint and funny ways.

At last, like all things, the day comes to an end and everybody goes home or to bed tired but happy.

Come out and see how the girls interpret the comedy.

LOVELINESS

Once I knew a little girl,
Very plain;
You might try her hair to curl
All in vain;
On her cheek no tints of rose
Paled and blushed, or sought repose;
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain,
Angels sent;
So full many a beauteous thing,
In her young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew;
With a heavenly radiance bright
From the soul's reflected light
Shining through.

So I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth;
And this beauty not of earth
Will endure.

—Maria Locey, in St. Nicholas.

Broadcasting From Station S. T. J. C.

Sunday School Christmas festival December 27th.

* * *

Remember your Christmas Communion.

* * *

And also your Christmas Envelope.

* * *

Who gave the first Christmas present? St. John.

* * *

What gift did God ask for Himself? Proverbs.

* * *

What great gift of God is mentioned in Romans?

* * *

Whence comes every good and perfect gift? James.

* * *

When does a gift cause blindness? Exodus and Deuteronomy.

* * *

To whom should we give especially? Matthew and Mark.

* * *

What is better than receiving gifts? Acts.

* * *

Do your best to make everybody happy this Christmastide. Try to think more of others than of yourself.

* * *

GLORY TO GOD IN THE HIGHEST; AND ON EARTH PEACE, GOOD WILL TOWARD MEN.

Broadcasting From Laugh Land

A man whose whole life had been spent in active business passed to the spirit world. On arriving there he thought, "Now for some rest and perfect peace." After quite a short time a spirit tapped him on the shoulder and said: "Excuse me, sir; you are wanted on the ouija board."—*Tid Bits.*

* * *

Mother—"It is whispered that you and John aren't getting on!" "Nonsense! We did have some words and I shot him, but that's as far as our quarrel ever went."—*Judge.*

* * *

"Why did that cop make you move your car away from the horse?" "He almost arrested me for parking near a plug."—*Rutgers Chanticleer.*

* * *

"By the jade Buddha of Temple Shan Chi, honored friend of my heart, I have lent a tricky mandarin in Canton street 2000 Mexican trade dollars and he has not given me a receipt. What shall I do?"

"Write sternly and demand the payment of the 4000 silver pieces."

"But, most careless listener, it was only 2000 pieces."

"I know—but he will indignantly and with much heat reply and tell you so. That will serve as your receipt."—*Fat-ze of Nanking.*

* * *

A boy announced at the dinner table that his room at school was to have a clean-up contest, says *The Public Health Nurse.*

"A clean-up contest?" exclaimed his father. "And yet you come to the table with those dirty hands?"

"Oh, but the contest doesn't start until next week!"

Policeman (producing notebook)—"Name, please."
Motorist—"Aloysius Alostaire Cyprion."
Policeman (putting book away)—"Well, don't let me catch you again."—*Punch* (London).

* * *

"What funny names these Chinese towns in the news have," remarked the man from Schenectady as he read a Poughkeepsie newspaper on his way to meet a friend in Hoboken.—*Christian Science Monitor.*

* * *

Blink—"What did you get on your birthday?"
Blank—"A year older."—*Judge.*

* * *

A short-sighted man who was also very inquisitive was walking in the country one day when he saw a notice board nailed on a tree that stood in a field. As he could not read the notice at that distance, curiosity prompted him to climb over the fence and walk across the field toward the tree.

A few moments later he managed to scramble back over the fence just in time to escape the horns of a raging bull.

"Well," he gasped, breathlessly, "I had the satisfaction of finding out what the notice was."

It said: "Beware of the Bull."—*London Tid Bits.*

* * *

A Columbus Circle soapbox orator was orating in full-throated high. A gentleman eddied up and cupped his ear.

"Can't you hear me?" screeched the speaker.

"No, thank God," he replied, and walked on.

* * *

"Marriage," said the philosopher, "is like a railroad sign. When you see a pretty girl you stop; then you look, and after you're married you listen."—*Hardware Age.*

* * *

In Egypt a plate over the door means there is a marriageable girl in the house. In America a flivver in front of the house says it.—*Publishers' Syndicate.*

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James Sweeney, Ass't Secretary.
Charles Little, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John Edward Wolf, Scoutmaster, 4613 Tampa St.
Carl W. Schoenau, Asst. Scoutmaster, 1024 Wagner Ave.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Marion Bruch, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

Callahan, Margaret Florence
Penny, Ada Mary

BURIALS

Brandt, Henry K.
Brosius, Frank C.
Gamble, Mary Ella
Johnson, Edward
Renismer, Howard E.
Schlemback, John W.

THE NEW YEAR

It is the custom to ring out the old and ring in the new.

Evidently we are glad the old year is dead and all the worries, troubles, misunderstandings, bereavements and sorrows are dead, too.

We are glad a new leaf has been turned and we look forward with hope for better things.

This is as it should be.

But before we get started would it not be well to stop and consider just how much of the unpleasant things of last year were really our own creations? Could we not have prevented many of them? Were they at all necessary? If we had it to do over again could we not improve lots of things and avoid lots of other things?

Was it at all necessary to commit those sins the memory of which makes us blush now? Could we not have retained the friendships we so ruthlessly destroyed in anger? Would it not have been better had we been a little more patient? Was it necessary for us to be so extravagant and selfish? Did we not let many opportunities slip to do a good turn? Did we try day by day to live a Christian life? Did the world do near as much damage to us as we did to the world?

An honest answer to such questions would make most of us humble-minded indeed; because, now as we look back, we can see that the responsibility of our discomfort lies at our door.

Such a review now will greatly help and strengthen us for the New Year. If we profit by our past errors and determine to avoid them in the future we will indeed have

A Happy New Year

Some Christmas Thoughts

Christmas has come and gone. It was a wonderful and blessed holiday season for our parish. As we glance back there are many things we will cherish long.

We shall long remember our first glimpse of the chancel at that early Christmas service. The wonderful play of many colored electric lights, the Star of Bethlehem, the illuminated cross, the crown of gold. All symbols of our beautiful faith and the marks of the incarnate progress of the Divine Personality.

We shall long remember the inspiring music of our Christmas choir. The beautiful old Christmas hymns, the uplifting Christmas anthems, the Christmas carols were rendered as only our devoted and loyal choir members could render them. Their effort showed how hard they had worked to make their contribution to our Christmas joy something to be remembered indeed. We wonder whether the parish truly appreciates the hard work that is back of such a musical program. It involves weeks of laborious work on the part of each loyal member of our choir. Their only compensation is the satisfaction they derive from your pleasure. Be generous to them and let them know how much you appreciate their efforts to please you.

We shall long remember our deep emotions as we watched the ushers bearing the overflowing alms basins containing the birthday gifts of a devoted and loving parish to Jesus Christ on His natal day. Basins so full that at both services the offerings spilled to the floor. We know that Jesus Christ rejoiced with us to behold our offering of love. They were the largest offerings ever received on Christmas day. They would have been larger if certain members had not been unavoidably detained but who have promised us that their Christmas offering will be forthcoming without fail in the very near future. When the offering is all in it will be by far the largest we have ever received. This is most remarkable because the parish had just come through a bazaar which brought in nearly $900 and also many of the communicants have been out of work for weeks.

We are deeply thankful to God for the love and devotion of the men and women of the parish. What a splendid group of Christians they are! It takes just such an occasion as Christmas to show how truly big and fine our people are. Oh yes, we get hurt and petulant and cranky just like other folks in other parishes, but then after we have the poison of ill humor out of our system we forget to be angry at one another and pitch in and work all the harder to show that we were not really angry and we do want to do our share to help Jesus Christ in his redemption of South Philadelphia. All personal and selfish considerations are absorbed in that big idea.

May our motto ever be: NOT ME BUT THEE, O CHRIST.

OUR BAZAAR

Though the whole parish and his wife were there we are sure a few appropriate remarks about our bazaar will not be amiss.

We must have caught the weather man in an extraordinarily good humor this year, for he let us off with only one stormy night. We wonder if he is really sorry for the way he has always treated St. John's parish, and is about to turn over a new leaf. Wouldn't it be fine if he would?

Never before have things gone so smoothly in every department of the bazaar. The spirit of co-operation was strongly manifested all the time. This was particularly encouraging when one considers the surprisingly large number of new workers. Folks who heretofore have been content to be among those present but who did not seem to find their particular niche in the working machine.

The thing that surprised and gratified us the most was the extraordinary financial success of the bazaar. We will now confess that previous to the bazaar we were very dubious as to the volume of business we

would do. Work has not been at all abundant this winter and if folks are not earning the money they certainly cannot spend it. You can appreciate our feelings therefore when we learned that we had gone beyond last year's receipts. We know that the whole parish is interested in the receipts of the bazaar, and in order to satisfy our natural curiosity we have worked up a list of money taken in at each table. Here it is:

1.	Fancy Table	$88.84
2.	Doll	304.40
3.	Men's Furnishings	101.45
4.	Bingo	21.40
5.	Larkin's Goods	30.40
6.	Candy Table	56.39
7.	Household Goods and Aprons	42.25
8.	Jewelry	29.47
9.	Cigars	25.12
10.	Fish Pond	21.87
11.	Second-Hand Goods	11.46
12.	Grocery Table	53.45
13.	Kitchen	77.49
14.	Lemonade	5.24
	Total	$868.93

Added to this are a number of scattered money gifts which brings the sum up to nearly $900.

We Congratulate Everybody

SOMEBODY

Somebody made a monthly pledge,
Testing his purse to utmost edge;
Somebody paid it through the year,
Brightening the world with Christian cheer.
Was that somebody you?

Somebody handed cheerfully in
Money to help God's cause to win;
Somebody kept his promise to pay,
Writing each check on schedule day.

Was that somebody you?
Somebody let the year slip by,
Heedless of payments piling high.
Somebody said, "No more delay;
Quickly I'll settle that debt today."
Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value, mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all.
Was that somebody you?

—Anonymous.

OUR STANDING ARMY

Heretofore we have spoken of the supporters of our parish as Roll of Honor members. We have come to feel, however, that this designation is not at all satisfactory or true. When we speak of a Roll of Honor we instinctively think of the heroic dead. Now the persons whose names we have inscribed upon our "Roll of Honor" every Christmas and Easter may be and are heroic but they are by no means dead. They are the backbone of the parish; they are "doing their bit" in service and in supplying the ammunition (money) to carry on the campaign of Jesus Christ in his war against the strongholds of sin in Southwark. They are the dependable, strong and active members of the parish who are not ready yet to have their names inscribed among the dead, no matter how heroic those dead may be. They are a STANDING ARMY, a successful, victorious, loyal STANDING ARMY, who knows it has a big fight for righteousness on its hands and means to fight it out to the finish. Every recruit whose name is enrolled on the lists of our STANDING ARMY is worthy the name of a soldier. God bless them all, and may many more of our parishioners enlist and strengthen our STANDING ARMY with their strength. May we have no mere camp followers this coming year. May the deserters be few. May all traitors be converted and made true and loyal soldiers of Jesus Christ and heroes of our STANDING ARMY.

Have You Enlisted Yet?

The Disease of Distrust

If we believe the New Testament, we believe that men were once "made whole" without medicine or doctor.

If this was a fact in New Testament times, why may it not become a fact in the present day? If it is a fact, it is the most beneficent fact in history, and being such, it ought, if possible, to be recalled and re-established. To grasp the question wisely and thoroughly, we must go back to Christ's own time and think with Him. Did Christ heal men? Yes, He did. Did Christ's apostles heal men? Yes, they did. Was the healing mechanical, surgical, medicinal? No, it was not. Was the healing, spiritual, sympathetic, mental? Yes, it was. Is Christ the same yesterday, today and for ever? Yes, He is. Does Christ still work and reign? Yes, he does. That settles it. Suffering is the same, Christ is the same, love is the same. Then what is wanting? Just what was wanting in Christ's own day. Dost thou believe? Believest thou that I am able to do this thing? All things are possible to him that believeth. He could not do many mighty works there because of their unbelief. We must simply and heartily adopt the belief —most rational belief—that the things which are impossible with men are possible with God. That is all. The belief must not be mere assent; it must be the ruling and ever-active principle of the life. The curing of disease is a paltry matter. To cure the disease of distrust of God is the supreme miracle.

JOHN PARKER, D. D.

The Standing Army

Church of St. John the Evangelist

Adgate, James
Alloway, Earl
Alloway, Catherine
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Archer, Sallie
Armstrong, Florence M.
Arnsworthy, Caroline
Ashman, Dorothy
Ashman, Helen
Ashman, Margaret
Barnes, Jacob
Barnes, Mrs. Jacob
Barnes, Joseph
Barnes, William, Sr.
Barnes, William, Jr.
Barnes. Mary
Baus, Annie
Beisser, Charles
Beisser, Annie
Beisser, Mary M.
Bedlow, Mrs. E.
Bender, Caroline
Blech, Jennie
Bowers, Elizabeth
Bricker, Jennie
Brinckman, Rebecca
Bromley, William
Brotherhood of St. Andrew
Bruch, Susan
Bruch, Marion
Bunting, Agnes
Bunting, Walter
Burns, Hazel
Carbarnes, Anna
Carbarnes, Elizabeth
Carbarnes, Frances
Carbarnes, Henry
Carbarnes, Meta
Carson, Robert
Carson, Margaret
Chestnut, Reba
Chestnut, Jennie
Clark, Harry B.
Clark, Katherine
Clendenning, Charles
Clendenning, William
Clendenning, Jennie
Clerico, Ferdy
Clerico, Mattie
Coarse, Jane
Coates, Florence
Colvey, Joseph
Cook, Robert
Corson, Mary
Cressee, Abbie
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Raymond
Crone, Thomas
Cucknell, James
Cucknell, Mary
Cunningham, Walter
Daughters-of-the-King
Davis, Amelia
Davis, Mrs. M.
Dean, Mary
Dean, Mildred
Dean, Ruth
Deffler, Dorothy
Dingler, Annie
Dougherty, Edwin
Dougherty, Josephine
Drumm, Robert
Dysert, John
Emberscheid, Anna
Evans, Sarah
Evans, Thomas
Fanger, Anna M.
Ferguson, Albert
Fisher, M. Beatrice
Forster, William
Fort, Cornelius
Fort, Elsie
Fort, Minnie
Fort, Minnie
Fischer, John
Fischer, Mrs. Mary
Fitzpatrick, Catherine
Fitzpatrick, Elmer
Frederickson, Clara
Friend, Florence
Friend, Thomas
Gallagher, Isaac
Gallagher, Joseph
Gallagher, Kate
Geiger, Annie
Geiger, Albert
Geiger, Paul
Geiger, Anna
Geswein, Viola
Gibson, Florence
Gibson, Frances
Gibson, Laura
Gibson, Mrs. Lewis
Gibson, Florence
Gibbs, Dora
Glendenning, Charles
Glendenning, William
Glendenning, Jennie
Goodrick, Mary
Gorman, William
Green, Emma
Greenfield, Lydia
Greenfield, Robert
Gregory, George, Sr.
Gregory, Grace
Gresh, Margaret
Griggs, Anna
Griggs, Elizabeth
Grubb, Pauline
Grubb, Rufus
Grubb, William
Hackett, Jennie
Hall, Louise
Hamilton, Florence
Hare, Bertha
Hartman, Earl
Hasson, William
Hasson, Kate
Hasson, Kathryne
Haury, Kate
Haury, Mary
Haverty, James
Haverty, William, Jr.
Haynes, Kate
Haynes, Ida
Henkle, Rebecca
Hill, Annie
Hill, Anna
Hill, Florence
Hill, George
Hill, William,Sr.
Hill, William,Jr
Hogg, Margaret L.
Holt, Anna
Holt, Esther
Holt, James
Holton, Alice P.
Holton, Edna
Holton, Elizabeth
Holton, Mary
Holton, Joseph
Hornberger, Elizabeth
Howard, Hannah
Hudak, Frank
Hudak, Frances
Jackson, Elsie
Jaeschke, Gus
Jaeschke, Herman
Kaiser, Emma
Keen, Lena
Kelly, Mrs. Mary
Kelly, Raymond
Kelly, Samuel
Kelly, Sarah
Kehoe, Mary
Kensil, John
Kensil, Margaret
Kensil, William
Knowlton, Anna
Knowlton, Frank, Sr.
Knowlton, Frank, Jr.
Kraft, Edward
Kraft, Ornet
Krause, Sarah
Lafferty, Mrs.
Lafferty, Martha
Lamprey, May
Lawrence, Catherine
Lawrence, George, Sr.
Lawrence, George, Jr.
Lawrence, James
Lawrence, Jessie
Lawrence, Mary
Lenhart, David, Jr.
Lenhart, David, Sr.
Lenhart, Margaret
Lenhart, Margaret
Little, Joseph
Little, Charles
Little, Mary
Little, Pauline
Logue, Charles
Logue, Mary
Logue, Robert
Ludwig, William C.
MacVaugh, Annie
MacVaugh, William
MacVaugh, Sylvania
McAdams, Emily
McCall, James
McCloskey, Carrie
McGinniss, Robert
McHenry, John E.
McKeown, James, Sr.
McKeown, James Jr.
McKeown, Rebecca
McKeown, Mrs. Rebecca
McKeown, Jessie
McKeown, Charles
McKeown, Jennie
McKeown, Matthew
McKeown, Lillian
Maguire, Eliza
Maguire, George
Maguire, Lydia
Major, William
Marley, Emma
Marnie, Thomas
Martin, Susanna
Matthews, Vernon
Mehring, Anna
Meckling, Isabella
Meckling, Philip F.
Meyers, Charles
Meyers, Mary
Miller, Anna M.
Miller, Dorothy
Miller, Dorothy

Miller, Robert
Miller, Walter
Mitchell, Madeline
Moore, James
Morozzi, Annie
Morozzi, Francis
Morozzi, Mary A.
Murphy, Mrs. Margaret
Neff, Martha
Neil, Mary
Nelson, John, Jr.
Nilsson, Catherine
Nilsson, Hilma
Norcross, Vera
Nugent, William
Nuttall, Hannah H.
O'Donnell, Katherine
Orr, Mary
Orr, Richard
Parks, Elizabeth
Patterson, Anna
Patterson, Carrie
Patterson, John C., Jr.
Payne Emma
Pearo, Adelia
Pearo, James
Pearo, Mary
Pearsall, Ella
Penrose, Florence
Pierce, Evelyn St. Clair
Pierce, Eva
Pine, Lillian
Pine, Little Knots
Pine, May
Poynter, Elizabeth K.
Poynter, Jennie
Preole, James
Preole, John, Sr.
Preole, John, Jr.
Quaile, Clara
Quaile, Dorothy
Quaile, Marion
Quaile, Marion
Quaile, William
Read, Hannah H.
Reeves, Samuel
Reynolds, Jennie
Reynolds, Leona
Reynolds, Walter
Rhoads, Matilda
Rodebaugh, Evelyn
Rodebaugh, Robert
Rutter, Catherine
Rutter, Charles
Rutter, Elizabeth
Rutter, Elizabeth
Rutter, Heber
Rutter, Margaret
Rutter, Robert
Rutter, Jeremiah K., Jr.
Rutter Mrs. J. K., Jr.
Rutter, Elizabeth
Rutter, Michael
Rutter, Eva
Rutter, Charles
St. Clair, Harold
St. Clair, Jessie
Schabacker, Anna
Schields, Bella
Schlembac, Charles
Schlembac, Ernest
Schlembac, Julius
Schlembac, Harry
Schlembac, Mrs. Cath.
Schmidt, Frank
Schmidt, Mrs. Frank
Schmidt, Martha W.
Seaborne, Mrs. Matilda
Seaborne, Dorothy
Seher, Catherine
Seventy-two Club
Silbert, Ella
Silbert, Ella
Simpson, Emma
Simpson, Jennie
Skelly, Elizabeth
Skelly, Thomas
Skelly, Florence
Snell, Katherine
Snell, Richard, Sr.
Snell, Richard, Jr.
Snell, Mrs. Richard, Sr.
Snell, Samuel, Sr.
Spratt, Catherine
Spratt, Finley
Spratt, John
Spratt, Margaret
Springer, Anna
Stenger, Dorothy
Stenger, Ethel
Stenger, Laura
Stenger, Webster
Stockman, James
Stockman, Harry
Stockman, Robert
Stone, Elizabeth
Stone, Emily
Stone, William
Stryker, Emma
Stryker, Valentine
Sweeney, Agnes
Sweeney, James
Sweeney, Mary
Sutterlin, Ethel
Sutterlin, Ethel
Sutterlin, Thelma
Tesche, Cecelia
Thessing, Mr.
Thessing, Mrs.
Tittermary, Margaret
"In memory of my mother, Annie E. Tittermary"
Tittermary, Edward
Tittermary, Johanna
Tittermary, Harry, Sr.
Volpe, Peter
Ward, Abraham L.
Ward, Carrie
Warren, Anna
Warren, Elizabeth
Watkins, Mary
Watts, Sarah
Weber, John
Weber, Lettie
Webster, Mrs. Margaret
Weiss, Harvey
Weissinger, Mary
Weissinger, Frank
Weist, Florence
Weist, Charles
Wertley, Helen M.
Wharton, Arthur
Wharton Martha
Woerner, Eleanor
Woerner, Hannah
Woerner, Rudolph, Sr.
Woerner, Rudolph, Jr.
Woerner Beatrice
Woessner, Charles
Woessner, Clara
Woessner, Clara
Woman's Auxiliary
Woodruff, Edmund
Woodruff, Howard
Woodruff, Joseph
Woodruff, Mary
Woodruff, Walter
Woods, Mrs. Margaret
Wressig, Catherine
Young, George
Young, Laura
Young, Viola
Young, William
Young Women's Christian League

Nine Points of Church-Going

By Theodore Roosevelt.

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sundays differ from other holidays in the fact that there are fifty-two of them every year—therefore on Sundays Go to Church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in a church. But I also know as a matter of cold fact that the average man Does Not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take a part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

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Broadcasting From Laugh Land

MODERN LULLABY

Rock-a-bye baby, upon the bough,
You get your milk from a certified cow.
Before your eugenic young parents were wed,
They had decided how you should be fed.
Hush-a-bye baby, on the tree-top,
If grandmother trots you, you tell her to stop.
Shun the trot-horse that your grandmother rides,
It will work harm to your litttle insides.
Mamma's scientific—she knows all the laws,
She kissed her darling through carbolized gauze.
Rock-a-bye, baby; don't wriggle and squirm;
Nothing is near you that looks like a germ.

—From Southern Hospital Herald.

* * *

SOUL OF DISCRETION

Sambo—"Did Brudder Brown gib de bride away?"

Rastus—"No, sah; he gwine let de groom fin' her out for hisself."—Hardware Age.

* * *

Quack Medicine Vendor—"Sir, I might mention as a slight testimonal to this world-famed 'rejuvenator' that a year ago, after taking one small dose overnight, upon awakening in the morning, I said to my wife, 'Mother, give me my satchel—I shall be late for school.' "—Western Christian Advocate.

* * *

A moving picture producer, on filming "The Passion Play," noticed that there were twelve Apostles. "Oh, that won't do," he said, "this is a big production. That number will have to be increased to twenty-four." —Outlook.

* * *

Nature abhors a vacuum. Just as the country went dry the girls turned the hose on us.—Collier's.

* * *

"What makes that new baby at your home cry so much, Tommy?"

"It don't cry so much, and anyway, if you had all your hair off and your teeth out and your legs were so weak you couldn't stand on 'em, I guess you'd feel like crying, too."

* * *

CAN YOU "BEET" IT?

This thrilling love letter was found in a basket of beans: "Dearest Sweet Pea: Do you carrot all for me. My heart beets for you, with your radish hair and your turnip nose; you are the apple of my eye. Give me a date. If we canteloupe lettuce marry, anyway. I know we would be a happy pear."

* * *

GEORGIE PATCHES IT UP

Little Georgie was invited out to dinner with his father and mother, and before starting the latter impressed upon the darling boy the necessity for his speaking in complimentary terms of the food.

After he had tasted the soup, he said to the hostess: "This is pretty good soup—what there is of it." A glare from his mother pulled him up. So he corrected himself by saying: "And there is plenty of it—such as it is."

* * *

"Say, Pop, what do you call a man who drives an automobile?"

Father—"It all depends how close he comes to me."—Slo-grins.

* * *

A famous lawyer undertook a trade-mark suit that looked hopeless for a client. The client went abroad leaving his cable address with instructions that he was to be notified of the decision. The lawyer won the case and cabled "Justice has triumphed," whereupon the client cabled back "Take an immediate appeal."

* * *

It's today that I am living,
Not a month ago;
Havin', losin', takin', givin',
As time wills it so.

Yesterday a cloud of sorrow
Fell across the way;
It may rain again tomorrow,
It may rain—but, say,
Ain't it fine today?

Broadcasting From Station S. T. J. C.

1927 Is Dead

* * *

Here's to a better and a brighter New Year!

* * *

How about your pledge to the Bishop's Campaign Fund? Have you paid it? DO IT NOW.

* * *

Your pledge is your promise. If you make a pledge nobody can keep it but you.

* * *

What a Bazaar! What a Bazaar!

* * *

The men wound up the year in a blaze of glory. Their oyster supper and social evening was the best ever. Here's hoping they make 1928 a humdinger of a year.

* * *

Speaking about the men—how about the women? The Woman's Auxiliary, the Daughters of the King, the Y. W. C. L. and the 72 Club for instance?

* * *

BE SURE YOU PAY YOUR BISHOP'S CAMPAIGN FUND PLEDGE AT ONCE. THE EYES OF THE DIOCESE ARE UPON YOU.

* * *

Our 1928 pledge: More individual service, more co-operation.

* * *

Our 1928 job: Painting the interior of the church.

One full church envelope every Sunday is far better than fifty-two empty ones at the end of the year.

* * *

Didn't we have a grand and glorious Christmas day?

* * *

How That Choir of Ours Can Sing!

* * *

How many times did you receive your communion in

* * *

1927? How About 1928?

* * *

Wouldn't it be a novelty if we were to spend our week-ends in church instead of in extravagant pleasures which cost us ten hundred times more in railroad fares and hotels than we ever dream of putting on the alms basin? At the end of the year we would be several dollars in pocket and much richer in spiritual experience.

* * *

Please glance over the names of our STANDING ARMY. Do you wonder we are proud of our parish?

* * *

Do you patronize our Advertisers? Remember, it is their patronage of us that makes the printing of the "Broadcaster" possible.

* * *

1928 Is Here!

* * *

What are you going to do with it?

* * *

Hope you left all your 1927 grouches die with the old year. It is easy enough to get a brand new supply for 1928.

ENVELOPES

Let's Get This Matter Straight

Several communicants have complained that they did not receive their packages of envelopes this year.

There Is a Reason

In almost every case it was not an oversight of ours. When we examined Mr. Weber's books this year we found that most of these communicants had paid little or nothing during the year. Every package of envelopes costs the parish 15 cents and we felt we could not afford these extra packages unless we were reasonably sure they would be used.

Special Envelopes for Coal, Christmas and Easter

have always been sent to every member of the parish, both young and old. On these three occasions we mail out over 800 envelopes. In almost every case we find that the delinquent members default in these special envelopes as well.

NOW WE ASK YOU

Is it either honest or fair to complain if such names are put upon the delinquent list?

If any of those who have not paid in the past will assure us that they will do their share in the future we will be delighted to issue packages of envelopes to them.

We want you to contribute and be a "regular feller." Nothing will give us greater pleasure than to have you join our STANDING ARMY. All you need do is to see the rector and he will enthusiastically welcome you as a recruit for active service.

SIGN UP AND CARRY ON

PRAYER FOUND IN CHESTER CATHEDRAL

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, O Lord,
To keep the good and pure in sight;
Which seeing sin is not appalled,
But finds a way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh.
Don't let me worry overmuch
About the fussy thing called "I."
Give me a sense of humor, Lord,
Give me the grace to see a joke;
To get some happiness from life
And pass it on to other folk. AMEN.

SOUR KROUT SUPPER

Given Under Auspices of

Women's Bible Class

Church of St. John the Evangelist

Third and Reed Streets

Saturday Evening, Feb. 4, 1928

5.30 to 8.00 o'clock

Tickets - - - - - - - - - - - - - - - 35 Cents

Proceeds for Lenten Offering

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PHILADELPHIA

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
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Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:00
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

Harry Wesley Nelson
Daniel James Price

BURIALS

William H. Gampher
William T. Kelly
Anna E. Morozzi
David B. Quaile
Kate Van Sciver

Important Notice !

EVERY MEMBER OF THE PARISH ATTENDING THE WEDNESDAY AND SUNDAY EVENING SERVICES DURING LENT WILL RECEIVE A BEAUTIFUL AND APPROPRIATE GIFT ON EASTER DAY.

TWO ABSENCES WILL BE ALLOWED EACH PERSON, BUT NO MORE.

THERE WILL BE NO FRIDAY EVENING SERVICES AS THE CHOIR NEEDS THAT NIGHT FOR REHEARSAL.

PRE-LENTEN MEDITATION

We are fast approaching that season of the church year which most churchmen welcome with quiet satisfaction and joy because it affords so many opportunities to overhaul one's life and learn just what sort of progress has been made towards spiritual growth.

To get the best results out of our Lenten experience is first of all to be wary of the pitfalls of Satan who would turn even our penitential season into a stumbling block for our soul.

Like all definitely fixed institutions as to time and purpose, Lent is always in danger of becoming a time of mechanical and meaningless church observances, "Sounding brass, tinkling cymbals." Satan must laugh out loud when he sees how many churchmen keep the letter and not the spirit of the forty days. They are so extremely careful to refrain from eating candy, playing cards, smoking cigarettes, attending social functions, going to theaters, fasting strictly according to rule and yet ignore the weightier matters of the spirit. Such a Lenten experience is a wretched travesty on christianity. It does more deadly injury to the soul than does a complete ignoring of the blessed season.

With this introduction permit us to recommend the following for your pre-Lenten meditation which we are sure will bring great peace and happiness to your soul.

First. Pray daily. Pray fervently. Pray thoughtfully. Pray constantly. Pray more for others than for yourself. And remember always God answers prayer.

Second. Practice self-restraint. We purposely avoid using the oft-repeated expression self-denial. Self-restraint implies you are the master of your soul. Self-denial implies you are the tyrant of your soul. A master can always accomplish more than a tyrant. God does not want us to tyrannize over even our souls. He wants us to be calm masters of our desires.

Third. Practice liberality of money, time, self to the poor, the sick, the church, the missions. Nothing wounds and hurts our selfish natures so much as absolute unselfishness. It is the very discipline we need this Lent.

Fourth. Yield not to temptation. They will appeal to you during Lent just as strongly as during any other part of the year. Perhaps even more so. If we turn Lent into a training season for practicing a few knockout blows on our pet temptations I'm sure we will be in great form to lick 'em all the rest of the year.

Fifth. Confess your sins. Name them separately and call them by their right names. If you are a liar, a cheat, an adulterer, a thief, a coward, a miser, a slandermonger, a glutton or whatever you are, say so right out loud so that both you and God can hear the ugly word. *YOU* will hate yourself for falling so low and *GOD* will love you for being so honest.

Sixth. Attend church services regularly with the determination to form the habit of attending church always. Use the start you get in Lent as a springboard into the future. See that your wife and children go to church, too. If friends and visitors call expecting to enjoy a big Sunday dinner at your expense and your wife's health, invite them to come to church with you or tell them to wait 'till you return and you will knock together some sort of a cold lunch to keep them from going home hungry. Take our advice; it is better to have the good-will of God than that of irreligious and hungry acquaintances. If they want a big Sunday dinner let *their* wives slave in a hot kitchen Sunday morning and let *your* wife have a chance for soul refreshment.

Seventh. Be a missionary. No real Christian can keep his religion corked up in his own heart. You want to become a spiritual gossip and tell everybody you meet all you know about Jesus Christ until there is nothing left to tell. You will make friends for Him wherever you go and you will wind up your Lenten season an enthusiastic partisan of Jesus Christ.

ANNA E. MOROZZI

Saturday evening, January 14th, the whole Parish was stricken and plunged into sorrow because of the sudden translation of Anna E. Morozzi from earth to her eternal home.

Her passing was not a family but a community loss. Jew and Gentile; Roman Catholic and Protestant; yes, and many of no religious affiliations whatever, felt the loss most keenly. Seldom has St. John's Church been so filled at a funeral service. And even more rare was the large attendance at the Memorial Service, January 22nd. The crowds on both occasions were an amazing testimonial of her worth and popularity.

At the Memorial Service a great package of letters from fellow-church members, friends, neighbors, societies and community organizations were read. Among other interesting documents was a list of boys and girls, men and women who signed a special communication from the parish to the family. Certainly the family must have been impressed with the true greatness of Anna E. Morozzi.

No ordinary person could have drawn together such a large and cosmopolitan congregation. One was irresistably reminded of that beautiful poem of James H. L. Hunt:

Abou Ben Adham (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adham bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as ONE THAT LOVES HIS FELLOW MEN."

The Angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! BEN ADHAM'S NAME LED ALL THE REST.

It was her real love and interest for her fellow-men that endeared her to such a multitude. The sentiments of each and every one no doubt were the same as those expressed by her rector.

So far as earthly and physical treasures count, I have lost a friend; but Heaven has gained a soul kindred to the Saints of God.

OUR LATE MEMBERS

"A diller a dollar,
A ten o'clock scholar,
What makes you come so soon?
You used to come at ten o'clock
And now you come at noon."
Mother Goose.

Really it is getting almost as bad as that. Soon we will be holding our morning service after dinner.

Why This Lateness?

Are we as late for work on Monday as we are for Divine Service on Sunday? Of course not! But that is different. If we came to work an hour late we would lose our job. We must be there on time and punch the clock.

Well, are we as late for a train, as we are for church, when we want to take a trip? Why, what a silly question! What railroad would ever keep a train waiting a whole hour just for us? That is more than they would do for prominent men. Either we reach the train on time or else it goes without us.

Do we send our boys and girls to school an hour late? No indeed! When 9 o'clock comes we see to it that they are in their place in school. We cannot expect them to learn very much if they are late every day. Another thing, the school authorities would not stand for it but would punish the child.

Are we late to an evening function—say a dinner, a reception, a theater party, an entertainment? Indeed we are not! We know it would be showing little if any consideration for our host if we did such a rude thing. We hope we are all well bred enough to know better than to keep others waiting.

Well, if lateness is so reprehensible in everything else why do we think it is excusable in church attendance? Is it because we actually do consider other engagements of greater importance? O folk of little thoughts, can there possibly be anything so important as the refreshment of the spirit and communion with God?

It is quite clear that multitudes do not know the importance of how to go to church. One must be in church at least five minutes before the time for service. We need that margin in which to kneel in silent prayer, asking God's blessing upon the service about to begin and that great spiritual refreshment shall be derived therefrom. Then we need to have our minds and bodies composed and receptive in order to get the very best out of the service.

Also we show that we are considerate of others and are careful not to disturb them in their devotions. There is nothing quite so distracting as to be engaged in prayer, or listening to God's Holy Word, or listening to a sermon than to have somebody come in the church late. Lateness to church shows as much lack of delicacy for the feelings of others as does lateness to a theater. You know how it is. Just when the most exciting thing is happening on the screen or stage some inconsiderate and boorish late person or persons come in and upset everybody trying to get in their seats and shutting off our view of the stage. What we mutter is murderous. It just might possibly be that when we come late to church we may be making just as great a nuisance of ourselves to other worshipers.

It is said that George Washington would always allow a margin of five minutes to any person having an engagement with him; the idea being to allow for a possible discrepancy in time pieces. At the end of five minutes the engagement was forfeited if the party did not appear.

The really irritating part about lateness to church services is the fact that it is inexcusable. There is no day in the week where one has more time at his disposal and can easily keep his "tryst with God" if he will. How we dare to come so late to God's house when we are so sensitive in keeping our engagements with men shows that God's claims on our interest and our time are weak.

What a Terrible Thing to Say!

"THEY SAY"

A few days ago the writer was sitting in a group of folks who were discussing an absent person in a rather free and easy way. On no less than four occasions someone of the group would say, "They say," and then would follow a particularly mean and vindictive narrative of what the absent one was supposed to have done.

We did not hear one direct accusation against the absentee. Not one person in the group would commit himself with "I say." None were willing to stand together

and declare, "We say." The only witnesses against the accused were "They."

After listening to their gossip for sometime we came to the conclusion that the nameless "they" were a vindictive, cruel, lying, cowardly crew who had no regard for the reputation of any honest person and who took devilish delight in dragging the honor of helpless, perhaps innocent, men and women through the filth of scandal. And we could not help but feel that the man or the woman who peddled what "They say" about unsuspecting and absent persons who are given no chance to defend their reputations against the infamous "They" certainly must be on a very confidential footing with that criminal crew and therefore are no better than "They."

Every person is known by the company he keeps. Consequently it is just as well not to appear to know so much about what "They say" for fear *you* will be suspected of being one of "They." If you are found out you will be hated and shunned by every decent man and woman of the community and you will richly deserve your punishment, too.

THE ANNA E. MOROZZI MEMORIAL FUND

"Their works do follow them."

Anna E. Morozzi had scarcely gone home before the suggestion was made that a fitting memorial should be founded in the parish to keep her memory ever green in the minds of those who knew and loved her. The first suggestion was to place a tablet in the church but somehow this did not seem to be adequate enough for her. Eventually it was decided that a permanent memorial fund should be raised to be known as the ANNA E. MOROZZI MEMORIAL FUND for the relief of the poor of St. John's Parish regardless of denominational or racial difference. The principal to remain intact perpetually and the interest to be used as directed by the Rector of the Church of St. John the Evangelist or by a trustee appoined by the Court in case the church should be defunct.

It is suggested that this fund be started immediately after Easter and that the parish and the community attempt to raise the sum of $5000.00 for this purpose. The method that no doubt will be used will be the pledge system, which is so universally used in raising money in these modern times.

There is something thrilling in the thought that for hundreds of years to come the interest of this fund will be helping some poor neighbor over a rough spot in life. It is just exactly what Anna E. Morozzi would do herself and we are sure she must be glad right now to know what we are about to do in her name.

The income of $5000.00 will be $250.00 a year. That can do a lot of good to a poor family needing a lift.

SOAP

The Kindergarten of our Sunday School are selling soap to raise their quota for the SUNDAY SCHOOL LENTEN OFFERING.

They are charging just exactly what you pay at any store. The price is 5 cents per cake and they are prepared to sell you any amount up to 1800 cakes and even more than that if necessary.

It is real economy to buy at least twelve cakes at a time; because it will dry out and become hard and will last almost twice as long and be just as good as when it is used fresh.

Please give in your order at once and pay cash for the soap. We cannot sell the soap on credit because our bills are very heavy.

Instructors of the Kindergarten,
FRANCES HUDAK,
MARY HAURY.

THE BIBLE

AN UNFETTERED BOOK

Have you ever really stopped to think what a wonderful book the Bible is? How it appeals to the needs of the human heart everywhere and reveals God. That it is a living book, and lives, not because of its science or its history or its literature or even its theology, but because it is inspired; that is, it begins with God—continues with God, reveals God, and ends with God. That it is new and always up-to-date.

It has been translated into over 800 languages and dialects and that is one criterion of its popularity and importance. No other book in the world has ever had such prominence as the Bible. Homer has been translated into about a score of modern languages. Shakespeare into about 40 foreign tongues, including Japanese and Icelandic. Tolstoy has been read in 50 languages. Thomas a Kempis' "The Imitation of Christ" has been written in 40 different languages and "Pilgrim's Progress" has been issued in no less than 118 versions, yet all these added together fall far short of the marvelous many-languaged Bible. The Bible is the common property of mankind. The Bible leads all other books. It marches ahead of all pioneers of civilization; it penetrates in front of the newspaper correspondent. In Abyssinia and Somaliland—in Spain and on the Canadian wilds—in the Buddhist marketplaces—on the blistered soil of Australia and the frost-bitten shores of Iceland, there comes the good news of the comfort and strength of the Word of God. This book tells of God's seeking and finding man. This book is about God—about man's deepest spiritual needs and their fulfilment in God and herein lies its permanent value to mankind. As long as men seek God this Book's message will come home to his soul bringing into his tired being the revelation of Divine power and peace. Let our attitude be: God has spoken, I will obey. R. M. B.

KEEP SMILIN'

"By Saint"

When days are dark and skies are gray,
Keep smilin'.
When trouble haunts you night and day,
Keep smilin'.
When grief and sorrow come along,
And everything you try goes wrong,
Try bustin' right out with a song;
Keep smilin'.

When winds of winter moan and sigh,
Keep smilin'.
The summer's comin' by and by,
Keep smilin'.
No matter if you're feelin' blue
And hard luck keeps a trailin' you,
Open your mouth and holler—"Boo!"
Keep smilin'..

Sometimes you don't see how you can
Keep smilin'.
But let me say, as man to man,
Keep smilin'.
There is no loss without some gain,
So what's the use of raisin' Cain
And actin' like you were insane;
Keep smilin'.

Don't waste a minute lookin' sad,
Keep smilin'.
You're still on earth and should be glad,
Keep smilin'.

Wounding Mother's Heart

Don't criticise mother harshly or unkindly, children; boys and girls, it hurts, and she can stand the criticisms of strangers, but from you whom she loves so dearly it hurts, writes Mrs. Blake L. Woodson in the "Catholic Register." Stop it, if you have been doing it, at once, for there will come a time some day, when she has slipped away, and you miss her voice; you will miss her love, and when you have made mistakes, bitter ones, you will miss her sustaining hand, and wise advice, and in your lonely agony, you will cry out Mother, come back from the echoless shore, and the only answer which will come to you will be that of conscience reminding you of the unkind things, the criticisms you made as you scorned her motherly advice.

Prohibition and Public Health

This is the title of an address given before the American Institute of Homeopathy (at its recent convention on board the S. S. Lapland) by Charles McDowell, M. D., of Brooklyn. He has made a serious and painstaking study of the effect of prohibition on the mortality rate in the United States, and his findings are shown on graphic charts. Briefly they are as follows: The alcoholism death rate per 100,000 population shows only two-thirds of the mortality before prohibition. The record for cirrhosis of the liver is even better—a marked decline in the tracing during the past seven years. Bright's disease had been increasing in mortality, but a decided fall has followed prohibition. Tuberculosis had been decreasing in mortality for some years, but took a marked plunge downward in 1920, and has remained down.

Dr. McDowell finds that in New York City the death rate has fallen over two points since 1920, which in a city of nearly six millions means the saving of over eleven thousand lives every year; this fact alone shows how greatly prohibition has improved living conditions among the masses.

Considering the question whether partial carrying out of the prohibition law would lead us to expect such benefit to public health, Dr. McDowell feels that it would: because (1) we know that alcohol is now looked upon as a narcotic rather than a stimulant; he quotes various medical authorities on this point and also on the following: (2) that the effect of alcohol on human efficiency is well known to be depressing; for instance, directors of athletic sports agree that abstinence results in greater muscular strength and endurance, and Lord Kitchener and others proved the same in regard to troops. Also in this connection is (3) the matter of the effect of drinking on length of life, as shown by statistics of life insurance companies of America, Britain and Scotland—all agreeing that abstainers have the lowest mortality, occasional drinkers a higher, and moderate regular drinkers a still higher mortality.

Dr. McDowell concludes in part as follows: "Seven years are not long enough for final judgment . . . but prohibition is the biggest social experiment yet made—an experiment having for its aim human health and welfare—and there is wisdom in carrying it out as thoroughly as possible for one or two generations. It is reasonable to believe (especially in view of the remarkable results during the first years of prohibition) that with better enforcement there will result better health, increased efficiency of the people and a lengthening of life, as well as a great addition to the sum of human happiness."

L. W. S.

Crimes' Annual Cost Ten Billion Dollars

The annual cost of crime in the United States is $10,000,000,000, and in the next 12 months $3,000,000,000 worth of property will be stolen, United States Attorney Charles H. Tuttle told delegates to the National Better Business Bureau convention recently at a luncheon given by the Advertising Club of New York.

After reading the above clipping from the "Record," we ask you is it not high time to back our churches in a drive against crime? Do you realize that you are the victims of this huge theft and that you pay the bill in higher taxes and higher prices on every living commodity? These 10 billions must be refunded somehow and as usual you are the goat.

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"E"

"I've just bin readin' a story 'ere,
Of the night afore Jesus died,
And of 'ow 'E prayed in Gethsemane
'Ow 'E fell on 'Is face and cried.
Cried to the Lord Almighty above
Till 'E broke in a bloody sweat,
And 'E were the Son of the Lord, 'E were,
And 'E prayed to 'Im 'ard; and yet,
And yet 'E 'ad to go through wiv it, boys,
Just same as pore Bill what died.
'E prayed to the Lord, and 'E sweated blood,
And yet 'E were crucified.
But 'Is prayer were answered, I sees it now,
For though 'E were sorely tried,
Still 'E went wiv 'Is trust in the Lord unbroke,
And 'Is soul it were satisfied.
For 'E felt 'E were doin' God's Will, ye see,
What 'E come on the earth to do,
And the answer that came to the prayers 'E prayed
Were 'Is power to see it through;
To see it through to the bitter end
And to die like a Gawd at the last,
In the glory of light that were dawning bright,
Wi' the sorrow of death all past."

—Anonymous.

Broadcasting From Laugh Land

"SPUNK"

A little cork fell in the path of a whale
Who lashed it down with his angry tail,
But in spite of his blows, the cork quickly arose;
And floated serenely before his nose;
Said the cork, "You may flap and splutter and frown,
But you never, never can keep me down;
For I'm made of stuff, that's buoyant enough,
To float, instead of to drown."

—*Security Mutual Roster.*

* * * *

Willie returned very proudly from his first day at school, and his father asked him what he had been taught.

He replied: "Teacher taught us how to say 'Yes, ma'am,' and 'no, sir.'"

"Is that so?"

"Yep!"

* * * *

"Mamma," chirped little Betsy, "why did you marry papa?"

Mamma looked puzzled, then she snapped: "So you've begun to wonder."

* * * *

THIS MIGHT HAPPEN

"Pardon me, did you drop your handkerchief during the last dance?"

"Oh, I was never so embarrassed in my life. That wasn't my handkerchief, that was my dress."—*Wesleyan Wasp.*

* * * *

Mrs. Fox said to Mrs. Cat: "I hear you have an addition to your family. Was it a boy or a girl?"

"Oh," replied 'Tom's' wife (Mrs. Cat), "just six of one and half a dozen of the other."

* * * *

The inebriated young man rocked into the lobby of a great hotel far from his native land. He looked into a tall mirror and smiled with pleasure.

"Look!" he cried. "They've got a picture of me here!"

* * * *

"Here, ma," requested the boy, hurrying in from school before time, "hang my jacket up behind the stove."

"Is it wet?"

"No, but teacher sent me home to tell you to warm my jacket for me."

* * * *

Eph—"What am de difference between an old man, a young man and a worm?"

Mose—"Nuffin. Chickens gets 'em all."

* * * *

A hungry dog once wandered
Into a butcher's store;
The butcher threw some sausage
To the dog upon the floor.
The butcher said, "Now eat it,"
The dog said, "I decline,
For in that link of sausage
Is that Old Gal of Mine!"

—*Contributed by N. C. R.*

* * * *

After slaving away for years the inventor had produced a machine that was a success. He opened a bank account, and went home to tell his wife of his success.

"At last, my dear," he cried, "you'll be able to buy some decent clothes!"

"I'll do nothing of the sort," came the sharp reply. "I'll get the same kind that other women are wearing!"—*Author unknown.*

* * * *

Teacher—"Now, Willie, if James gave you a dog and David gave you a dog, how many dogs would you have?"

Willie—"Four."

Teacher—"Now, dear, think hard. Would you have four if James and David each gave you one?"

Willie—"Yep. You see, I got two dogs at home now."—*Author unknown.*

* * * * *

KISSING

Kissing may be a frolic, but better to miss many than kiss all or any and get the painter's colic.

Broadcasting From Station S. T. J. C.

We very earnestly request that all conversation be dispensed with during the services of the Church. It is impossible for those who have certain duties to perform, to do so in a reverent manner, if there is talking

going on.

This is nothing new for St. John's Services, but now it has come to the point where the conversation is so loud that everybody can hear what is being said.

There is no provision made in the Prayer Book whereby we may expect a recess, although a great many folks show by their attitude that they think the time to talk is during the Offertory.

Won't *you* help our Rector to make the services dignified, reverent and beautiful?

We thank you!

* * *

Patronize our advertisers and our advertisers will patronize us.

* * *

Remember the Bishop's Campaign Fund

* * * *

Cleanliness is next to Godliness. One dozen cakes of soap costs 60 cents. Buy from the kiddies and help them in their Lenten Offering.

* * * *

Some folks are getting out of the habit of coming to church.

* * * *

By the way, why is it that so many of us form bad habits but break good habits?

* * * *

Scriptures say: "Blessed are the meek for they shall inherit the earth." Some day we are going to see a tremendous centralization of capital controlled by a mighty small company of stockholders.

* * * *

Lenten Season Is Almost Here!

* * * *

The man who thinks as much of his neighbor as he does of himself is yet to be born.

* * * *

Now is the time to get set for Lent. Make it a worthwhile season. Get all the spiritual good out of it you can, and come to your Easter Communion with the happy consciousness that you have been forty days with God.

* * * *

Every Sunday School class is making mighty efforts to raise their Lenten Offering quota. Do your best to help them. No parish in the world has as much reason to be grateful for the missionary impulse of the Church as the parish of St. John the Evangelist. Let's show our gratitude by giving all we can to missions.

* * * *

After Easter we start the ANNA E. MOROZZI MEMORIAL FUND for the poor of the parish.

* * * *

Don't forget about that painting job.

* * * *

Well, was the first month of the new year satisfactory? Did you keep all your resolutions so far? Are you sitting tight on your old sins and are you still developing new virtues?

* * * * *

Ecclesiastes, Chapter 12

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The Parish Broadcaster

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Miss Hannah H. Nuttall, Parish Visitor.
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Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

BAPTISMS

Bedlow, Anna
Collins, Charles
Muller, William Edward
Muller, Alice Elaine
Robins, Beatrice Catharine

THE MITE-I-NESS OF THE MITE

If you take away every snowflake out of the blizzard you have no blizzard.

If you take every drop of water out of the ocean you have no ocean.

If you take every leaf off the tree you have no shade.

If you pluck every blade of grass off the lawn you have no lawn.

So you see it is after all the snowflake, the drop of water, the single leaf, the blade of grass that counts.

We could go on to tell you a true fairy story of how great impassable mountains are created by tiny little electrones, hundreds of which can lodge upon the head of a pin.

As a matter of fact all nature is nothing but the congregation of particles too small to see, too tiny to handle and at the same time, the united force of their combined feeble strength and substance forms a force too irresistable to overcome, producing destruction or promoting good according to their destiny.

So is it with our Lenten Mite Chests. It is a little cardboard box each S. S. scholar has for the purpose of gathering mites for missions. Every penny, nickle, dime or quarter counts. If each scholar will just keep busy gathering in the mites all during Lenten season we are going to have a mite-y big S. S. Lenten Offering to present on Easter Day.

We want every scholar to help raise the rain of pennies. So do not mislay your Mite Chests but keep on putting a mite in them every day until they are so full they are ready to "bust."

The reason we want to raise a mite-y mite offering is, we want to inundate every heathen land with a flood of Christianity so the people of the land will learn to know and love Jesus Christ.

Now Who's Going to Raise the Mite-i-est Mite?

OUR SUNDAY SCHOOL TEACHERS

Let's write a tabloid story of our Sunday School teachers.

Chapter I

They are a group of young men and women who deserve to be written up and the very best things we can say of them is not good enough. There is not another parish in the Diocese which has anything compared to them in any particular. They are true blue.

Chapter II

Seldom do we have less than 100 per cent. of our teaching staff present on Sunday afternoons. This high percentage of regular attendance is not a new development. It has always been so. Very rarely are we called upon to supply substitutes.

Chapter III

Our teaching force is interested in the work. Those who are acquainted with our method of teaching know how true this must be. It takes interest plus brains plus patience plus personal magnetism, to teach in our school and our teachers have them.

Chapter IV

In order that the reader of this tabloid may appreciate the real quality and personnel of our teachers, let's write an explanatory chapter about what and how they have to teach. Their text book is the Bible. They are given a portion of a subject each Sunday to teach and they have only their Teacher's Bible to aid them. They are not supplied with a predigested review of the subject. They must dig out the lesson for themselves and write down their findings to be read before the whole School and criticized. In other words each class led by the teacher makes an analytical study of the passage of Scripture and gives its own interpretation. Some Sundays our classes will present as high as a dozen different interpretations and lessons—most of which are true deductions. As a result of this system our study and review periods are intensely interesting. Each class tries to make the most practical deduction but gives a sympathetic hearing to the lessons presented by the other classes.

Chapter V

Whew, that fourth chapter was a long one! But we had to tax your patience in order to let you see why our teachers must be expert in their calling. We could never use such pedagogical methods if it were not for the high standard of our instructors.

Chapter VI

It is a source of special pride to us that our teachers are graduates of our own school. We have no out-of-the-parish nor paid teachers. The staff is made up of home talent. As a matter of fact most of our teachers were christened, confirmed and trained in St. John's Church. Consequently what they are doing in the way of teaching originated among themselves and is not borrowed from outside sources.

Chapter VII

Then too, the success of our Lenten Offering is due entirely to the self-sacrifice and hard work of our teachers. Each knows the power and resources of the class and knows pretty well how to get maximum results out of the class.

Chapter VIII

There is one other officer of our Sunday School who ought to be mentioned in our concluding chapter.

We refer to our Treasurer. She was treasurer before we were Rector. She is always on the job. We cannot remember a Sunday she has ever been absent. She is as interested in the school as any teacher.

When a class forges ahead in its offerings she

gleefully calls our attention to it. If a class drops off in its offerings she gets awful "blue" and "gloomy" over it.

Our Sunday School Teachers

Bowers, Miss Elizabeth J.
Bruch, Miss Marion
Cressee, Mr. George, Sr.
Fisher, Miss M. Beatrice
Fort, Miss Elsie
Hasson, Miss Kathryne
Haury, Miss Mary
Hudak, Miss Frances
Kensil, Miss Margaret
Maguire, Miss Lydia
Matthews, Mr. Vernon
McHenry, Rev. H. Cresson
McKeown, Miss Rebecca
Nelson, Mr. John, Jr.
Nuttall, Miss Hannah H.
Read, Mrs. Hannah H.
Rutter, Miss Catharine
Rutter, Miss Eva
Rutter, Miss Margaret
Schmidt, Miss Martha W.
Tittermary, Mr. Edward
Watts, Miss Sarah

AS TO DANCING

It seems to us that for obvious reasons we ought to make our attitude clear as to dancing in the Sunday School room of the Church on evenings we have entertainments and social gatherings.

Personally, we were raised in a very strict manner and were taught that really nice persons do not dance. This, of course, was very many years ago. Thoughts and customs have changed greatly since then and we find ourselves quite able to sit and watch the whirl-i-gig of boys and girls to music without batting an eye.

And yet, there is no doubt about it our early training has left its traces insofar that we accept the modern habit of dancing with certain restrictions and reservations. Frequently we have been importuned by our young folk to let them have a dance after an evening entertainment. Sometimes we have given the permission; at other times we have not.

No doubt our attitude appeared to be inconsistent. But we assure you it has not been so. If you stop and think you will remember that every time permission was given it has always been on occasions when we were holding a parish party or reception when no charge for admission was made and where it was reasonably certain that most of those present belong to our own younger set.

Of course, during Lenten season dancing is forbidden absolutely as being inconsistent with the spirit of the season. No really conscientious church member will indulge in dancing in or out of the church building during that period.

Also, we have always refused to give our consent on occasions when we have paid entertainments on the grounds that upon such occasions we have many other than our own folk and feel that for safety's sake we cannot give our consent to promiscuous dancing. We know our own young folk and have every confidence that they will not abuse the privileges. We cannot be so sure of strangers and are not willing to take the risk.

Questions on St. Luke's Gospel

		Chapter
1.	Who took a journey without anything to eat or money to spend?	IX
2.	How did Jesus Christ make much out of little?	IX
3.	Who said Jesus was the Christ?	IX
4.	Who is going to lose his life?	IX
5.	What did Moses, Elias and Jesus talk about?	IX
6.	Why could not the disciples cast out the demon?	IX
7.	Who wanted to burn up a village?	IX
8.	What warning is repeated twice in the first eleven verses?	X
9.	Why should men rejoice?	X
10.	Who asked Jesus questions?	X
11.	How did Jesus answer him?	X
12.	Who complained to Jesus because her sister would not help her get dinner ready?	X
13.	What prayer did Jesus teach his disciples?	XI
14.	What will happen to those who ask and seek and knock?	XI
15.	What sentence in Chapter X is repeated in Chapter XI?	XI
16.	Who is opposed to Jesus Christ?	XI
17.	What is Jesus Christ's opinion of self-reformation?	XI
18.	Who is greater than Solomon and Jonas?	XI
19.	What's the difference between good eyes and bad eyes?	XI
20.	Who is a fool?	XI
21.	Over whose graves do men walk?	XI
22.	What was Jesus' opinion of lawyers?	XI
23.	What are five sparrows worth?	XII
24.	Who will not be forgiven?	XII
25.	How can a man be rich and poor at the same time?	XII
26.	How is the son of man like a thief?	XII
27.	Who is going to get a sound beating?	XII
28.	How many parables in Chapter 12? Name them.	XII
29.	What does a king do when he goes to war?	XII
30.	What does a man do when he builds a tower?	XII
31.	What ought a man do with his ears?	XII

(Continued next month)

"TOO BUSY"

"I Am Too Busy"

This excuse, with about a thousand variations, is offered us with monotonous regularity whenever we ask a delinquent son of the Church why he no longer attends church services, why he neglects his Communion or why he takes no active interest in parochial affairs.

What poor harrassed work-ridden mortals we are!

Too busy to walk with God.
Too busy to pray.
Too busy to sing.
Too busy to refresh and nourish one's soul.
Too busy to be interested in our neighbor.
Too busy to prepare for a life with God.
Too busy to enter into the Kingdom of Heaven.
Too busy to be saved.

Our prayer for all such is: God pity the busy man and wreck his business that in a state of bankruptcy he may cease being busy and turn to Thee. Amen.

MY CATECHISM

Have I any real reason for being loyal to my church? Why should I support it by my presence, with my money, by my efforts? Suppose I make me a catechism and answer my own questions?

1. In time of sickness did my rector minister unto me?

Answer:

2. In time of death did my rector come to comfort and serve me?

Answer:

3. Have I been distressed in mind and gone to my rector for advice and did he turn me away comfortless?

Answer:

4. Did I first meet the person I most dearly love at the church and has a great happiness come into my life through my beloved?

Answer:

5. When my heart was almost broken by the sinful acts of one I love has my rector been my friend and comforter?

Answer:

6. When I applied for a position and was required to give a reference and I gave my rector's name, did he stand by me loyally and recommend me?

Answer:

7. Have I ever done a wicked or a foolish thing and come to my rector for advice and did he help me?

Answer:

8. What would be my financial or social standing today had it not been for the interest of my rector in my welfare?

Answer:

9. Who got me my first job?

Answer:

10. Who loaned me money when I was temporarily embarrassed?

Answer:

11. Who paid my rent and supplied me with clothing, food, fuel and temporary work when times were hard and I was idle and my children were suffering?

Answer:

12. Was I ever homeless—spending nights sleeping on park benches in public squares—and did a member of the church take me in, give me food and clothing and hold me up until I could get a job?

Answer:

13. Was I christened, confirmed, married in the dear old church and are there no loving memories clinging to it because of these blessed associations?

Answer:

14. Did I receive my first spiritual training there and was my first Communion made before its Holy Altar?

Answer:

15. Can I look my rector in the eye and say: Even though you christened me, presented me for confirmation, married me, visited me when I was sick, buried my beloved ones, christened my children, advised and comforted me, you are not my friend?

Answer:

16. Am I putting forth my best effort to build up the cause of Jesus Christ in my parish by co-operating helpfully with my rector; by regularly attending the services of the church and taking an active part therein; by going out into the highways and byways of the parish and inducing strangers to come into my Father's house; by working for harmony and discouraging discord among my fellow members?

Answer:

17. Is my love for my church strong and pure enough to enable me to ignore all fancied wrongs and possible misunderstandings between myself and my rector or other members of the parish?

Answer:

18. Is my church stronger or weaker because I am a communicant thereof?

Answer:

19. Have I done one-tenth as much for the church as the church has done for me?

Answer:

20. Can I do more for the church or any of its members than I am doing?

Answer:

My Prayer

Blessed Lord, give me grace, strength of character, honesty of spirit to enable me to answer this **MY CATESHISM** truthfully. May my answers enable me to gauge my loyalty to thee and my church and help

me to be a truer and more earnest servant to both than I have ever been before. May I attain this ideal state through the grace and help of thy Holy Spirit. Amen.

A-CENT-A-DAY

* * *

The following letter will be of special interest to all the members of St. John's Parish, especially to the "old-timers" who were in the "thick of it" years ago when the old church put up that wonderful fight for its parochial life and won out.

The writer, Mrs. Achelis, is a friend whose good-will we value greatly. Such a communication from her is most encouraging and suggests that St. John's Parish is accomplishing a most important work beyond its parochial boundaries by stimulating, encouraging and suggesting practical and attractive ways for other parishes to solve their problems.

We are most grateful to Mrs. Achelis for her fine letter. It encourages us to attempt other big things we have in mind.

"My dear Mr. McHenry:

Our "Penny-a-day" taken up by St. Ursula's Guild so joyfully is flourishing—and as it was a copy of your "Cent-a-day" I thought you might be interested to know that your good example at St. John the Evangelist, was bearing fruit.

Our object was to pay the interest on our debt and we have already collected enough to do that—with something over—of course "our old gentleman to reduce the debt" has not yet arrived.

The habit of finding fault is so common that it seems only right to commend when possible.

Our debt was made by the alterations to our church and Parish Building and seemed to be very contentedly hanging on but as you know, women hate debt, so it is fitting that they should be the ones to work to wipe it out.

Thank you for the papers which helped us see a way to do it. It is only another example of good behavior being contagious."

Very sincerely yours,

MIRA J. ACHELIS.

Mrs. George Achelis.

UNEMPLOYMENT

What Can We Do About It?

Unemployment in the parish has reached serious proportions. Wherever one goes there is idleness due to a lack of demand for labor. Many of our families, who have always been self-supporting, are feeling the pinch of poverty for the first time. Men and women who never before knew what it was to be unemployed, today would be glad to get any sort of a job that would help them keep the wolf from the door. It is a blessing that we had such an open winter. Had it been otherwise the suffering would have been an hundredfold worse.

If any member or communicant of the parish hears of any jobs, we would be grateful if you will phone the information to the Rector and thereby help a fellow-member get work.

If any member or communicant feels he or she can give a little to some poor family belonging to the church, we will be most grateful if you will send your gift to the Rector so that he can give it where it is most needed.

God will prosper all who love their fellowmen to the point of aiding them in trouble. We are anxious for the whole parish to know the seriousness of the matter; because we who are more fortunate must carry the financial burden of the parish until our brothers get re-established.

This is the time to show what kind of a game Christian you are. You must not let our Easter Offering or our Sunday School Lenten Offering sag because our brothers are temporarily out of it. Let's work a little harder and give a little more. Then if we fail to make the grade we will know we did our best to overcome the odds.

Anyhow, God will know we went the limit and we failed through no fault or shirking of ours.

Broadcasting From Station S. T. J. C.

Did You Start Lent Right?

* * *

Did you renounce all your mean little sins along with cigarettes, cards, theater, candy, etc.?

* * * *

Easter Is Coming!

* * * *

And be sure you are on hand to receive your Easter Communion. Your only legitimate excuse you can offer for staying away will be the one GOD will accept.

* * * *

A man's word is as good as his bond. Trouble in most cases is his bond is no good.

* * * *

Grandpop, Grandmom, Pop, Mom, Uncle, Aunt, Cousin, Brother, Sister, Friend, Acquaintance, Stranger, are you helping the little fellow fill his Mite Chest?

* * * *

The Size of our Lenten Offering depends upon YOU!!!

* * * *

Remember Your Easter Offering

* * * *

The names of all who return their Easter Envelopes will appear in the next issue of the Broadcaster among those who are entitled to be recruits in the

Standing Army!

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Easter Services Will Be as Follows:

6.30 A. M.—Early Communion.

10.45 A. M.—Second Communion.

2.30 P. M.—Sunday School Easter Service with presentation of Easter gifts and Lenter Offering.

No evening service.

All chapel folks are invited to come to the church to receive their Easter Communion.

* * * *

If you know of a vacant job tell your Rector at once. There are a score of men and women in the parish out of work and must be helped.

* * * *

The last missionary journey was amazing in its results. Twenty-six old scholars returned to Sunday School the next Sunday. One class that had run down to one was built up to almost 100 per cent. present.

* * * *

Our next big job is our Confirmation Campaign.

* * * * *

The Rector has formed a permanent Campaign Committee of the whole of the Brotherhood of St. Andrew. Each Brotherhood man is appointed a permanent Captain over the men and boys of each district.

* * *

We want every Sunday School Class to work for 100 per cent. attendance and Mite Chests on Easter Day.

* * *

Do you realize that almost every Sunday we have every teacher present and in their classes? Where is there another such corps of faithful teachers in the city?

* * *

Go after one and bring one to the Lenten Services.

* * *

Have you got your candidate for Confirmation yet?

* * *

A dear old Quaker lady, distinguished for her youthful appearance, was asked what she used to preserve her charms. She replied sweetly: "I use for the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness, and for the heart, love."—The Bookan Wrap.

Broadcasting From Laugh Land

The Jones family were visiting a large city for the first time since the children had been old enough to observe. Consequently, the children, a boy and a girl, whose names were John and Mary, asked a number of questions about the sights which they were unaccustomed to seeing in the country.

In one of the parks was a large statue of a prominent citizen, and John, who was the younger, gazed at it in open-mouthed amazement.

"Mother, what is that?" he asked after he had felt the statue's limbs and admired its proportions.

"Don't you know?" said his sister scornfully, who was the pride of her Sunday School teacher. "The peopel here are heathens and this is one of their idols."

* * * *

"You have heard what the last witness said," persisted Counsel, "and yet your evidence is to the contrary. Am I to infer that you wish to throw doubt on her veracity?"

The polite young man waved a deprecating hand. "Not at all," he replied. "I merely wish to make it clear what a liar I am if she's speaking the truth."

* * *

Pat had been away from home serving in the army for several years, during which time he had been very ill. Upon returning to his home town he was met by a close friend who rushed up to him and said: "Well, well, Pat, I'm glad to see your back from the front."

Pat looked worried and replied: "Begorra I knew I was getting thin, but I never thought you could see clear through me."

* * *

"Brothah Johnson," said Parson White, "Ah'd lak to git yo' to come to church."

'W'hy pahson," exclaimed Mr. Johnson, in shocked tones, "dey ain't no need fo' me to come to chu'ch, yo' all done converted me las' Augus'."

* * *

"I like that doctor for his quiet persevering ways. Every time I see him I think of Patience sitting on a monument."

"You do, do you? Well, every time I see him I think of the monument sitting on his patients."

* * *

There used to be a Turkish bath in Cincinnati that was the Saturday night rendezvous for lushers. And there one of the best of the old yarns had its origin. A befuddled gentleman fell asleep in the baking room and his roystering friends coated his face and chest with tar and a sprinkling of feathers. After a time he awakened, dripping with perspiration, glanced at himself in a mirror and cried: "In hell—and a bird!"

* * *

If wedding cards, why not divorce cards? As a matter of fact divorce cards have been printed. One came to our notice not long ago. It ran as follows:

Mrs. John Henry Howard is pleased to announce

Her husband, John Henry, is given the bounce.—Boston Transcript.

* * *

Dealer (rushing into the newspaper office)—"See here, you've published an announcement of my death by mistake. That's got to be fixed up somehow."

Editor—"Well, we never contradict anything we have published, but I'll tell you what I'll do. I'll put you in the births column tomorrow and give you a fresh start."—Good Hardware.

Simp Son—"I don't need any speedometer on my car. I can easily tell the speed." Friend—"How do you do that?" Simp Son—"When I go 10 miles an hour, my lamps rattle; when I go 15 miles an hour, my mudguards rattle, and at 25 miles an hour my bones rattle."—Pathfinder.

* * *

The gentleman in a silk hat who walks the streets in full evening dress making his shirt front at intervals an illuminated ad for a cigar was standing in front of the opera the other evening. A teetering gentleman came around the corner to have the sign flash in his face. He blinked, shook himself like a wet dog and exclaimed: "That's the way I feel inside, mister, but it doesn't show."

* * *

McPherson—"Give me twa penny-worth o' poison." Chemist—"We can't make up two penny-worth, sir. We can only make up six pennyworth." McPherson (after deep thought)—"Aw, well, I'll na commit suicide."—Table Talk (Melbourne).

* * *

Mother—"I told you never to kiss a man unless you were engaged."

Helen—"Well, I'm engaged to Bob, so I guess it's all right to kiss Jack.—Cheerful Chaff.

Questions and Answers

Q. What is the best way to prevent the diseases caused by biting insects?

A. Do not bite the insects.

Q. How can I cheer a despondent friend?

A. Use laughing gas.

Q. How long should I cook spaghetti?

A. About ten inches.

Q. How can I tell the horsepower of a car?

A. Lift the hood and count the "plugs."

Q. Have decided to discharge two pretty stenographers. What shall I say?

A. I should say this is not the season for canning peaches.

Q. Where is the best place to get auto parts?

A. At the railroad crossing.

Q. What is the hardest job you know of?

A. Trying to sell buggy whips to Ford.

Q. Should a woman run for Congress?

A. Yes! Women can introduce more bills than men.

Q. How often does the Pennsylvania Railroad kill a man?

A. Just once.

Q. Where is the easiest place to find success?

A. In the dictionary.

Q. Who is the happiest man at a modern wedding?

A. The bride's father.

Q. How can I make people think I am smart?

A. Agree with them.

—Silent Partner.

HOW TO TORTURE YOUR WIFE

"John dear, I am to be in an amateur theatrical. What would folks say if I were to wear tights?"

"They would probably say that I married you for your money."—Hardware Age.

* * *

A young lady friend of ours, while teasing a tame squirrel, held out a nut to the little tree climber. He knocked it out of her hand and bit her finger. If that wasn't calling said Y. L. F. a "fresh nut" in sign language then we would like to know what it was.

BECAUSE

A motorist in the South once stopped for water at a dilapidated house where a barefooted man was gazing across a field that had grown up to weeds. "How is your cotton this year?" the motorist asked. "Well, sir," replied the man, "I ain't got no cotton. I didn't plant none, cause I was afraid the boll weevil might be bad." "How is your corn?" "Well," came the reply, "I didn't plant no corn neither, for I didn't know we'd git rain." The motorist hesitated. "How are your sweet potatoes?" he asked at last. "Well now, stranger," the man replied, "you see, it's this way: I didn't plant no sweet pertaters cause I was afraid the bugs might take them. No, sir, I didn't plant nothin', I just played safe." If we see only the rubbish, we'll do no building.—From the Youth's Companion.

ALLEN GARDNER
Missionary Hero

Do you know the story of Allen Gardiner, a missionary to Patagonia, of a bygone day? He came through some cruel hardships. Here is the end. He was found, too late for life, lying under an upturned boat. He had kept a diary, and the last entries were something like these: "I am lying under an upturned boat, out of reach of the sea. I am dying, but I am in peace; my chief discomfort arises from a strong feeling of thirst." A later entry, in a weaker hand. "Last night it rained heavily, and by thrusting the corner of the sail out under the gunwale, and getting it drenched, I have been able to allay the almost intolerable pangs of thirst." Then the last entry—scarcely legible: "I AM OVERWHELMED WITH A SENSE OF THE GOODNESS OF GOD." What a testimony! Lying dying on a cannibal shore, thousands of miles away from home, and friends: sucking the rain water out of a coarse canvas sheet; but "overwhelmed with a sense of the goodness of God." The Lord make us ashamed of our murmuring. Let us up and play the game.

"Some murmur when their sky is clear,
And wholly bright to view,
If but one speck of dark appear
In their great Heaven of blue.
And some with thankful love are filled,
If but one streak of light,
One ray of God's great mercy, gild
The darkness of their night."

The Parish Broadcaster

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Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Girl Scouts Troop		7:30
Young Women's Christian League		8:
Tuesday		
Boy Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11 A. M.

EASTER DAY

Hail! Festal day, to endless ages known,
When Christ, o'er death victorious, gained his throne.
Now with the Lord of new and heavenly birth,
His gifts return to grace the springing earth.
He reigns supreme, who died the death of shame;
And all created things adore his Name.
Fulfill thy promise, King of Love, we pray!
The third morn brightens; rise, and come away.
No mouldering tomb shall hold thee in repose;
No stone the ransom of the world enclose.
Who holdest all things in thy hollowed hand,
No rocky barrier can before thee stand.
Cast off thy grave-clothes; let them there remain:
Come forth to us, our All, our only gain.
Creator, Fount of Life, thou knowest the grave;
And thence returning, thou art strong to save.
Light of the world, show us thy face once more,
The day that died with thee, today restore.
A countless people, from death's fetters free,
Own thee Redeemer, join and follow thee.
The shades of death are pierced, his laws undone,
And trembling chaos flees the rising sun.

Venantius Fortunatus, c. 530-609.

Your Easter Communion

Every Communion is an extremely important event in the Christian's life. Yet there are two such celebrations in the year which are of even greater importance than your regular Communions. These are the celebrations which occur on Christmas and Easter. Both are days of special obligations and cannot and must not be ignored by any confirmed member of the church. A really conscientious Christian would no more ignore or evade these means of grace than a man would default in his life or fire insurance. Even that comparison is inadequate to explain the importance of receiving your Communion on these two occasions. Maybe, however, it will properly impress the minds of some who can understand values when compared to familiar things. Your Easter Communion must not be neglected. It is not necessary for us to explain why. It is a duty fraught with real consequences to those who neglect to perform it. Its significant symbolism of the sacrifice and resurrection of the Lord Jesus is enough in itself to stress the importance of the Easter Communion. The lesson of a great spiritual battle fought and won for our salvation is so plain and simple that we cannot fail to know how intimately connected we are to the Master. He did not fight the forces of evil for a principle only. He fought them because they menaced our eternal welfare. Consequently, for our sakes, he destroyed forever their power over our souls and we are free today from the thraldom of those forces because He fought and won our freedom for us.

We give universal expression to our respect for Washington and Lincoln on their birthdays for their great service to America.

We surely ought to give greater and even wider expression to our reverence for Jesus Christ on His Resurrection day for the great service to humanity in every nation, in every generation, to every individual everywhere

You Must Not Neglect Your Easter Communion!

OUR EASTER OFFERING

Why Do We Need a Big Easter Offering?

For the same reason why you need adequate wages to run your house and meet your daily expenses.

We must pay our gas bills or the gas will be turned off.

We must pay our electric bills or we will be left in darkness.

We must pay our repair bills or the church will go to ruin.

We must pay our salaries or our employees must get other jobs.

We must buy Bibles, prayer books, hymnals and all sorts of church and Sunday school materials or we cannot worship.

We must keep our altar supplied with vestments and Communion necessities or we cannot celebrate the Holy Eucharist.

We must pay our insurance premiums or our policies lapse.

We must meet our Diocesan budget or we cannot be represented in the Diocesan Convention.

If we are delinquent in paying our bills to the Diocese we are penalized and are charged an extra per cent. on our unpaid debt.

All these and many other extra items of expense arise during the year that demand full and prompt payment.

Our only source of income is what we get through our regular and special envelope system.

If you default in keeping up your church envelopes, your coal envelopes, your Christmas envelopes or your EASTER ENVELOPES, you place us in a most embarrassing position. You force us to conduct YOUR church business on an insufficient budget.

WHICH CANNOT BE DONE!

Conditions this EASTER are more serious than usual. Many of our regular and most generous contributors are in the class of the unemployed and cannot possibly help meet the church expenses. If YOU, who are fortunate enough to have a regular job, do not do better

than in past years we will be hard put to it to meet our obligations.

If you could only realize how important the church is to you it would not be necessary to write such an article as this. Then your weekly envelopes would be paid up to date; your coal money would be promptly paid; your Christmas envelope would never be missing and your EASTER ENVELOPE will be on the alms bason on EASTER DAY.

FURTHERMORE YOUR NAME AND THE NAMES OF EVERY MEMBER OF YOUR FAMILY WILL BE ENROLLED AMONG THE REGULARS OF THE STANDING ARMY IN THE CURRENT ISSUES OF THE PARISH BROADCASTER.

Will Your Name Be There?

Questions on St. Luke's Gospel

	Chapter
1. Who went to the chief priests to betray Jesus?	XXII
2. How did Jesus prepare for the Passover?	XXII
3. How was the Lord's supper instituted?	XXII
4. Who kissed Jesus in the Garden?	XXII
5. What question was asked Jesus in the Sanhedrin?	XXII
6. What question did Pilate ask Jesus?	XXIII
7. How did Jesus answer Herod's questions?	XXIII
8. Why had Barabbas been imprisoned?	XXIII
9. Who sentenced Jesus to be crucified?	XXIII
10. What prayer did Jesus offer at the crucifixion?	XXIII
11. What promise did Jesus make a thief?	XXIII
12. What was the Centurian's judgment concerning Christ?	XXIII
13. Where was Jesus buried?	XXIII
14. When did Jesus arise from the tomb?	XXIV
15. Who were the first to visit his grave?	XXIV
16. Who did they meet there?	XXIV
17. What did he say to the women?	XXIV
18. How did the disciples and friends of Jesus receive the news of the Resurrection?	XXIV
19. What disciple ran to the tomb, looked in and went away again?	XXIV
20. To what city were two of Jesus' disciples journeying on that first Easter day?	XXIV
21. Who met them on the road?	XXIV
22. How did they learn who the "stranger" was?	XXIV
23. What did they tell the other disciples?	XXIV
24. How did the disciples take the sudden appearance of Jesus Christ?	XXIV
25. How did Jesus Christ prove he was alive?	XXIV
26. At what place did Jesus Christ bless his discipes?	XXIV
27. Then where did Jesus Christ go?	XXIV
28. Did He leave His disciples cast down or joyous?	XXIV
29. Where did the disciples go and what did they do?	XXIV

EASTER FLOWERS

One of the beautiful traditions of St. John's parish is the loaning of potted plants and cut flowers to adorn the choir, chancel and altar on Easter day. Many of the members buy Easter plants and flowers to place upon the graves of their departed loved ones during Easter season; but before doing so they bring the flowers to the church and all Easter day they lend their beauty and fragrance to the services. After the final service of the day the owners of the flowers come forward and take them to the cemetery later. Many of our Communicants have formed the most generous habit of contributing flowers and plants to the church with the request that they be distributed among the sick of the parish who have been unable to attend Easter services.

We hope the same custom will prevail this year. We know that many of us will have scarcely enough to buy the necessities of life because of unemployment; but may we hope that the more fortunate of the parish will see that flowers are contributed to the church on Easter day in order that we may preserve the traditions to the Glory of God.

UNSEEN POWER

* * * *

Jesus, before His ascension, when the disciples were assembled together, commanded them to "wait for the promise of the Father." And what was that promise? The Baptism of the Holy Ghost.

"Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me . . . even to the uttermost parts of the earth."

They were to be endued with power for service, and as the records in the Acts of the Apostles clearly show, this enduement was followed by extraordinary effects. Men and women were added daily to the church. It was the effect of preaching with the wisdom of God in it. It was the telling of something which had come into their experience and made them bold in witness. They had seen the Master and had been with Him. They had His promise and they had seen Him go away from them into Heaven and they now had a power in their hearts and lives which was to turn the world to God. It was a practical experience. It was an individual experience. It wrought conviction, as all preaching will, when the preacher is a man of God.

It is the Unseen Power of the Spirit which makes

men unafraid of the face of men. The man who has "lived, seen God's hand through a lifetime" is the man who is able to guide others into the way of truth.

Our Sunday School Easter Service

* * * *

We hope the whole parish will visit our Sunday school on Easter day, because we are going to have an exceptionally enjoyable and profitable time. First of all we want you to hear our scholars sing their Easter anthems. They have been practicing them for several weeks and we feel that they render them exceptionally well. Then we want you to be the first to know how much our Sunday school has raised this year for their Lenten offering. We feel you ought to be in the "know," because you have helped so loyally to raise the money. We are somewhat apprehensive this year; for there has been so much unemployment in the parish that we fear we will drop far below last year's figure. However, we have done our best—and more than that we cannot do.

Again we want you to see the big number of folks who will receive the reward for attending Lenten services. The gifts are the most beautiful we have bestowed and we are sure you will admire them greatly.

Also we want you to listen to the singing of our kindergarten and Intermediate Department children. We are very fortunate in having teachers in this branch of our Sunday school work who understand child psychology and know how to draw the best out of our little ones. The children sing with abandon and pleasure and do not seem to be at all self-conscious. You MUST come out and hear them.

Then comes the time for giving out the chocolate eggs. Every scholar will receive one.

All these interesting features will of course be woven in with a delightful and an appropriate Easter service. You will enjoy every minute of it so:

BE SURE AND COME!

THAT LITTLE MITE CHEST

* * * *

This is our last word about that little mite chest for missions. On the Sunday before Ash Wednesday we distributed hundreds of mite chests among our Sunday school scholars for the purpose of raising an offering for missions. Every boy and girl ought to have one and ought to be gleaning pennies, nickels, dimes, quarters, etc., in these boxes. Also we hope the grown folks of the family are going to take enough pride and interest in what the young folks are trying to do that they will see, by their help, that the mite chests leave home for Sunday school on Easter day full to the brim.

These mite chests are held by the scholars for over 40 days; or all through Lenten season. If you grown folks see to it that—everybody helping—at least five cents a day are raised and put in the chest, at the end of the 40 days of Lent the boxes will contain $2 each. If ALL the mite chests are returned with $2 in each we will have almost $600 for Lenten offering from this one source alone. Many scholars may not be able to raise that much; but many other scholars can and will give much more.

We sincerely hope the parents and friends of our Sunday school scholars will do their "bit" in helping us make a successful offering this year.

The Eyes of the Diocese Are Upon Us!

THE AGGRESSIVE AUXILIARY

* * * *

Whoever would have imagined that the Woman's Auxiliary of St. John's parish would have developed into the aggressive organization it has become?

We started last fall by holding monthly meetings on evenings when another woman's organization met so as to be sure to have a nucleus for the auxiliary meeting. The meetings were a success from the beginning and grew in interest as we progressed. The five committees have been reasonably regular in attending the meetings at the Church House and reporting back to the Auxiliary the items of interest of those meetings. Among other practical things done the Auxiliary made up a large mission box to be sent to South America. Another very important thing the Auxiliary did was to overhaul the choir vestments, mending those that could be mended, cleaning those that needed cleaning and making new vestments to replace those so worn that they could no longer be used.

On Easter day our choir will be all washed and ironed and mended and made new by the Woman's Auxiliary. The choir thanks the Auxiliary for all the time and work they spent in making them presentable on Easter day. We are sure the Easter music will be rendered much more effectively by the choir because of the consciousness that it is not all ripped and soiled and torn as it proceeds in and out of services. This incident just goes to show what a little co-operation will do.

THE EASTER MUSIC

* * * *

As you listen to the musical part of our Easter services we want you to think of the many hours of hard work each member of the choir has given to prepare that program for us. Maybe our choir has its defects as compared to choirs of other churches; but it has one outstanding virtue that overcomes any deficiency whatever. It is its patient and loyal rehearsal week after week from New Year's day till the last day of December year after year. The beautiful feature of their work is it is all voluntary service. Not one member of the choir receives so much as carfare for the service rendered. There are members of the choir always present at every choir re-

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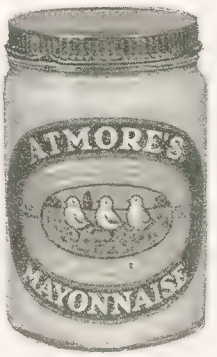

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hearsal, at extra services and at both morning and evening Sunday services.

We want you to think of these things on Easter day as the choir leads our Easter music and then we want you to show your appreciation for their self-sacrificing service by giving them a little credit in words of approval and appreciation.

Says Young People Drink Abroad As Much as They Do in America

* * * * *

Gifford Gordon, noted lecturer, of Sidney, Australia, speaking on the subject of prohibition before 500 students of Temple University recently, said that drinking by young people is one of the most serious and most widely-discussed problems in Australia today, despite the fact that there is no prohibition law in that country.

"On every hand," said Mr. Gordon, "one hears the argument from anti-prohibitionists in the United States that the widespread habit of drinking intoxicating beverages on the part of young men and women, at parties, on joyrides, and the like, is a direct result of the prohibition laws.

"'Before prohibition,' these people say, 'things like that did not happen; our boys and girls did not drink intoxicants in those days, and now they only do it to be smart, just because there is a law which forbids it.'

"The fallacy of this argument is proved by the fact that in Australia and in England, two countries which do not have prohibition, this very same condition prevails and constitutes one of the gravest problems facing educators, parents and right-thinking people generally."

Mr. Gordon, with a wealth of statistics, demonstrated the results for good achieved by the Eighteenth amendment and the Volstead act. He declared these laws had aided in combating crime and reducing poverty and destitution in America.

Philadelphia Record.

Broadcasting From Station S. T. J. C.

EASTER DAY!

Remember your Easter communion.

* * *

Don't Forget Your Easter Offering!

* * *

How about that mite chest your child is to bring on Easter day? Do you know where it is? Will you see that it comes back full of gifts for missions?

* * *

Do you get a Lenten attendance gift?

* * *

Are you going to loan any flowers for Easter day? Bring or send them on Saturday. Reed street door.

The choir members thank the ladies of the parish for their Easter vestments.

* * *

Be sure to come to the Sunday school Easter service. You will be delighted.

* * *

Keep the hours of the Easter services ever before you. Be on time. Attend ALL the services. ENJOY YOUR EASTER DAY IN OUR EASTER WAY.

* * *

Whether a rainy day or a clear day it will still be Easter day. Remember that! !

* * *

Bring somebody to church with you; don't be stingy and keep all the good things to yourself.

EASTER SERVICES:

Easter Communion . . . . . 6.30 A. M.
Second Communion . . . . . .10.45 A. M.
Sunday School Easter Service . . . . . 2.30 P. M.

* * *

MEMBERS OF THE MISSION OF THE TRANSFIGURATION ARE ASKED TO RECEIVE THEIR EASTER COMMUNION AT ST. JOHN'S CHURCH.

* * *

SUNDAY SCHOOL SCHOLARS BE SURE TO BRING YOUR MITE CHETS.

What Does Your Family Think of You?

The real test of a man's religion is how he acts at home. Are you kind, amiable and sweet in your family circle? "Bear ye one another's burdens and so fulfill the law of Christ," is the teaching of Christianity. The church helps men lead lives that are reflected in the lives of their children.

Some claim they can follow Christ's teachings without going to church. These same people deny themselves many opportunities to help others by neglecting the church and its means of grace. This is an appeal to you to join our ranks and help the church exert the influence in the community that it ought.

Link your efforts with the energies of those who are trying to build up the best things in your community. Come to church.

* * * *

I Go to Church.

I go to church because I believe in it and in its service. When death comes into my home, I shall want a minister whom I have helped and worked with. I shall want to be able to look him in the eyes and greet him without apology. I don't want to say to him: "I have scorned you and your kind and make your works my mockery, but now I need the very thing I have been mocking. I have never given a dollar to the church, but I want the church to bury me."

Most of us are for the church when we are dying.

If many of us were not for the church when we are in health, there would be no clergymen to come at our bidding in the last sad hours.

I don't want to beg my prayers at the finish."

Edgar A. Guest.

* * * *

Advertise Your Church.

Every business is dependent for its success upon those who patronize it. If a customer likes a store he tells his friends; if a sick man has been helped by a physician he recommends that physician to others who have the same disease.

Do you like the church? Has it been of any help to you? Do you enjoy its services? Are you better because of its fellowship? Then why not tell others who need the church, too? You will not only help the church, but you will help your friends.—Parish Notes.

* * * *

Father's Advice Falls Flat.

When the father sits at home, reads the paper and insists that the son and daughter go to church-school, it doesn't carry much weight. Children can see through us much better than we can see through them. They are straightforward and likely to call a spade a spade.

The father who says to his son, "come," has some influence. The father who says to his son, "go," has considerably less influence. If you want men or children to take a certain course, the best way is to lead them.

When we bring children into the world our duty increases. And what we do counts for a great deal more than what we say, even to our children. They are quick to see through us.

If you have children, especially, you had better go to church.

Why not start now? You never got anywhere without starting, did you?

* * * *

Essential.

Religion is the essential. The community without a church goes to pieces. I have seen it again and again in New England. Our nation was founded by men who came over for the sake of religion. They made it what it was. Our nation cannot live without morality, and morality cannot live without religion.—Calvin Coolidge.

* * * *

Christian Living.

A gentleman called on a well-to-do merchant for a contribution to some charitable object. "Yes, I must give you my mite," said the man. "Do you mean the widow's mite?" asked his friend. "Certainly," answered the merchant.

"I shall be satisfied with half as much as she gave," said the solicitor. "Now, how much may you be worth?"

"Oh," said the merchant, "about $75,000."

"Then," said the friend, "give me your check for $35,000; that will be half as much as the widow gave, for she gave, you remember, 'all that she had, even all her living.' ". The man was quite embarrassed by the proposition, but he was not the first person who has tried to shelter himself behind the widow's mite. But it is a dangerous refuge.

* * * *

Seek Other Pastures.

Notice in a Kansas paper: "Positively no more baptizing on my pasture. Twice in the last two months my gate has been left open by Christian people, and I can't afford to chase cattle all over the country just to save a few sinners."—Selected.

Broadcasting From Laugh Land

"On being offered $70,000,000 for one of his properties," we read, "Mr. Mellon replied: 'It's a good price, but I don't care to be bothered reinvesting $70,000,000.' " That has frequently been the objection in our own case. "No," we say quietly but firmly, "your proposition is interesting, but really we prefer not to have the bother of rehandling and reinvesting fifty or sixty millions; it cuts into our golf so."—Boston Transcript.

* * *

A middle-aged, childless farmer and wife resorted to prayer that their loneliness might be relieved. After a time they were receiving congratulations on the birth of triplets. "Prayers are always answered!" exclaimed a pious friend. "Yes, but I never prayed for no bumper crop like that," replied the farmer.

* * *

Tommy, who had no great love for soap and water, was observed by his mother washing the forefinger of his right hand.

"What's the idea of washing only one finger?" she inquired.

"The boy next door has asked me to come over and feel his baby sister's new tooth," explained Tommy.—*Boston Transcript.*

* * *

At a golf club one Sunday morning a member turned up late. Asked why, he said it was really a toss-up whether he should come there that morning or go to church. "And I had to toss up 15 times," he added.—*The Plugger.*

* * *

"Now, boys," said the teacher, "can any of you tell me how iron was first discovered?"

A hand shot up. "Yes, sir!" cried Thompson.

"Well, Thompson, just tell the class what your information is on the point."

"Please, sir," replied the scholar, "I heard father say yesterday that they smelt it!"—*Stray Stories.*

The Parish Broadcaster

VOL. 2, No. 7 PHILADELPHIA, MAY, 1928. By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00

Announced

Woman's Auxiliary .....

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Allen, Laura Caroline
Alburger, Joseph George
Capie, Joseph
Capie, Hester
Dougherty, Bertha May
Hallowell, Samuel Allen, Jr.
Johnson, David Sylvester
Müller, William Edward
Müller, Alice Elaine
Müller, Marion Eleanor
Quaile, Beatrice May
Skelly, Elizabeth Catherine
Smith, Samuel Harry
Stevenson, Elizabeth Mae
Tomlin, Calvin Aaron

BURIALS

Dean, Charles H.
Duhiss, Edward
Evans, Sarah A.
Ford, Albert E.
Seibert, Edward
Wilkie, Daniel

MARRIAGES

Andrew Rand and Mary C. Goodrick
Lawrence A. Brodie and Elizabeth A. Stone

A Letter from the Bishop

The Diocese of Pennsylvania

The Bishop's House
251 South Twenty-second Street

Philadelphia
April eleventh
1 9 2 8

Rev. H. Cresson McHenry
225 South Third Street
Philadelphia, Penna.

Dear McHenry:

I was delighted and also surprised to hear the wonderful news of your Easter Services at old St. John's. I am sure you considered it a great privilege to minister the Holy Communion to four hundred of your people and that it was a great delight when your Sunday School exceeded its remarkable record of last year in its Lenten offering.

When one realizes how much unemployment there is in our City at the present time, and how this affects a neighborhood like yours, it speaks more than volumes could record of the devotion and love of your people for old St. John's, for their Rector and also for their interest in the great Missionary work of the Church.

Please give them my heartfelt thanks,

Very faithfully yours,

TJG/FEG

Thomas J. Garland

REVIVAL WEEK!

* * *

Rev. John L. Saunders, Preacher

* * *

JUNE 3rd TO 8th, 8 P. M.

OUR PURPOSE

It is our purpose, with the help of God, to hold a week of Parish Revival, beginning Sunday evening, June 3d and ending Friday evening, June 8th.

During the whole week we will have with us as our special missioner our dear friend, the Rev. John L. Saunders, Rector of the Church of St. Jude and the Nativity. Mr. Saunders needs no introduction to a St. John's gathering. To know he is coming gives each of us a real thrill of pleasure and anticipation.

Our use of the word "Revival" is deliberate and meaningful. It is going to be a week of revival in a real sense; not meaning only a season of conversion. What we hope to do is to stir up the saint as well as the sinner and bring both into a closer and more intimate contact with God and with Jesus Christ through the power and inspiration of the Holy Spirit. Also we hope to so deepen our love and quicken our zeal for His church that we may be the means of strengthening its influence over the lives of all who live in our community.

With this object in view we mean to divide the week up as follows:

SUNDAY MORNING

Holy Communion, 9.30 A. M.

Holy Communion, 10.45 A. M.

SUNDAY EVENING

Sermon by Mr. Saunders. A service of praise; a sort of Parish Reunion; a get-together evening in which we will join each other in singing the good old hymns we used to sing when our fathers and mothers were young and took us to church and Sunday School. We are going to make it a "FORGETTING NIGHT." We are not going to remember any personal animosities or differences. We are going to smile and shake hands and say, "how-d-doo" and act like real, true blue, honest-to-goodness Christians who are really and truly trying to love one another for Christ's sake. And mean to use all our time and energy to the Glory of God and the building up of His kingdom.

MONDAY EVENING

will be CHURCH MEMBERS' night. A season for all baptized and confirmed members of the parish to come together and, after listening to one of Mr. Saunder's inspiring talks, to reconsecrate ourselves in prayer and scripture reading. To ask God to cleanse us from all our sins and to fill us full of the Holy Spirit so that we may stand ready to serve where and when our service is needed. So that we will overcome our spiritual diffidence and will be ready to go boldly about our Father's business.

TUESDAY EVENING

will be BACKSLIDERS' night. We want every cold, indifferent, dissatisfied and backsliding child of God to be present this night. No, we are not going to try to make public examples of you. We want to have you come home to your Father's house for the night. We want you to join again the family circle; to recall the good old days of your conversion; to remember that wonderful thrill you had when you realized you were God's child. We are not going to say one word of rebuke nor give you one reproachful look. We just want you to be with us this night—to sing with us, to pray with us, to join us in listening to Mr. Saunders tell us how much God loves us and about how Jesus Christ fought to the death for us. Please don't disappoint us that night; we want you to come home.

WEDNESDAY EVENING

will be STRANGERS' NIGHT. The night we promise to come to church BUT NOT TO COME ALONE. This will be our night to bring home the stranger to our Father; the neglectful of their spiritual need; the unbeliever, who cannot imagine that God is the wonderful loving Father we say He is,—but who listen to us with half sneering, half wistful eye wishing they could believe but knowing not how to believe.

This ought to be a night of glorious experiences when we introduce these sons of earth to their Heavenly Father and tell them how Jesus Christ, the strong elder brother, has overcome all difficulties for them and made it possible for them to become the adopted Sons of God.

THURSDAY EVENING

This will be our QUESTION NIGHT. A night of real heart searching; a night when we mean to be strictly honest with ourselves and our God; every question that is asked us we will answer 'tho it shames us scarlet. We will be dead in earnest this night at every cost. We will be quite sure where we stand in the sight of God ere this night closes.

FRIDAY EVENING

will be the "ROUND UP." This night will be the final night of our Revival Week. We will use these last moments in an earnest endeavor to get the unconverted to come to a decision to surrender to the love of God; to accept Him as their Father; to receive Jesus Christ as their Saviour and Redeemer; and to become willing followers of the Holy Spirit and to learn of him the beautiful lessons of love and worship.

We need all the forces of the parish to make our REVIVAL WEEK an ideal experience. We need the Daughters of the King; we need the Choir; we need the Y. W. C. L.; we need the 72 Club; we need the Woman's Auxiliary; we need the Brotherhood of St. Andrew; we need the Boy Scouts; we need the Girl Scouts; we need the members of the Sunday School; we need the members of the Church; we need the entire parish.

WE NEED GOD!

The Standing Army

Church of St. John the Evangelist

Adams, Helen
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Armstrong, Florence
Arsnworthy, Caroline
Ashman, Dorothy
Ashman, Helen
Ashman, Margaret
Barnes, Cecelia
Beck, John
Bedlow, Annie
Bedlow, Louisa
Bedlow, William
Beisser, Annie
Beisser, Charles
Beisser, Mary
Bender, Mrs. C.
Blech, Jennie
Bowers, Elizabeth
Bromley, William
Brotherhood of St. Andrew
Brush, Gertrude
Bruch, Marion
Bunting, Agnes
Bunting, Walter
Burns, Hazel
Carbarnes, Anna
Carbarnes, Elizabeth
Carbarnes, Frances
Carbarnes, Henry
Carbarnes, Meta
Clark, Kathleen
Clark; Harry B.
Clendenning, Jennie
Clerico, Ferdy
Clerico, Mattie
Coates, Florence
Coates, Victor
Colvey, Joseph
Colvey, Margaret
Cook, Mrs. A.
Cook, Robert
Cooper, Joseph
Corson, Mary
Crawford, Mabel
Cressee, Abbie
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Raymond
Cucknell, Mary
Cucknell, James
Cunningham, Sarah
Darr, Margaret
Darr, Walter
Daughters of the King
Davis, Amelia
Dean, Agnes
Dean, Mrs.
Dean, Thomas
Dean, Mary
Dean, Ida
Decosta, Florence
Dingler, Annie
Dobbins, Mary
Dougherty, Josephine M.
Dougherty, Edward
Dougherty, Agnes
Drumm, Robert
Dysert, John
Emberscheid, Annie
Evans, Sarah A.
Evans, Thomas
Fanger, Anna M.
Ferguson, Albert
Fischer, John
Fischer, Mary
Fisher, M. Beatrice
Fitzpatrick, Catherine
Fitzpatrick, Edward
Fitzpatrick, Elmer
Flomerfelt, Emma
Fogarty, Andrew
Fogarty, Joseph
Forster, William
For my Son Robert
Fort, Minnie
Fort, Cornelius
Fort, Mrs. Minnie
Fort, Elsie
Frederickson, Clara
Friend, Florence
Friend, Thomas
Gallagher, Kate
Garson, John
Garson, Mary
Geiger, Anna
Geiger, Paul
Geiger, Anna
Geiger, Albert
Geswein, Viola
Gibbs, Dora
Gibson, Mrs. Laura
Gorman, William
Gray, Clara
Green, Emma
Green, William
Greenfield, Lydia
Greenfield, Robert
Gregory, George
Gregory, Grace
Gresh, Margaret
Griggs, Anna L.
Griggs, Elizabeth
Grubb, Pauline
Grubb, Rufus
Grubb, William
Haines, William
Hall, Louisa
Hallowell, Elizabeth
Hallowell, Grover
Hallowell, Enos
Hamilton, Florence
Hare, Bertha
Hartman, William Earl
Hasson, Kate
Hasson, Kathryne
Hasson, William
Haury, Mary
Haverty, William, Jr.
Haverty, Jennie
Henkel, Rebecca
Hill, Anna
Hill, Mrs. Anna
Hill, William
Hogg, Margaret
Holt, Anna
Holt, Anna M.
Holt, Charles
Holt, James
Holt, Malvina
Holton, Alice
Holton, Edna
Holton, Elizabeth
Holton, Joseph
Holton, Margaret
Hornberger, Elizabeth
Hudak, Frances
Hudak, Mrs.
Jackson, Elsie
Jaeschke, Herman
Jaeschke, Gus
Jorett, Mrs. C.
Kalessee, Elizabeth
Keen, Lena
Kehoe, Mary
Kelly, Charles
Kelly, Frank
Kelly, Mary
Kelly, Raymond
Kelly, Ruth
Kelly, Sarah
Kensil, John
Kensil, Margaret
Kensil, William
King, Clara
King, Edward
King, John
Knowlton, Anna
Knowlton, Frank, Sr.
Knowlton, Frank, Jr.
Kraft, Edward
Kraft, Ornet
Krause, Sarah
Lafferty, Martha
Lamprey, Mrs. M.
Larkin, Catherine
Lawrence, Catherine
Lawrence, George, Sr.
Lawrence, George, Jr.
Lawrence, James
Lawrenc, Jessie
Lawrence, Mary
Lenhart, David, Sr.
Lenhart, David, Jr.
Lenhart, Mrs. Margaret
Lenhart, Margaret
Lewis, Charles
Little, Charles
Little, Joseph
Little, Mary
Little, Pauline
Logue, Charles
Logue, Margaret
Logue, Robert
Lynch, Irma
MacGinniss, Robert
MacVaugh, Annie
MacVaugh, Sylvania
MacVaugh, William
McAdams, Emily
McCall, James
McCloskey, Mrs.
McDowell, Samuel
McHenry, H. Cresson
McHenry, John E.
McKeown, James, Sr.
McKeown, James, Jr.
McKeown, Jennie
McKeown, Lillian
McKeown, Martha
McKeown, Matthew
McKeown, Mrs. Rebecca
McKeown, Rebecca
McLaughlin, Anna
McLaughlin, Michael
McLaughlin, Rosella
Maguire, Eliza
Maguire, George
Maguire, Lydia
Major, William
Mann, Leta
Marley, Emma
Martin, Susanna
Matthews, Vernon
Meckling, Isabella
Meckling, Philip
Mehring, Anna
Miller, Anna May
Miller, Dorothy
Miller, Mrs. Dorothy
Miller, Robert
Miller, Walter
Mitchell, Madeline
Moore, Mary
Morris, Sadie
Murphy, Ella
Murphy, Margaret
Nelson, John, Sr.

Nelson, John, Jr.
Newman, Lena
Nilsson, Mrs. A.
Nillson, Catherine
Nugent, Eleanor
Nugent, William
Nuttall, Hannah H.
O'Donnell, Katherine
Orr, Mary
Orr, Richard, Sr.
Parks, Elizabeth
Patterson, John C., Jr.
Patterson, Carrie
Patterson, Anna
Payne, Emma
Pearo, Adelia
Pearo, James
Pearo, Mary
Penrose, Florence
Penrose, Mrs. Florence
Pierce, Evelyn St. Clair
Pierce, Eva
Pine, Frank
Pine, Lillian
Preole, John C., Sr.
Preole, John, Jr.
Preole, James
Quaile, Dorothy
Quaile, Marion
Rand, Mary
Raynor, Clair
Raynor, Marion
Read, Hannah H.
Redding, Frances
Reeves, Samuel
Reynolds, Mr. and Mrs.
Reynolds, Jennie
Reynolds, Leona
Reynolds, Walter
Rhoads, Francis
Rhoads, John
Rhoads, William
Robins, Anna
Robins, Mable
Rodebaugh, Robert
Rutter, Catherine
Rutter, Charles
Rutter, Charles
Rutter, Mrs. Elizabeth
Rutter, Elizabeth
Rutter, Jeremiah K.
Rutter, Mrs. J. K.
Rutter, Heber
Rutter, Margaret
Rutter, Robert
Rhoads, Matilda
Rhoads, Walter
St. Clair, Harold
St. Clair, Jessie
Schabacker, Anna
Schaal, Fred
Schlembac, Catherine
Schlembac, Julius
Schlembac, Harry
Schmidt, Frank
Schmidt, Theresa
Schmidt, Martha W.
Seher, Catharine
Seher, Harry
Seher, Margaret
Seher, Harry P., in Memoriam
Senatz, Anna May
Senatz, Harry
Seventy-two Club
Shields, Bella
Silbert, Ella
Silbert, Ella
Simpson, Jennie
Skelly, Elizabeth
Skelly, Thomas
Skelly, William
Snell, Margaret M.
Snell, Richard, Sr.
Snell, Mrs. Richard, Sr.
Snell, Richard, Jr.
Snell, Samuel, Sr.
Snell, Mrs. Samuel, Jr.
Snell, Samuel, Jr.
Spratt, Catherine
Spratt, Finley
Spratt, John
Spratt, John, Jr.
Springer, Anna
Sprogell, Mr. and Mrs.
Stenger, Dorothy
Stenger, Ethel
Stenger, Laura
Stenger, Webster
Stenger, William
Stockman, Elizabeth
Stockman, Harry
Stockman, James
Stockman, Robert
Stockman, Samuel
Stone, Elizabeth
Stone, Emily
Stone, William
Stryker, Mrs. Emma
Stryker, Valentine
Sutterlin, Mrs. Ethel
Sutterlin, Ethel
Sutterlin, Thelma
Sweeney, Agnes
Sweeney, James
Sweeney, Mary
Thessing, G. W.
Tittermary, Edward
Tittermary, Johanna
Tittermary, Harry, Sr.
Tittermary, Margaret
In memory of my mother, Annie E. Tittermary
Tittermary, Mr. & Mrs. J.
Tomlins, Mary E.
Volpe, Peter
Ward, Abraham
Ward, Carrie
Warren, Anna
Warren, Elizabeth
Watkins, Mary
Watts, Sarah
Weber, John
Weber, Lettie
Webster, Margaret
Weissinger, Frank
Weissinger, Mary
West, Florence
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Woerner, Rudolph, Sr.
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Woessner, Charles
Woessenr, Clara
Woessner, Clara
Woodruff, Edmund
Woodruff, Howard
Woodruff, Joseph
Woodruff, Mary
Woodruff, Walter
Woods, Margaret
Young, George
Young, Laura
Young, William
Young, Viola
Young Women's Christian League.

Founding of the Primitive Church

THE ACTS OF THE APOSTLES

	Chapter
1. What are the disciples of our Lord now called in the Acts of the Apostles?	I
2. How many days intervened between the Resurrection and the Ascension?	I
3. How long were the Apostles to tarry in Jerusalem?	I
4. What great Commission did Jesus Christ give His Apostles?	I
5. How did the Ascension occur?	I
6. Where did the Apostles go after the Ascension?	I
7. Name the Apostles who roomed together?	I
8. What great election took place in those days?	I
9. Who were the candidates?	I
10. What method did the Apostles use in electing?	I
11. What did they do before election?	I
12. Who was elected?	I
13. Where were the Apostles on the day of Pentecost?	II
14. What great event took place on that day and instituted the Church of Jesus Christ on earth?	II
15. What wonderful power was given the Apostles?	II
16. How many different nationalities understood the Apostles?	II
17. Who preached the first Christian Sermon?	II
18. What two acts did St. Peter say were necessary before one can receive the Holy Ghost and become a true member of the spiritual Church of Jesus Christ?	II
19. How many were converted by St. Peter's Sermon?	II
20. What two Sacraments of the newly established church are mentioned?	II
21. What verses indicate a condition of Christian Socialism as existing in the primitive church?	II

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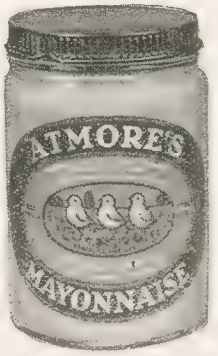

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EASTER DAY

Was there ever such a glorious day? The weather was perfect from morning till evening. Scarcely a cloud in the sky and the temperature just right. While going to church we felt a little apprehensive lest the beautiful day would tempt folks to the country and the shore. We had no need to worry, however, for we found the biggest early morning congregation on our hands that ever filled the church. Owing to the illness of the Rev. G. A. Scarinci we officiated alone. At one time during the celebration the nave of the church was packed solidly with kneeling communicants from the chancel rail to the door.

The choir, chancel and altar were loaded with Easter lilies, palms and ferns. We were standing in the church admiring the effect when a little girl entered the church, walked all the way up to the front pew and sat and gazed with such an ecstatic expression at the flowers we were moved to ask her what she thought of them. Clasping her hands tightly in her lap and shutting her eyes she said, "There never was anything so pretty."

The choir was one hundred per cent. present and rendered the hymns, anthems and communion service one hundred per cent. perfect at all services.

In the afternoon the church was packed with children as excited and restless as a colony of little ants. There was something in the air which even we older folks felt. We think we were all bracing ourselves for a disappointment in our Sunday School Lenten Offering. Everybody was anxious to learn how far below last year's offering we would drop. As everybody knows *that* had been the biggest Lenten Offering our Sunday School ever gave. On account of so much unemployment and sickness in the parish we were sure the "drop" would be tremendous. When the Committee was ready to report you could have heard a pin drop, so anxious were all to hear the sad news. When the report was read we were electrified to learn that we had not only reached last year's mark but had actually gone over the top. For a few minutes we were dumb with astonishment; then the school stood up and shouted the Doxology and went home to tell the good news. The Lenten Offering at this writing is $1703.50.

"ALL I CAN GIVE"

In one of the Easter envelopes we found a small slip of paper upon which was written the following message:

"This is all I can give as I am only working two and three days a week."

That little message got us in the region of our heart. Here is expressed a strong desire to give and real sorrow that the gift is so small.

Be of good cheer, dear friend, God knew all the time how little you had and what an act of self-denial you were making for His dear sake. You gave of your penury and doubtless it meant giving up a necessity. Such a sacrificial act is pleasing to God and some day you will learn to your great surprise that your little was invested wisely.

How your act shames us who have so much more and give so little and give that little so grudgingly. If our conscience were as tender and our duty to God were as fine I am sure our Easter Offering would have been ten times greater than it was.

How we wish our church were full of such willing and anxious givers. When all of us learn to give till we see the bottom of the purse we will be the wealthiest parish in the city and our souls will glow with the consciousness that we are approved of God. And that is the ultimate satisfaction.

I SERVE

How intriguing is that little sentence of two words! The more I ponder it the more I wonder what it means. I wonder what he who wrote it first had in mind when he wrote it. It is full of speculation and compels the mind to wander in many paths. For instance:

Whom Do I Serve? It is important for me to know beyond a doubt who is my master. If I am serving self or Satan or an evil cause or person, my motto is my badge of shame. If, however, I am serving those who need my service,—the poor, the weak, the sick, the sinful, the outcast, even as the Master would have me serve, then my motto is my joyous cry of real achievement.

Why Do I Serve? It is important to know the "why" of my service. Motive is powerful. If it is pure and springs from unselfish desires, then it is worth while. If, on the other hand, I serve because I mean to turn my service into personal profit or pleasure eventually, then my service is worthless to the world and of little value to myself.

How Do I Serve? It is important to know the "how" of my service as well as the "who" and the "why." If my service is intense, efficient, self-sacrificing, disinterested, complete, then my service is of greater value than rubies and diamonds to those whom I serve. If, however, I serve in a sketchy, indifferent way, wishing my service was over,—caring little whether it satisfies or not—my service is of no value to me, to my fellow-man, to God.

Where Do I Serve? It is important to render service where service is needed. Our standard is set for us. Jesus Christ points the way. Our service is needed in the home of poverty, at the bedside of the sick, in the resorts of wicked men and women, in places where discouragement and sorrow torture, where the fever of lust and passion scorches, where a weak and stumbling brother needs a friend, where the darkness of death envelops the light of life,

where love is cold and hate is deep, where there is no other to serve and I must serve alone. Such places are fairly cluttering our pathway up and out. And if I serve my best through them from here to there the goal of my soul will have been reached.

When Do I Serve?

It is important to know the "when" of my service. If I serve when my service is most needed and without delay; if I serve when I am tired and want to rest; if I serve when service is loathsome; if I serve when all around me misunderstand and suspect my motive; if I serve even after my service is trampled upon; if I serve in spite of sneers and jeers; if I serve when service seems futile; if I serve when I know I will suffer for it,—then my service is a close likeness to my Master's ideal of perfect service and I can almost hear Him say:

"WELL DONE!"

KIDNAPPERS

Just a word of warning to our Communicants against the blandishments of members of certain denominations who indulge in the unethical practice of making house-to-house visitations in the community for proselyting purposes and to coax families away from the church to which they belong. Their method of approach is somewhat after this fashion: After making themselves at home they put their prospect through the routine questions as to name, faith, whether regular attendants in church. Then with the suave sweetness of a confidence man they begin to give you THEIR reasons for YOU to renounce your faith and pitch your tent among them. The three apples of temptation they dangle before the prospect are:

1. THE FAMILY LIVES NEAR TO THEIR CHURCH, AND, THOUGH IT IS OF A DIFFERENT DENOMINATION, IT IS MUCH SAFER TO SEND THE CHILDREN TO THAT SUNDAY SCHOOL THAN IT IS TO SEND THEM TO THEIR OWN SUNDAY SCHOOL.

To test their sincerity to such a plausible proposition just inquire of them whether they advise their own communicants, who live nearer a church of a different denomination to send their children, for their church training, to that alien church. You will get your answer and it won't be "yes." That's different.

2. ALL CHRISTIAN DENOMINATIONS ARE VERY SIMILAR AND ALL ARE STRIVING TO GET TO THE SAME PLACE, HENCE IT MAKES NO DIFFERENCE WHERE YOU GO SO LONG AS YOU GO TO CHURCH.

To an unthinking person this sounds like good sense. But to show you how far from the truth it is suppose you inquire of a Presbyterian or a Baptist or a Methodist, etc., whether they are satisfied to have their children trained in the doctrines and ritual of the Protestant Episcopal Church if they live near a church of that denomination.

3. THEIR CHURCH MAKES A SPECIALTY OF YOUNG FOLKS AND IS BETTER EQUIPPED TO GIVE THEM MORE AND FINER ENTERTAINMENTS THAN THE CHURCH OF WHICH THEY ARE MEMBERS.

It is well such churches have at least this much to offer the young folks. Evidently they place the emphasis upon AMUSEMENT and not upon GODLY TEACHING. The great contribution religion must make to the lives of young folks today is a clearer and more intimate knowledge of the power and grace of God and the redemptive love of Jesus Christ. THE CHURCH IS THE PLACE TO TEACH THE YOUNG TO PRAY; IT IS NOT THE PLACE TO TEACH THEM TO PLAY. But just like the common or garden variety of kidnappers they offer this stick of candy to seduce the young from their church home.

Our object in writing this article is to exhort the faithful of our own household not to use such methods in their missionary efforts to bring families and children into the fold. These are they of whom Jesus Christ said: "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

We are fully aware of the strength of this quotation but experience is proof of its truth. We have innocently and ignorantly called upon one or two families, who had been seduced from the church, and met with a blast of hatred and denunciation which left us stunned and helpless. When a family is kidnapped it evidently is immediately put through a process of hate that burns out all natural affection for true home and kindred.

As for you: Do not waste your time and energies in proselyting those who are already bowing the knees before the Cross of Jesus Christ, even though they are worshipping in a way differing from ours. Let them be as they are. Leave kidnapping to that class of church workers who do not know how to win souls to Jesus Christ but must fatten upon the toil of others.

Come out from among them and go to work where men know not Jesus Christ. Untold thousands are waiting to hear you tell the story of Jesus and His Love.

IT IS HIGH TIME WE WERE ABOUT OUR FATHER'S BUSINESS INSTEAD OF TRYING OUR HARDEST TO DESTROY EACH OTHER'S WORK.

Mrs. Mack—"I'm bothered with a little wart I'd like to have removed."

Dr. Williams—"The divorce lawyer is at the second door to your left."—*Lock Haven Express.*

Broadcasting From Station S. T. J. C.

What a glorious Easter day!

* * *

Four hundred made their Easter Communion.

* * *

Our Lenten Offering is $1703.50.

* * *

Our Easter Offering is over $500.00.

* * *

The choir sang as never before on Easter day.

* * *

A number of Easter envelopes are missing.

* * *

Now clear the deck for Confirmation.

* * *

Date of Confirmation, Sunday Evening, June 10th

* * *

The Rev. J. L. Saunders will hold a week of revival from June 3d to 8th. He will preach every night.

* * *

We expect every member of the Woman's Auxiliary, the Daughters of the King, the Young Women's Christian League, the 72 Club, the Brotherhood of St. Andrew, the Sunday School Association, the Choir, the Girl Scouts and the Boy Scouts to take an active part in helping Mr. Saunders put it over.

During Revival Week all camp followers, slackers, critical and indifferent members will be classed as BACK-SLIDERS and will be special objects of our prayers.

* * *

The Brotherhood of St. Andrew is doing good work getting jobs for unemployed men and women.

* * *

Boy Scouts meet every Monday night.

* * *

Girl Scouts meet every Tuesday night.

* * *

How to make Mr. Saunders' work a success: Every man bring a man, every woman bring a woman, every boy bring a boy, every girl bring a girl

EVERY NIGHT

The Nerve to Try

He said that he would do it
And he had the nerve to try,
And the heart to stay right by it
And all obstacles defy.

We know that he has done it,
And we know the reason why,
Was because he said he'd do it,
And he had the nerve to try.

—American Flint.

"There Is a Time to Laugh"

Ecclesiastes III:IV

We are about to preach the parish a sermonette on the right time to laugh. Most folks think the right time to laugh is before there is anything to laugh at. On this account we are moved to make the profound and philosophical remark that he who laughs first Hee-Haws; he who laughs last Haw-Haws. Which means certain folks in this parish who are famous for their lack of vision have hee-hawed at the rector these many years.

For nearly sixteen years he has been going 'round the parish telling everybody he meets that some day we are going to have a parish house. Every time he tells it some smile, some grin, some snicker, some chuckle, some chortle, and some laugh out loud. In fact it's a regular Hee-Haw chorus. It's grown to be a parish joke.

On Thursday, April 12, 1928, Bishop Garland invited certain missionaries to take luncheon with him at the Bellevue-Stratford. After lunch the Bishop invited each missionary present to tell of the needs of his particular work. The object was to learn which missions should be helped this year by the Bishop's Campaign Fund. Among those present was your own pastor. After each man told his hard luck story the Bishop invited the missionaries to choose from among themselves those to be the beneficiaries of the Fund this year. The first and unanimous choice of those present was the Church of St. John the Evangelist for its much-needed parish house.

Then you ought to have heard the nice things the Bishop and all present had to say about our parish and our people. We were all puffed up like a toad and almost split our clerical vest with pride.

What the Bishop said about old St. John's and especially the Confirmation classes of the past made us feel so good that we knew our time to laugh had come.

So, friends and unbelieving and faint-hearted folks, lend me those big ears and listen to my loud

HAW—HAW ! ! !

*The Commandments**

1. Thou shalt have no other gods but Me.
2. Before no idols bow thy knee.
3. Take not the Name of God in vain.
4. Nor dare the Sabbath Day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal, though thou be poor and lean.
9. Nor make a wilful lie, and love it.
10. What is thy neighbor's do not covet.

"A new commandment give I unto you, that ye love one another."

*From a framed version of the Commandments hanging in the Sunday School room at Calvary, Rockdale.

Broadcasting From Laugh Land

THE LOST GLASSES

O Johnnie, my laddie, your eyes are young;
Use them for grandma, dear.
My glasses, alas! are lost again;
I've searched for them far and near.
For lack of my glasses I cannot find
The glasses I lack—'tis true!
Look well, and some one, when you are old,
Will do the same for you."

"When I am old, dear grandmamma,"
Said Johnnie, with roguish eye,
"I s'pose I shall read with glasses, too,
And sometimes lay them by;
But, when they're lost, I shall never search
On window-sill or shelf,
I shall just put my hand on top of my head,
And find 'em there for myself."

—*St. Nicholas.*

* * *

How difficult is it to escape the pitfalls of sin when even the music has traps!—*Princeton Tiger.*

* * *

Mary, a pretty golden-haired girl of 5, was quite ill the other day, not ill enough to be in bed, but just enough to be confined to the nursery and have milk sent up to her. The child's mother was reading to her when a friend called, and Mary wanted to go downstairs with mother. "Please let me come; I'm afraid to stay up here all alone," begged Mary. "But you won't be alone," said her mother, "God will be with you. He is everywhere." Skeptically, the child yielded to this argument. A few minutes later Mary's cry, "Mamma!" broke the silence. "Well, what is it now?" asked the parent. Pleadingly, the girl called: "Mother won't you please let me entertain Mrs. Jones while you come up here and keep God company?"

* * *

The treatment of prisoners in one South Australian jail is remarkably humane. A regular visitor inquired recently regarding an old offender. "What's wrong with Bill? He seems to have a grouch." "No wonder," said one of his mates. "He threatened the warden with a shovel today, and now they won't let him go to choir practice."—*Smith's Weekly.*

* * *

A Negro preacher had pestered his bishop so much with appeals for help that the bishop finally told him with a tone of finality that he didn't want to hear any more appeals from him. The next week there came another letter from the preacher as follows: "Dear Bishop: I assure you this is not an appeal. It is a report. I have no pants."—*Judge.*

* * *

Small Bob—"What is college-bred, pop?"

Pop (with daughter in college)—"They make college-bread, my boy, from the flour of youth and the dough of old age."—*Cincinnati Enquirer.*

POPULAR FEMININE SLOGAN

Kansas, we note, has now invented a Greek letter title for its Leap-year soriority—"Gotto-Getta Poppa."—*New York Evening Post.*

* * *

Dusty—"Aren't rosy cheeks a sign of good health?"

Rusty—"I should say they are."

Dusty—"In that case, I saw a girl the other day who was a lot healthier on one side than on the other."—*Life.*

* * *

In a Federal Court at Syracuse, a church sexton admitted that he practiced bootlegging as a sideline. This seems a rather drastic method for a gravedigger to get customers.

* * *

At a recent bridge party, the conversation of the young people present drifted, as it usually does when young people play bridge, to a subject entirely not germane to the game. On this particular occasion the talk meandered into the exchange of jokes bearing on the alleged frugality of the natives of Scotland. "I always believed that all of these so-called Scotch jokes were highly exaggerated," said one young woman who was present, "until I attended a recent meeting of our church social. It was decided that the organization would hold a picnic in the near future, and when the details were being considered it was suggested that the women would provide the lunch, and that the male members would stand the cost of transportation to the picnic grounds. You can imagine our surprise when a young and recently-arrived Scotchman assumed the floor and ventured this comment: 'Thot is a splendid idee, but don't you think the destination should be taken in mind by the men folk?"

* * *

"So you had an operation. What for?"

"Three hundred dollars."

"No, no. I mean what did the doctors take out of you?"

"Three hundred dollars."

"You don't get me. What did you have?"

"Three hundred dollars."

"Oh, I see. I was just wondering."—*Judge.*

* * *

Little Mary, who had fallen ill, begged for a kitten. It was found that an operation was necessary for the child's cure, and that she must go to the hospital. Her mother promised that if she were very brave she should have the very finest kitten to be found. As Mary was recovering from the influence of the anesthetic the nurse heard her muttering: "It's a rotten way to get a kitten."—*Tit-Bits* (London).

* * *

Young Lady—"Were you pleased with the new school, little boy?"

Little Boy—"Naw! Dey made me wash my face an' when I went home my dog bit me 'cause he didn't know me."—*Exchange.*

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
Mr. John C. Patterson, Jr., Layreader.
Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

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Mr. John Weber.
Mr. William Forster.

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Miss Kathryne Hasson
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Miss May Pine
Miss Margaret Rutter
Miss Anna Warren
Miss Margaret Kensil

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Mr. Herman Jaeschke, Ass't Supt.
Mr. John E. McHenry, Secretary.
Miss Anna Mullen, Treasurer.
Mr. George Cressee, Jr, Men's Bible Class
Miss Hannah H. Nuttall, Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

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Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

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Matthew McKeown, Vice Director.
Edward Proffitt, Secretary
James Sweeney, Ass't Secretary.
Charles Little, Treasurer.

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Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John L. Kay, Scoutmaster.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Hall, James George
Madden, Virgin Frances
McGrath, Erma Britton
Peruso, Russell William

BURIALS

Ford, Elizabeth S.
Eastburn, Susanna
McKeown, Miriam L.
Schweppenheiser, Elizabeth

MARRIAGES

Herman A. Jaeschke and Elizabeth J. Bowers.
Harry Morris and Julia Donges.

Presentation of the Sunday School Lenten Offering

The officers, teachers and scholars of our Sunday School who attended the Presentation of the Sunday School Lenten Offering at the Church of the Holy Trinity on Sunday, May 13th, must have been thrilled through and through when Bishop Garland spoke so glowingly of the offering from our school. What he said made up for all the hard work we did to raise the money. It was desperately hard work and many times we felt we could not possibly make the grade. That we did so, is due entirely to the splendid spirit of our young people, who would not admit defeat. Nobody outside the Parish will ever know the effort it cost our young folks to raise that $1703.50. The raising of this missionary fund is a most remarkable demonstration of what wonderful things can be accomplished through co-operation. Every class accepted its responsibility of raising its class apportionment, but did not hesitate to co-operate with other and weaker classes to raise theirs, too.

We feel that special mention ought to be made of the fine spirit the members of the Rainbow Minstrel showed in giving their services to the different classes in their entertainments. To them we can credit a few of the hundreds of dollars we were able to present.

Then, too, are those members of the Parish who were ever ready to help the classes. Think of our Kindergarten, for instance, selling thirty-nine hundred cakes of toilet soap in the Parish! Think of how the parishioners bought boxes and boxes of candy; how they patronized all sorts of entertainments; how they bought wash cloths, iron holders, aprons, tooth paste and a score of other articles offered for sale! In fact were we to attempt to draw up a list of those to whom we owe a debt of gratitude for the aid each gave us in raising our Lenten offering we would save time by simply giving the Parish Record. Added to this, are many many friends of the Parish who were interested in our endeavor.

WHY DO YOU WAIT?

We are looking forward, with pleasure, to the visit of Bishop Garland, Sunday, June 10th. He is coming to confer the Rite of Confirmation upon those who will present themselves at that time.

In the meantime, we would have a final word with certain men and women in the Parish who are not communicants of any Church and who would make ideal churchmen could they be brought to a full realization of the importance of being Confirmed. We have begged them many times to take this all-important step only to be met with the reply "not this year; perhaps next year."

Dear friend, *why do you wait?* You will be no better prepared a year hence. Understand, we are not pleading with you on the grounds that Church membership is neces-

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sary to salvation. Many a Church member in that day the Master will not recognize. Our anxiety for you is due to your need of a proper Christian environment in which to grow, a systematic training in Christian ideals and the moral and spiritual strengthening of the sacraments. We want to see you "grow in grace." We are sure such growth can be encouraged in you, if you yield yourself to the influences of the Church and the guidance of the Holy Spirit of God. Church membership may not save you but Church membership may be the means of your salvation, nevertheless.

Again, every recruit for the Church means its strengthening of God's influence in the community. You may think that you are of so little importance that in such matters your influence does not count. Let us assure you, dear friend, every human being alive is of so much importance that Jesus Christ fought and bled and died for him. Just as if he were the only man in the world. You may be very poor, you may be very ignorant, you may be very sinful, you may be very unprepossessing, yet in the eyes of God you are His child and His love for you is greater and more enduring than a mother's love. What He asks of you is to reciprocate His love and "stand up for Jesus" in your community. Your act of love and loyalty will encourage others to do likewise. Thus, other lives will be joined with Jesus Christ and sooner or later the whole community will begin to feel the uplifting power of the Church of Jesus Christ. And the Kingdom of God will be brought a little nearer.

Why Do You Wait?

George Foster Cressee

What is the sense of waiting until a man is dead before you say all the nice things you can think of about him. We are sure he would like to hear them himself, as well as his family and friends. With this thought in mind, it is our purpose to write articles of appreciation about members of our Parish who are living and are in active service in helping to build up the Parish and Church of St. John the Evangelist.

The first name we mean to hang in our *Hall of Fame* is that of our Genial Sunday School Superintendent, George Foster Cressee, Jr.

We are most fortunate in having such a leader for our great Sunday School. He shows his devotion to his position by his regularity. Another point in his favor is that he is never late. We know it is just 2.30 P. M. when our school begins to sing the first hymn because our Superintendent rarely starts a second later.

Another habit of our Superintendent worth emulating is his regularity in attending the services of the Church and his presence always at the Holy Communion.

Recently Mr. Cressee was appointed the leader of the H. Cresson McHenry Men's Bible Class, the class that

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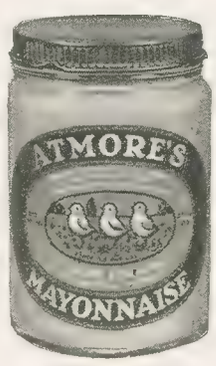

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gave over $400.00 to the Sunday School Lenten Offering. We are quite sure that under his leadership the Bible Class will increase in members and importance.

We are glad to make special mention here of his personality and activity for we are quite sure that his name will occupy an important niche in the annals of the Parish in years to come.

Mr. Cressee and his family have been communicants for many years.

Silent Partners

There are a few conscientious and sensitive members of the Parish who shrink from having their contributions to the Church broadcasted. **True**, we feel sympathetic towards them, because we know there are certain modest souls who find their greatest pleasure in being *Silent Partners* with God. We are sympathetic, but we are not sure we approve. That we be not misunderstood we would say right now that the *real Silent Partner* is always a beautiful spiritual Christian, ever serving the Master with loving zeal and gets inspiring pleasure out of that service. But having said this, we are constrained to add, that we wish they would stop hiding the lamp of good works from the rest of the world and "let their light so shine before men that they may see their good works and glorify their Father which is in heaven."

One of our reasons is because you find in every parish a group of sly, wretched, wicked hypocrites, who do nothing and give nothing for Jesus Christ and hide their shame behind the pose of *Silent Parnters* with God. If the real *Silent Partner* will cease being silent and will make manifest his works in a modest way to the world the pretenders will be exposed for what they are, and the Church of Jesus Christ will put on a greater dignity before the world who will glorify our Father which is in heaven.

If we were to expose the true nature of some "Silent Partners" we wonder what would happen!

The "Break Down" of Prohibition

The Brewery Chorus has been so persistently chanting the old **sing** song that Prohibition is dead and about to be buried that we feel it is time to change the record and sing a newer, sweeter song.

The first stanza of the Brewery Chorus is: "Since horrid Prohibition stalked through the land our boys and girls are carrying flasks." Why say "Since?" Any old-timer in the good old pre-Volstead days will tell you that the boys and girls of his youth had a way with joy water that would put modern youth under the table and out for the count. Think of the good old college days when "us boys" got good and drunk on the least provocation, or upon no provocation at all, for that matter. Those were the days when we called such fellows as decent as our modern youth—"sissies" and "mamma's pets."

The second stanza of the Brewery Chorus is: "There is more drinking today than before the Volstead act." That's funny! If such is the case then why is Mr. Beer Brewer and Mr. Whiskey Distiller spending a billion dollars a year in a propaganda against Prohibition and for the recall of the Eighteenth Amendment? What's the matter with their bootlegging trade? If more people than ever before are drinking, they ought to be bringing home bushels of sheckles, especially as they are not bothered with a revenue high license law and do not have even the overhead charge of the corner saloon.

The third stanza of the Brewery Chorus is: "The business has passed out of legitimate channels and the bootlegger is skimming all the golden cream off the milk of beer and whiskey business." That's twice as funny as the second stanza, because it's the old breweries and distilleries that are being convicted of bootlegging and are being padlocked by the Federal Courts all over the land. Also the little fellows, who made money when that iniquitous amendment was first passed, are now getting discouraged with the way business is going. One of the biggest bootleggers down town met us in a drug store one day. We got to talking about business—his business. He wound up the talk with the remark that if things kept up he would "go broke" before the end of the year. "It's costing us fellows more and more every day for protection," said he. On the other hand, and not so very long ago, a policeman, an all around, fine, upstanding cop, told us that the boys had to take the graft in order to keep their jobs. If a cop tried to be funny with the bootlegger or refused "his share" of graft he was suspected of being a double-crosser by the bootlegger on the one hand and by the "higher up" cop on the other hand. And that meant he could "kiss" his job "good night." Thus, on the testimony of the bootlegger and the cop the advocates of more beer, more wine, more whiskey, are convicted of making false and misleading statements.

The fourth stanza of the Brewery Chorus is: "Prohibition robs a man of his personal liberty." Every man has a right to eat and drink what he pleases. Now, we are just contrary enough to protest this attitude on moral, economic and legal grounds. If a man eats and drinks that which is healthful and does not have the tendency to break down the morals and health of the consumer; or if what a man eats and drinks enables him to work better and longer, and does not have the tendency to incapacitate the consumer and impair his earning powers; or if what a man eats and drinks does not drive him to a frenzy to fight, steal, commit murder and other criminal offenses, then the advocates of Prohibition would be guilty of unpardonable presumption and should justly be condemned as intolerable meddlers. But, unfortunately for the valiant defenders of dethroned King Alcohol, all these moral, economic and legal laws are violated by the drinkers of beer, wine, whiskey, etc. Also, if a man has a right

to eat and drink what he pleases without being robbed of his liberty then why under the sun do we lock this same man in prison when he commits some fool act while under the influence of what he drinks?

On the other hand, is the drinking man the only man who has liberties to defend? Why should non-drinking, decent, sober, hard-working men be deprived of their liberty of spending the money they earn as they please? What right has the State to demand of me a tax to maintain our police, our courts, our prisons, jails, penitentiaries, hospitals, insane asylums, orphans' homes, etc., made necessary by our liberty-loving, drinking neighbor? Also why must my right and privilege of living in a decent environment be denied me because some drink-crazed advocate of personal liberty insists upon making a disgusting and vile exhibition of himself before my wife and family on the trolley car, in the street, in public places, both day and night? No use talking, this personal liberty stanza is a mighty irritating song.

A few weeks ago the writer received a questionnaire issued by a group of representative citizens who favor the return, at least in part, of the old beer and whiskey days. The purpose of the questionnaire was to take a sort of straw vote on the Prohibition question with the idea of proving it unpopular. On the questionnaire was the name of one of our leading railroad men who in pre-Volstead days would have fired without a hearing any engineer, telegraph operator, switchman, conductor or brakeman who was even seen entering a saloon. The significance of this is that they who are raising the pitiful wail of oppression against the poor workingman for depriving him of his humble glass of beer were the forerunners of Mr. Volstead by many, many years. And why? Because it endangered the business of the corporation and increased its liabilities. No, we are afraid our friend and his associates are not exactly weeping over the poor laboring man's missing stein of beer. They have a way of regulating that, but if they work up enough sob stuff for the stein they may be able to put over the decanter, too; and they think they won't be happy till they get it.

POSTSCRIPT—We submitted this article to a friend for criticism. She was kind enough to say it was interesting. But, she added, "all the same there are more drunkards today than before the Volstead act." She thought she based her opinion upon observation. We are inclined to believe, however, that she is unconsciously influenced by the billion dollar brewery propaganda, which is engaged in trying to make folks see five drunken men every time they look at one and then advertising it is all on account of that wicked Eighteenth Amendment that there is so much drinking now. Understanding this peculiar hypnotic state of mind, we have made a sporting proposition to her: that we will pay her fifty cents for her next year's class' Lenten Offering for every drunken man she sees on the cars during the week. Our friend is on the street and using the cars all day in a section of the city where, before the Volstead act, we would frequently get off a car and wait for another rather than ride with the disgusting and indecent, drink-sodden maniacs, whose bestial state was intolerable.

If there are more drunkards now than then, our friend is going to have one splendid Lenten Offering next year. However, we are not drawing any fat checks against our account in anticipation of a raid. And we are pretty sure she will think differently before the end of the week.

Founding of the Primitive Church

The Acts of the Apostles

		Chapter
1.	Where did the Apostles go to church?	III
2.	Who did Peter and John find sitting on the church steps?	III
3.	How long had the beggar been lame?	III
4.	By what power and authority did S. Peter cure the lame man?	III
5.	At what hour was the beggar cured?	III
6.	Where did S. Peter preach his second sermon?	III
7.	What was his subject?	III
8.	What did he exhort his hearers to do?	III
9.	What did he promise to all who repented?	III
10.	What did he say would happen to the unrepentant?	III
11.	Among what people did he say the Christian Church should be founded?	III
12.	How did his hearers receive his sermon?	IV
13.	How many were converted by S. Peter's sermon?	IV
14.	Before what great Council was SS. Peter and John brought?	IV
15.	Under whose influence was S. Peter when he addressed the Council?	IV
16.	What great crime did S. Peter accuse the Council of committing?	IV
17.	Who did S. Peter declare was the corner-stone of the new faith?	IV
18.	What did the Council do with the Apostles?	IV
19.	How old was the man who was cured?	IV
20.	How were the Apostles received by their friends?	IV
21.	What mighty Being came upon them when they prayed?	IV
22.	How did the courage of SS. Peter and John effect the other?	IV
23.	How did the first Christians care for their poor?	IV
24.	Who was Barnabas?	IV

What About Our Young Folks?

Everybody is talking about them. Some think they are terrible and the capers they cut up are awful. Others look on their antics with a smiling tolerance and repeat the wise old saw, "Boys will be boys." But what is the matter, if anything, with our young folks? Are they so very different from the boys and girls of our generation that we are justified in thinking them any worse spiritually, morally or otherwise than we were? Again, if they are different whose fault is it? Are they or their parents to blame?

We can distinctly remember in our "Mom" and "Pop" days that the parents had a disconcerting way of insisting upon being the governing heads of the family and the regulators and censors of all the acts of the subordinate members of the family circle. Those were the days when parents were actually serious in thinking it was their sacred duty to curb and train the son and daughter through the colt age and rear them to a sense of personal responsibility to God, their country, their fellow-man and themselves.

In these days of the "Old Woman" and the "Old Man" the parents seem to have resigned their job, abdicated the throne of parental authority and turned over the reins of government to the inexperienced and reckless hands of untrained youth. The result is all that could be expected and if anything is going wrong the boys and girls of the home circle are not to blame. The job they have taken over has been thrust upon them before they were prepared to handle it intelligently, and naturally they do make a mess of things now and then. Taking it all in all, however, we honestly believe they are an improvement upon their weak and lazy parents who are so self-indulgent and so negative that they have degenerated from the dignity of "Mom" and "Pop" to the pitiful "Old Woman" and "Old Man." A descent from reverence to contempt. What we are praying for is that the youth of today will eventually catch on to the fact that what this old world needs most is parents who insist upon being parents even if it means the spoiling of a bundle of rods in order to save the child. Yes, son-daughter, we modern parents have given you a pretty raw deal. We are to blame for the mistakes you are making. If we had not forgotten that we were the senior members of the family corporation of "Parents & Sons" we would have trained you in the family business until you had your feet well under you. If the family business has gone bankrupt under your inexperienced management, we, the senior members of the corporation have been lying down on *our* job. We deserve your contempt. May our pitiful state be your warning. When you become senior members of the family corporation of "Parents & Sons" may you make a better showing than we. And we, even in our moral weakness, give you our permission and advice to wallop our grandchildren into a reverend and respectful attitude of mind towards God and you and their fellow-man. Use the old reliable remedy of your grandparents and

"Purge the Spirit of Youth with Birch"

Broadcasting From Station S. T. J. C.

Everybody was proud of our Lenten Offering.

* * *

Our Sunday School is fifth on the list.

* * *

Our offering was $1703.50.

* * *

Bishop Garland's comments were greatly appreciated.

* * *

It was hard work, but now we are proud of what we did.

* * *

Sunday, June 3d, to Friday, June 8th, Revival Week

* * *

Sunday, June 10th, Our 16th Anniversary

* * *

Sunday, June 10th, at 8 P. M., Confirmation

* * *

Tuesday, June 12th, the Rector's Reception

* * *

We are confidently expecting *you* to do your duty and bring a candidate for Confirmation.

* * *

We Will Continue Evening Services During the Whole of the Summer. The Nature of the Services Will Be the Same as Last Year.

Your Truest Friend

I greet you at your birth, bless you at the Baptismal Font and make you an inheritor of eternal life.

I instruct you in sacred truth and thus give you the foundation for a happy, useful and noble life.

I solemnize your wedding day and give you Heaven's Benediction for a joyous and serene home life.

I have, through the ages, filled the world with high ideals (forgiveness, honor, charity), and now helpfulness and sympathy are ever about us to offer one comfort and relief and cheer.

With private and public ministrations, especially in the Holy Communion, I console you in sorrow, and strengthen the purest impulses of your being.

I comfort your aging years, cheer your heart with assurances of the happy, unending reunions soon to be yours with loved ones gone before; and at last I commend your soul into the welcoming hands of God with my prayers that you may have joy and felicity for evermore.

A Life-long Friend,

YOUR CHURCH.

Broadcasting from Laughland

"Willie," asked the teacher of the new pupil, "do you know your alphabet?"

"Yes, miss," answered Willie.

"Well, then," continued the teacher, "what letter comes after A?"

"All the rest of them," was the triumphant reply.

* * *

"What is your brother in college?"

"A halfback."

"I mean in studies."

"Oh, in studies he's away back."

* * *

Joe—"What's become of the Hikers' Club?"

Jim—"Oh, it disbanded. It was getting too hard to persuade passing motorists to pick us up and give us a lift."

* * *

"I want a dress for around the house," said the lady in the department store.

"How large is your house, madam?" inquired the new clerk.

* * *

"How useless girls are today. I don't believe you know what needles are for?"

"How absurd you are, grandma," protested the girl. "Of course I know what needles are for. They're to make the graphophone play!"

* * *

"You wish to marry my daughter. Can you cook, sew, wash and iron, sweep, darn, nurse children, shop—?"

The young man gave a puzzled laugh. "Why ask me if I can do these things?" he said.

"Because," said the elderly man, "my daughter can't."

* * *

Willie—"Maw, that dentist you sent me to that was advertised as painless wasn't."

Mother—"He wasn't?"

Willie—"No, I bit his finger, and he yelled just like any other dentist."

* * *

Hyman—"At least once in my life I was glad to be down and out."

Lowe—"And when was that?"

Hyman—"After my first trip in an airplane."

* * *

Jack—"It must be awful to live in Miami. They never have Christmas there."

Jessie—"How come?"

Jack—"Haven't you seen that sign, 'It's always June in Miami?'"

* * *

There are three types of Christians who respond to the call to service:

1. Rowboat Christians—have to be pushed wherever they go.

2. Sailboat Christians—always go with the wind.

3. Steamboat Christians—make up their minds where they ought to go and go there, regardless of wind or weather.—*Bulletin of the First Christian Church, Muskogee, Oklahoma.*

The Daughters of the King

On April 21 we had the great pleasure of having a visit from three distinguished guests. Each of them favored us with a short and inspiring address. Mrs. W. J. Loaring Clark, one of the Vice Presidents of our National Council, spoke on the work of the Daughters in the home, where those who have families have an immense opportunity of doing work for the King, both by precept and example; in the Parish by always being ready to obey the call of the King, which comes to us through our Rector. Mrs. Clark emphasized the fact that a true Daughter can often reach a sister where even the Rector might not succeed; amongst her neighbors and in the community by always being ready to be a sister to every woman who needs a friend whether it be from sickness, poverty, sorrow or sin.

Mrs. Charles Arndt, wife of the Rector of Christ Church, Germantown, and also the National Treasurer of the D. of K., told how proud she was of our Chapter, as we were the first Chapter to get their All Points Offerings in the National office.

The Rector of the Parish also gave us a very inspiring talk. Mr. McHenry spoke on the coming revival and instructed us as to the part he wished us to take in the same, the parish to be divided into districts and each family to be visited, to arouse enthusiasm in the revival. When visiting we were to get names and addresses of persons to be baptized or confirmed. We were also requested to seek out children and adults who do not attend Sunday School and invite them to ours.

This has been done and most of the order has been able to make very interesting and encouraging reports.

After visiting those who had already taken a stand for Christ we were to go out and visit those who as yet have not taken this step. This work is now being done, and from the reports received we are very hopeful of having a successful revival.

On May 16 we received another call to service from our Rector in which he asked us to be about the business of the King in aiding him to build up the Sunday Evening Service. It is hoped that all the Daughters who can will be present themselves and bring others with them.

Some More Figures

Annual United States Tobacco Bill	$2,031,000,000
" " " Gasoline Bill	1,541,961,000
" " " Candy Bill	1,000,000,000
" " " Soft Drink Bill	497,500,000
Total	$5,070,461,000
Annual Protestant Contribution for the support of all the Protestant Churches in the United States	$469,871,678
Balance in favor of pleasure	$4,600,889,322

The Mission of the Transfiguration

The Mission of the Transfiguration is now located at the southwest corner of Seventh and Bigler streets, which is 2900 South. Several months ago the Convocation was notified to move the chapel from Stonehouse and Stampers' Lanes. After a score of disappointments we were finally able to purchase the Bigler street site from the Girard Estate. After a thorough renovation, both inside and outside, the Chapel will be opened for worship today (Sunday, May 27th), after being closed since Sunday, January 8th. Many of the families living along Stonehouse Lane and attending the Mission were also notified to move out. Hence, our little flock became very much scattered. However, we are gradually re-building our congregation and hope to be established on a solid foundation in the near future.

Members of the Parish are cordially invited to visit the Mission whenever convenient.

Do You Know Where to Find—

1. The Lord's Prayer?
2. The Ten Commandments?
3. The Beatitudes?
4. The Story of St. Paul's Conversion?
5. The great prayer of Jesus Christ?
6. The Story of the Prodigal Son?
7. The Parable of the Ten Virgins?
8. The Parable of the Talents?
9. The "Abiding" Chapter?
10. The Resurrection Chapter?
11. The Good Shepherd Chapter?
12. The Charity (love) Chapter?
13. The Tongue Chapter?
14. The Armor Chapter?
15. The Traveler's Psalm?
16. The Bible Study Problem?
17. The greatest verse in the Bible?
18. The Great Invitation?
19. The Rest Verse?
20. The Consecration Verse?
21. The Worker's Verse?
22. The Teacher's Verse?
23. The Great Commission?
24. Christ's Last Command?

PURELY DECORATIVE

Little Girl—"I want a package of pink dye?"

Storekeeper—"For woolen or cotton goods?"

Little girl—"I want it for my mamma. She has a stomach trouble and the doctor says she has to diet, and mamma wants a pretty color."—*Outlook.*

UNEMPLOYMENT

According to Senator Smoot (Rep.) of Utah there are one million eight hundred thousand unemployed in the United States. According to Senator Wagner (Dem.) of New York the number is nearer four millions.

As each of these gentlemen has his own political axe to grind one is safe in reaching the conclusion that the former is reporting the minimum of unemployment; while the latter is giving the maximum figure. No doubt the true approximation is about two millions nine hundred thousand. A truly serious industrial problem to solve.

A few weeks ago, at one of our parish organization meetings, the question of unemployment arose and we were startled to find that less than fifty per cent. of the men present had steady jobs. Since that meeting we have been making a quiet survey of work conditions in the parish and we are not at all cheerful over the results. Just last Sunday morning a member of the parish, a skilled mechanic, came to us with the story that he had just been given the choice of taking a big cut in his wages or losing his job altogether. He has a beautiful little home and his ambition is to "get up" in the world. Now he will do well if he succeeds in "making ends meet."

Another member of the church has a crippled husband to support and is driven almost frantic by the menace of unemployment and poverty. Another married man told us that work was so dull that he had to go to work for a bootlegger in order to support his family.

Another man, a skilled carpenter, who can do anything a human being can do with saw, hammer and plane, is living a most precarious existence by doing what odd jobs he can get. The men folks of one of the oldest St. John's church families are out of steady employment and are ashamed to come to Sunday services because they never before came to church without paying their dues. So it goes, through a long dreary list of unemployed men and women.

We beg those who are fortunate enough to hold steady positions to show their thanksgiving for their good fortune by assuming a greater financial support of the Church and by reporting without delay any vacant jobs they may find. Send your rector immediate word and let's co-operate to help each other over these hard times.

WHICH ARE YOU?

An Attender or an Absentee?
A Pillar or a Sleeper?
A Wing or a Weight?
A Promoter or a Provoker?
A Giver or a Getter?
A Doer or a Deadhead?
A Booster or a Knocker?
A Supporter or a Sponge?
A Soldier or a Slacker?

—From the Bulletin of St. John's M. E. Church, South, Rock Hill, South Carolina.

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REV. H. CRESSON McHENRY, Editor.

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Miss Hannah H. Nuttall, Parish Visitor.
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Mr. Vernon Matthews, Layreader.
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Miss Lydia Maguire
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Miss May Pine
Miss Margaret Rutter
Miss Anna Warren
Miss Margaret Kensil

SUNDAY SCHOOL ASSOCIATION

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Mr. Herman Jaeschke, Ass't Supt.
Mr. John E. McHenry, Secretary.
Miss Anna Mullen, Treasurer.
Mr. George Cressee, Jr, Men's Bible Class
Miss Hannah H. Nuttall, Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

PARISH ORGANIZATIONS

Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

John C. Patterson Director.
Matthew McKeown, Vice Director.
Edward Proffitt, Secretary
James Sweeney, Ass't Secretary.
Charles Little, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John L. Kay, Scoutmaster.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Beck, Robert Smith
Connor, Doris May
Krider, John Francis
Walters, George Albert

BURIALS

Jules V. Smith

MARRIAGES

Harry Hopkins and May Pine

The American Flag

When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azrue robe of night,
And set the stars of glory there;
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure, celestial white
With streakings of the morning light;
Then from his mansion in the sun
She called her eagle-bearer down,
And gave into his mighty hand
The symbol of her chosen land.

Majestic monarch of the cloud!
Who rear'st aloft thy eagle form
To hear the tempest trumpings loud,
And see the lightning lances driven,
When stride the warriors of the storm,
And rolls the thunder-drum of heaven!
Child of the Sun! to thee 'tis given
To guard the banner of the free!
To hover in the sulphur smoke,
To ward away the battle stroke
And bid its blendings shine afar,
Like rainbows on the cloud of war,
The harbingers of victory.

Flag of the brave! thy folds shall fly,
The sign of hope and triumph high;
When speaks the trumpet's signal tone,
And the long line comes gleaming on,
Ere yet the life-blood, warm and wet,
Has dimmed the glistening bayonet,
Each soldier's eye shall brightly turn
To where thy sky-born glories burn;
And, as his springy steps advance,
Catch war and vengeance from the glance;
And when the cannon-mouthings loud
Heave in wild wreaths the battle shroud,
And gory sabres rise and fall,
Like shoots of flame on midnight's pall,—
Then shall thy meteor-glances glow,
And cowering foes shall sink beneath
Each gallant arm that strikes below
That lovely messenger of death!

Flag of the seas! on Ocean's wave
Thy stars shall glitter o'er the brave;
When death, careering on the gale,
Sweeps darkly round the bellied sail,
And frighted waves rush wildly back,
Before the broadsides reeling rack,
Each dying wanderer of the sea
Shall look at once to heaven and thee,
And smile to see thy splendors fly
In triumph o'er his closing eye.

Flag of the free heart's hope and home!
By angels' hands to valor given;
Thy stars have lit the welkin dome,
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet
And Freedom's banner streaming o'er us.

JOSEPH RODMAN DRAKE.

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Philadelphia

A Fourth of July Meditation

A Majority of the Fathers of Our Country Were Episcopalians of High Standing

1. PATRICK HENRY, a loyal Episcopalian, uttered the immortal words "Give me liberty or give me death."

2. RICHARD HENRY LEE, an Episcopalian, offered in Continental Congress the resolution "That these Colonies are, and ought to be, free and independent States."

3. THOMAS JEFFERSON, BENJAMIN FRANKLIN and ROBERT LIVINGSTONE, all Episcopalians, were three of the five members appointed on a committee to draw up a Declaration of Independence.

4. JOHN MORTON, a prominent Episcopalian, cast the deciding vote that put Pennsylvania in the list of Independent colonies.

5. BENJAMIN FRANKLIN was most most influential in moulding public opinion, both at home and abroad, in favor of American Independence.

6. CAESAR RODNEY, a Delaware Episcopalian, cast the deciding vote admitting that State into the group of Independent colonies.

7. BENJAMIN FRANKLIN, an Episcopalian, formally presented the Declaration of Independence to Congress.

8. THIRTY-SIX OF THE FIFTY-SIX signers of the Declaration of Independence were members of the Episcopal Church.

9. THE REV. JACOB DUCHE, an Episcopalian clergyman, was the first Chaplain of the Continental Congress.

10. JOHN NIXON, an Episcopalian, was chosen for the first public reading of the Declaration of Independence.

11. OLD CHRIST CHURCH BELLS were the first to respond to the Old Liberty Bell when it proclaimed liberty and independence throughout the land.

12. OLD CHRIST CHURCH, on July 4, 1776, officially changed the Prayer Book to make it accord with the Declaration of Independence.

13. GEORGE WASHINGTON, Commander-in-chief of the Continental Armies and first President of the United States, was born, lived and died an Episcopalian.

14. THE RIGHT REV. WILLIAM WHITE, the first Bishop of Pennsylvania, was the first chaplain of the United States Congress.

15. ALEXANDER HAMILTON, ROBERT MORRIS, BENJAMIN FRANKLIN and many others framers of the United States Constitution were Episcopalians of high standing.

Our Church is Truly an American Church

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Groceries at Special Prices

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Founded 1842

John Weber

Long before we knew anything about the Church of St. John the Evangelist, JOHN WEBER was the Junior Warden of the Vestry. He has witnessed many changes in the parish. When it was apparently an active parish; when it entered into its decline, which resulted in a complete collapse, and when it took on new life until now it stands out one of the influential parishes of the Diocese.

JOHN WEBER is most quiet and unassuming; yet always just where he ought to be. He is not big in stature; but when he is absent from service (which is very rarely) his vacant seat is conspicuous. He has always taken a deep interest in church and parochial affairs and is most helpful to his rector.

The Preaching Mission

Recent Revival Week Services Brought Out Many Old Members, as Well as Strangers

Those who attended the Preaching Mission of St. John's Church, June 3-8 inclusive, agree that it was the most impressive and spiritually helpful series of services held in the parish in recent years. That the parish was interested in the innovation was shown by the augmented attendance from night to night. Probably the program we arranged for each night had an important bearing upon the success of the meetings. Instead of shooting into the air, as it were, we knew beforehand what the topic for the evening would be and we were able to adjust ourselves accordingly. The task for the Rev. J. L. Saunders and us was to see that the sermon and the service carried along the evening thought to its logical conclusion. It was, indeed, a week of spiritual awakenings and refreshment. One of the encouraging features of the services was the presence of a number of old members, as well as strangers.

The sermons of Mr. Saunders were most helpful. Through them he had a way of presenting the ugliness of sin and the beauty of righteousness that was most appealing. His preaching did us good and we are under lasting obligations to him for his week of service.

May the wonderful lessons we learned in Revival week linger in our hearts to the conversion of our spirits.

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Our Sixteenth Anniversary

Rector Overwhelmed by Loyalty of His People and Spiritual Advancement of the Parish

There does not seem to be any special reason why we should report the happenings on our Sixteenth Anniversary because everybody in the parish was there. All we can do is to comment upon certain persons and events and tell how they had an influence upon the occasion as a whole.

Our first impression was there seemed to be a deeper spiritual tone to all the services than heretofore. Even the younger set appeared to have a calm appreciation of the significance of the anniversary. It was not altogether an occasion of riot and hilarity, but a day that marked a definite advancement in the spiritual development of the parish. We were not slapping each other on the back and congratulating ourselves on what we had done. Rather, we were looking forward to the tasks that lay ahead of us with the happy consciousness that what success we left behind us was just so much training to give us strength and experience to tackle the problems that are ahead.

Another impression which will be with us for many days was that which we got when we looked over our Sunday School in the afternoon. A church filled with children is a rare sight to behold these days. We doubt if any church in South Philadelphia could possibly have duplicated the afternoon session of St. John's young people.

Another impression was the quiet orderliness of the young folks at lunch and supper. The crowds the parish entertained at both meals surpassed any similar occasion in the history of our ministry, yet there was nothing like the noise and confusion of previous years and everybody went away contented.

Our most satisfying impression was what we got in the evening. It was the largest congregation we ever saw in St. John's Church. The Confirmation Class of seventy-seven candidates was made up of men and women, boys and girls that any rector could be proud to present to his Bishop. We are sure Bishop Garland must have felt the strong and stimulating spirit of co-operation between pastor and people that night. We felt it strongly ourselves and the choir augmented it by their enthusiastic contribution to the service.

We cannot conclude without expressing our deep appreciation to Mrs. Lillian Pine and her aids in preparing the lunch and supper for so large a crowd. How they ever managed to know the quantities of food it was neces-

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sary to cook and serve is beyond our understanding. It was an undertaking to daunt an experienced caterer for nobody had any conception that so many would stay for lunch and supper, yet our Commissary Department was more than equal to the demands upon its capacity.

Another impression we got which filled us with a quiet pleasure was the way the young folks stepped out and rendered valuable service in the kitchen and waiting on the crowds at the tables. The young people seem to be realizing more and more that they have a life interest in St. John's Church, and it is up to them to see that its parochial affairs are run right and they must take hold and help if they expect things to go to suit them.

Our last impression was: St. John's future is assured. Our sixteen years of hard work were not in vain. We have built stronger than we knew and the Spirit of God has been with us all the way. We know the revered founders of our beloved church must have looked down with great joy upon the modern Church of St. John the Evangelist; even as we looked up to them with deep gratitude for founding the Church of Jesus Christ where it was much needed.

Our Parish Reception

Outpouring of Parishioners Swamps the Caterers, Who Rise to the Occasion

Rector Felicitated by Laymen and Prominent Clergymen

What a time! What a time!! In the last issue of the *"Broadcaster"* we extended an invitation to the world to come to our Parish Reception. Did he come? We should say! He came and brought his wife and all the children. Were we mad? We should say NOT! We were tickled to death. There were so many folks present that the ice cream "went bust" before everybody got served and folks were running 'round looking for crumbs of "them" good cakes which disappeared so quickly. like magic.

Did we have fun? We should say so! Some smarty girls wanted to tuck us in bed right on the stage, before the whole public. They turned out the lights and "lit" some tallow candles and began to sing us to sleep. We were so scared at what was going on we almost cried. Then they came in with a big birthday cake and we were so happy and all the rest were so happy that we all got singing the cradle song and forgot to go to sleep.

Oh! but that was not all of it. At the other anniversaries everybody always got us up on the stage and made a monkey out of us. Then everybody else would laugh. Yes! but this time we beat them at their own game. After that group of "impident" girls told us by song and music "please to make a speech but keep your mouth shut" we

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took matters into our own capable hands, and oh, my! didn't we do some funny things to a lot of them!! You just ask George Cressee or Charlie Little, or Mrs. Pine, or John, or John, or John, or John, or a lot of others and they will tell you "Yes, he did and what we think of him can't be found in the hymn book." Well, somebody said something some time ago that the worm will turn some day. This was our worm day, we turned, we wiggled, we did every sort of wormy trick upon those funny folks 'till they did not know what to do next. Oh, my, Yes!

Besides the funny things that happened you should have seen our galaxy of beauty. Pre-brides, brides and ex-brides were among "them" present. And the funny part was most all of them were still trying to look happy. But, then, whoever could understand a woman? She's beyond me, you and us. We give'er up.

Then there was that bunch of heavy hitters occupying the pit benches—Sam Warnock, Dr. Charles Henry Arndt, Rev. J. L. Saunders and Dr. Floyd Tomkins. My! what nice things they said about us! We did not know we were so nice 'till they told us all about it. Of course we have to believe what they said was the truth and today we have a much better opinion of us than we used to have. But did you ever see such a group of folks for giving things away? Last Christmas, Mary Corson was sick. We went to her home to give her her Christmas Communion. When we got there we noticed that our sick communion set was in pretty bad condition. We made a casual remark that we wished we could afford a new set. Last night we were stunned when we were presented with an exquisitely beautiful communion set and vestment case. Did we go home happy? You should ask such foolish questions!

Confirmation Class of 1928

Bishop Garland Says Honor of Largest Class of the Diocese Goes to St. John's

The sixteenth anniversary of our ministry in the parish of St. John the Evangelist was brought to a close with presentation of seventy-seven candidates for Confirmation, Sunday evening, June 10th. Bishop Garland announced that it was the largest Confirmation Class of the Diocese this year. Following are the names of those confirmed:

Abrouski, Frances T
Anderson, Thelma Ethel
Barnes, Ethlyn
Bauer, Emil
Beck, Archibald Smith
Bradley, Sarah Ann
Capie, Joseph
Carbanes, Meta Anna
Carroll, Emma Ervin
Collins, Dorothy Lois
Collins, Helen
Collins, Louisa May
Connor, Laura May
Connor, Rachel Virginia
Dougherty, Florence Marie
Davis, Naomi Mercedes
Davis, Oliver Corsey
Doan, Laura Josephine
Fanger, Harry
Ford, Caroline
Gallagher, Robert William
Garson, Francis Joseph
Garson, Walter Jacob
Harper, Elizabeth Caroline

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Haverty, Marion Ella
Henderson, Harry Henry
Henderson, Josephine T.
Hill, Robert John
Holton, Margaret
Holt, William Gill
Hughes, John Page
Humes, Edith Emma
Kaiser, Emma Matilda
Krause, Edna
Keenan, Elmer Carroll
Keenan, Joseph Walter
Kelly, Anna Mary
Kinsley, Ruth Evelyn
Lafferty, Anna Teresa
Lafferty, William Walter
Ludwig, Anna Mary
Lumback, Mary Elizabeth
McGrath, Emma Brinton
McKeown, Mat. Cresson
McKeown, Wm. Alexander
Meinhart, Herbert Adrian
Miller, Charles
Miller, Eleanor Marie
Miller, Warren Joseph
Moore, Sarah Kathlyn
Morris, Sadie
Muller, Helen Louisa
Munion, Benjamin
Munion, Harry James
Munion, Henrietta Platt
Munion, Mary Smith
Munion, Winthrop Fulton
Quaile, Clara Virginia
Rebman, Augustus
Redding, Dorothy
Reynolds, Catherine
Richards, Viola May
Robinson, Annie
Rutter, Jennie Irene
Rutter, May Gertrude
Schaab, Frederick
Schmidt, Frederick
Schoenheiter, Harry
Seher, Harry Philip
Spratt, Thomas
Stone, Thomas Howell
Stuart, Estella Pierson
Stuart, Harriet Elizabeth
Taylor, Benjamin
Tucker, Benjamin
Ward, Abraham Lincoln
Ward, Carrie

Broadcasting From Station S. T. J. C.

Passed the Sixtieth Milestone!

* * *

The Mission week, with Mr. Saunders preaching, will linger in our memory for many years to come.

* * *

What would we do without our hard-working and self-sacrificing women—especially when it comes time to eat?

* * *

We were delighted to see the young women of the parish helping in the kitchen and serving at the tables on anniversary Sunday.

* * *

Did you ever see such a crowd of boys and girls?

* * *

The parish can boast of two rising orators—Mr. George Cressee and Mr. Vernon Matthews. Their speeches delivered at the Children's Mass Meeting were masterly efforts. They escaped alive.

* * *

77 Candidates Confirmed

* * *

Though tired to the point of exhaustion Bishop Garland was as happy as we. He told us that it was the largest class he confirmed this year.

* * *

Mr. and Mrs. Samuel Warnock and daughter were among those present.

* * *

Also we saw George Seeds sitting with us in the congregation. Wonder if he knows how fine he made the rector feel by being there.

The absence of Mrs. Garland was a disappointment to the whole congregation. We like to see her smile.

* * *

As Usual, the Choir Was Very Much There

* * *

The palms provided for the chancel on Sunday and for the platform on Tuesday evening were loaned by Mr. Frank Quinn, florist, 2008 South Third streef.

* * *

Dr. Floyd Tomkins, Dr. Charles Henry Arndt, Rev. J. L. Saunders, Mr. and Mrs. Samuel Warnock and Miss A. M. Burt were most welcome guests to our Parish Reception.

* * *

We invited the world to our parish reception and the world accepted our invitation. It was a jam.

* * *

How come old Mr. Weather Man forgot his sprinkler? St. John's folks don't know how to act without some rain.

* * *

The crowd was so big the ice cream gave out.

IS YOUR NUMBER UP?

A Perusal of This Article Will Show Whether You Are a Worker or a Shirker

Six months of the year have passed. It is a good time for us to audit the accounts of the parish and see where we stand financially. The first move is for us to take up the delinquent list of envelope holders and try to impress upon such members the necessity of adding their offerings to the church in order that we may pay our debts. Below we give two lists of delinquent members. The first list contains those who have given nothing in their envelopes this year. The other list contains those who have given less than one dollar thus far.

Please glance over these two lists and make sure your number is not up. If it is, and you can prove you have paid your church pledge regularly, let us know at once and we will make the correction next month. If your number is there and you have not contributed to the church expenses, see to it at once that your pledge is paid in full so that we can publish it next month as being no longer on the BLACK LIST.

Those contributing nothing for the first half year are:

13, 15, 17, 18, 21, 27, 29, 38, 55, 70, 78, 91, 92, 102, 104, 105, 111, 115, 123, 127, 128, 139, 141, 142, 143, 144, 145, 148, 162, 173, 177, 204, 212, 233, 247, 248, 251, 252, 254, 259, 263, 267, 272, 274, 275.

Those contributing less than one dollar are:

5, 9, 11, 12, 42, 45, 64, 68, 107, 113, 114, 118, 119, 130, 137, 147, 152, 156, 157, 172, 203, 213, 220, 225, 227, 234, 235, 237, 241, 243, 244, 246, 249, 253, 255, 261, 262, 265.

Total number of blank envelopes.....	45
Total number of less than $1.00 contributions	38
Total number of delinquent contributors...	83

Many of these numbers are held by members who can better afford to give than some who are giving generously. Now let every delinquent member get busy and give at least two cents a day for the whole year. Certainly your religion must be worth at least two cents to you. If it is not you had better get rid of it quickly. It is worthless!

Broadcasting From Laughland

It's a striking coincidence that "American" ends in "I can."

* * *

A story which at all events has the merit of brevity was told the other day.

It concerned an indifferent actor who pestered his manager for a letter of recommendation.

To get rid of him the manager gave him a letter to another manager. The communication read:

"The bearer plays Macbeth, Hamlet, Shylock and billiards. He plays billiards best."—*Pearson's Weekly.*

* * *

The Eighth Grade examination paper demanded an instance of how the physical features of our country had affected our development of history. One bright lad scored perfect with the following: "If it hadn't been for the Delaware River, Washington couldn't have crossed it."—*Spokane Spokesman-Review.*

* * *

The wife of a Southern archdeacon sent his vestments to be washed by the family laundress, who was black. Next morning the telephone rang. It was the laundress.

"Miss Mary," she said, "do the archangel wants his shroud starched, too?"—*Capper's Weekly.*

* * *

He—"When I was young the doctors said that if I didn't stop smoking I would become feebleminded."

She—"Well, why didn't you stop?"—*Extension Magazine.*

* * *

An absent-minded grocer called on his old friend, the family doctor, one evening. They chatted for a couple of hours, and as the grocer rose to go the doctor asked: "Family all well, I suppose?"

"Good heavens!" exclaimed his visitor, "that reminds me. My wife's in a fit."—*Progressive Grocer.*

* * *

Jemina, at the zoo, saw a zebra for the first time. "Rastus," she said, "what kind uv animal am dat?"

Rastus also gazed in much perplexity and awe. He had never seen one before, either. "Why, Jem, dat ere are a sport model jackass!"—*Brooklyn Eagle.*

* * *

Scotchmen laugh at jokes about themselves in the papers. One of them laughed at some Scotch jokes over my shoulder this morning.—*Judge.*

* * *

A West Virginia mountaineer and his wife came down to the village to lay in a week's supply of provisions. The man was riding on a mule, and his wife was walking. On the way back to their mountain cabin the mountaineer was **still riding the mule, while the woman was still** carrying the provisions in several "pokes" slung over her back. A stranger stopped them and asked why his wife was walking and carrying the supplies. "Well, you see, it's this way," the mountaineer said, slowly shifting his quid. "My wife, she ain't got no mule."—*Record.*

* * *

Grandma (looking up from paper)—"It says here that young women are abandoning all restrictions. Now, mind, don't let me catch you going out without yours, Ethel."

* * *

A man went into Cohen's book store and asked: "Have you a copy of 'Who's Who and What's What,' by Jerome K. Jerome?"

Cohen replies: "No, sir, but ve got 'Who's He and Vat's He Got," by Bradstreet.

* * *

What's the use o' havin' sky that smiles at you
If there wasn't ever clouds t' hide the blue?
What's the use o' seein' grins that make you glad,
If there wasn't faces somewhere that are sad?

Kind o' looks like sickness comin' for a spell
Makes folks all the gladder for the time they're well.
An' I know that posies seem a sight more sweet
Bloomin' up through ragweeds at a feller's feet.

So it must be heaven makes days dark and blue
Jest so things will glitter when the sun bursts through.

* * *

Wife—"Tomorrow is the tenth anniversary of our wedding. Shall I kill the turkey?"

Husband—"Why, the poor animal is not to blame for it."—*Buen Humor, Madrid.*

* * *

"Have any big men ever been born in this town?" No, only babies."—*Pathfinder.*

* * *

"My, my! You've lost quite a bit of your hair since

I saw you last."

"Oh, no! I never lost it; it just came out and I threw it away."—*Lock Haven Express.*

* * *

A colored preacher in Alabama noticed a new face in his congregation, and when the service was ended he hurried down to greet the newcomer.

"Martin," he said, "this is the first time you've been to our church. I'm mighty glad to see you here."

Whereupon Martin replied: "Ah had to come, parson. Ah needs some strengthenin'. Ah's got me a job whitewashin' a chicken coop an' buildin' a fence 'round a watermelon patch."—*From The Lutheran Messenger, St. John's Lutheran Church, Brunswick, Mo.*

* * *

DON'TS FOR STAY-AT-HOMES

DON'T stay at home for the big Sunday dinner—get a fireless cooker.

DON'T stay at home for company—bring them with you.

DON'T stay away because it rains—that does not keep you home from other business.

DON'T stay away because the Church is not perfect—how lonesome you would feel in a perfect Church!

Come to Church, and in its atmosphere you will become less critical, less pessimistic and certainly more happy.—*From the Bulletin of Myers Park Methodist Episcopal Church, South, Charlotte, N. C.*

* * *

MOUSING AROUND

Wigg—"Sorry to keep you waiting, old man, but I've just been setting a trap for my wife."

Wagg—"Heavens! What do you suspect?"

Wigg—"A mouse in the pantry!"—*America's Humor.*

The Headline and the Story

How Truth May Apparently Be Confounded by a Clever Manipulator of Words and Phrases

On May 29, 1928, the *Philadelphia Record* printed an article on its front page which was most interesting. The headline so completely hid the news story that to the hasty reader the impression was bound to be just the contrary to the facts contained in the article itself. We print the article below and invite the attention of our readers to the deliberate attempt of the headline writer to kill or at least misrepresent the statements contained in a report made by Mr. Paul Guthrie, Field representative of the Intercollegiate Prohibition Association made at a luncheon of that association in New York. This is the sort of newspaper propaganda that is being spread all over the country against the Volstead Act. However a few readers did read beyond the headlines, and were sorely puzzled over the contradiction between the headline and the story. One of these was a pretty bright student of the Chester High School. He wrote to the editor of the *Record* asking for an explanation of the discrepancy between the heading and the story. The editor, evidently a veteran at word juggling, with a great show of frankness published the student's letter, to which he attached an editorial, skillfully worded and intended to lead the *Record* out of an ugly position. We feel a certain amount of admiration for the agile way the editor dodged the issue. To us, however, the editorial does more to expose the misrepresentation of the headline than does the headline itself. We invite our readers to read both the article and the editorial carefully and then judge for themselves whether or not the *Record* played fair with its readers or was honest in answering the Chester High School student in its editorial. We give both below:

COLLEGIANS DRINKING MORE THAN EVER, SURVEY SHOWS

Figures Include Both Men and Women, Field Representative Tells Intercollegiate Prohibition Association at Luncheon in New York.

New York, May 28 (AP).—Paul Guthrie, Field representative of the Intercollegiate Prohibition Association, said today that college student opinion throughout the country was overwhelmingly convinced that both men and women students were indulging more freely in alcoholic liquors than before the prohibition era, but that his personal observations failed to justify this student opinion.

He addressed a luncheon of the association at the Waldorf Astoria Hotel and described the results of observations made on personal visits to university campuses. He said that he failed to witness conditions that would justify the student opinion.

Wilbur Simmons, another field representative, who visited 125 colleges during the year, reported thot he had found less drinking than ever before among students. Opinion was evenly divided, among students, he said, on the question whether prohibition was good or bad for the country.

Guthrie said that three out of four students believed that there was more drinking among the male students than before prohibition and four out of five were sure that the girl students were drinking more than ever before.

In general the reports of other field agents were optimistic. The association, with headquarters in Wash-

ington, had five men on the road who visited and obtained statistics on drinking for more than 400 colleges during the last year.

APPLYING THE TEST TO HEADLINE ACCURACY

The *Record* is in receipt of the following letter:

The heading of a news item appearing on the front page of Tuesday's *Record* reads as follows:

"Collegians Drinking More Than Ever, Survey Shows."

This statement, with the smaller type headline, is very definitely contradicted in the body of the item.

A member of my history class in the Chester High School brought the matter to the attention of the class. The heading and item were read to two history classes and shown to some other teachers, and it was generally agreed that the body of the item flatly contradicts the heading.

Since we all are interested in knowing facts based upon reliable information, we shall appreciate a correct statement.

Furthermore, we are interested in having your readers, which include several of our classes, know the facts in regard to the matter of drinking by college students. Therefore, we shall appreciate your making the correction and giving it the same publicity as the article referred to.

GEO. M. DE HAAS.

Philadelphia, May 30, 1928.

This request for facts is reasonable. Let us see how far the text of the article contradicts the heading.

The article, an Associated Press dispatch from New York, attributed to Paul Guthrie (described as "field representative of the Intercollegiate Prohibition Association") the statement that "college student opinion throughout the country was overwhelmingly convinced that both men and women students were indulging more freely in alcoholic liquors than before the prohibition era," but added that "his personal observations failed to justify this student opinion." His personal observations, it appeared, were made on "visits to university campuses."

William Simpson, "another field representative," visited 125 colleges and found less drinking than ever before. But Guthrie "said that three out of four students believed there was more drinking among the male students than before prohibition, and four out of five were sure that the girl students were drinking more than ever before."

The accuracy of the heading seems to depend on what constitutes a survey. If the survey is the opinions of field representatives of a prohibition organization, the heading was wrong. *If the survey consists of information as to what the representatives learned from the students themselves, the heading was right.*

We lean to the opinion that the students know more about what is going on in college than do the investigators who visited them. With due deference to the contrary belief of our correspondent, we stand pat on the heading.

June 2, 1928.

The italic in the last paragraph of the editorial is ours. Now let us call your attention to the nimbleness of the editor's wit. In the article of May 29th Mr. Guthrie is reported as saying "TODAY COLLEGE STUDENTS' OPINION THROUGHOUT THE COUNTRY WAS OVERWHELMINGLY CONVINCED THAT BOTH MEN AND WOMEN STUDENTS WERE INDULGING MORE FREELY IN ALCOHOLIC LIQUORS THAN BEFORE THE PROHIBITION ERA; BUT THAT HIS PERSONAL OBSERVATIONS FAILED TO JUSTIFY THIS STUDENT OPINION."

The editorial writer in his last paragraph makes it quite clear that he does not agree with Mr. Guthrie because he is "OF THE OPINION THAT THE STUDENTS KNOW MORE ABOUT WHAT IS GOING ON IN COLLEGE THAN OF THE INVESTIGATORS WHO VISITED THEM."

Why does the editorial writer so confidently lean on the opinion of these students of "today?" How old were these college students of today when the Volstead act was enforced? Were they college students at all? If not, what do they know about how much drinking was done by college students "before the prohibition era?" If they were too young to know anything about pre-Volstead college drinking then how do they know that both men and women students are indulging more freely now than then? Why should their immature judgment be preferred to the trained judgment of a man like Mr. Guthrie?

The whole incident is a fine illustration of the dishonest newspaper propaganda against the Eighteenth Amendment to the Constitution of the United States.

MONEY TALKS

It Can Tell You Many Things You Don't Know, Others You Should Know and Barrels of Things You Don't Care to Hear About Yourself.

Yes, money talks. It talks about things and conditions and nations and men. It talks about you. Yes, it talks about you! It tells your friends all about you. Just what sort of a man you are and it tells the truth. As you walk along the street or go about your daily tasks, money goes with you and cries, "Here comes the miser!" He scrimps and starves and freezes and suffers that he may hug me to his bony breast. He hoards me in bags and tea cups and secret places where no eyes shall see me, save his. At dead of night, when the world's asleep, he brings me forth to mumble and count and gloat over me under dim candlelight. He begs his food and drapes his skinny body in rags that he need not part with me. He will not let

me buy him the common comforts of life. He never sends me on a mission of mercy. I cause him constant worry and fear. It would kill him were he robbed of me. He is hated of all men because of me. I have hypnotized him till at last GOLD IS HIS GOD."

"There goes a waster and a fool! He does not know how to use me. He throws me away on trivial things. By abusing me he ruins himself through over-indulgence. He sends me on errands of debauchery from which I never return. He forced me into evil and degrading service and I have left him. I was his once; but now the fool and I have separated forever. He is a fool, I am money; we cannot remain together."

"There goes a thief. I was another man's possession. I was intrusted to his care. By trickery and deceit he stole me from my rightful owner. See how furtively he looks around. See how he starts, turns pale and trembles if someone looks at him over long. His conscience disowns me. Soon he will be seized with panic and flee to hide his guilty self from his betrayed and over-confiding friends. He will take me with him but I will not be his solace. Fear will ride him day and night till kindly death will enter in and bid him sleep. TO HIM I AM NEMESIS!!!"

"Behold the gambler! He risks all he has of me in foolish ventures to get more of me. He ruins his own resources, he hypothecates from bank and business what is not his to squander me on dreams of wealth. Soon he will be a fugitive, hunted by his fellow men. Eventually he will have lost me and have nothing left—not even honor."

"Behold the purse-proud and ostentatious man! He walks aggressively. His head is high. His manner is proud. Prosperity and power are stamped upon him. He abuses those who do not own me. He is hard and cruel to the weak and servile to the strong. He is abnormally conscious of my power; but he thinks it his. How vain he is! Some day he will leave me at the edge of the grave to become a banquet of the earth worm. TO HIM I AM DELUSION."

"I am a fatal fascination! Men lie, cheat, steal, betray their best friends and murder to get me. Women sell their honor and drag their good name through the mire of shame for me. There is no cruelty, no treachery, no violence I have not inspired. Hell is filled with my slaves. I have turned the peaceful retreats of nature into a scared wilderness where lustful demons seek the gold. My power is devilish. Satan himself uses me to the undoing of God's creatures. I AM MERCILESS!"

"Yet I am the slave of philanthropy and industry. I have built buildings that will endure for centuries; I have constructed mighty bridges that span deep chasms and rushing torrents; I have girded continents with thousands upon thousands of miles of railroads. I have developed electricity. I have searched out the secrets of nature's laboratories. I have built up mighty armies and navies. I have erected great cities. I have reclaimed the desert and made it blossom as the rose. I have dammed the rushing waters and turned the course of many a river. I have created vast national and international trade and commerce. In short, I have built up, torn down, wrecked and rebuilt the world."

"Yet my greatest work has ever been to serve the man who would be my master. He uses me in the only service I am fit to give. He sends me to buy food for the starving, fuel for the freezing, medicine for the sick, clothing for the naked. For him I build hospitals, schools, sanitary homes, churches, recreation centers. I fall with silent flutter upon the alms basin in God's house. I softly steal in homes of poverty. I turn despair into gladness and courage. Indeed my greatest work is work for him. I AM HIS WILLING SLAVE!"

Rich or Poor

If in my heart there is no love for those by sin defiled,
And if I lack compassion for a wayward, wand'ring child;
If I possess no strong desire to help him in his need,
To lead him back to paths of peace, then I am poor indeed.

If I have lost the tenderness, the grace I once possessed,
If I cannot appreciate another soul's distress;
If I have not within my breast a willingness to feed
The hungry multitudes of life, then I am poor indeed.

If I have not the strength to feel another's burden sore,
If I am blind to all the needs that clamor at my door;
If I am deaf to all the cry of hearts that break and bleed,
Without the sympathy of love, then I am poor indeed.

If I cannot appreciate the good in those I meet,
If in my blindness I abhor the outcast in the street;
And if my hard, cold heart desires to crush the bruised reed,
Then know that I have lost my wealth and I am poor indeed.

And if I thrill not at the touch of little baby hands,
Nor feel the wealth my humble home and all its love commands;
And if the finer things of life are lost in grasp and greed,
Then in my heart a beggar dwells, and he is poor indeed.

If I have love for those who hate and tears for those who fall,
If I have mercy for the one who loves me not at all;
If I have patience with the one who holds another creed,
A heart for all the whole wide world, then I am rich indeed.

—*Northeastern Hospital News.*

The Parish Broadcaster

VOL. 2, No. 10 PHILADELPHIA, SEPTEMBER, 1928. By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Burkhardt, John Henry
Cook, Elizabeth Anna
Fryer, Wilson Dchaven
Hackett, Joseph Stephens Neff
Piccione, Robert
Raymond, Emma Jane
Raymond, William Martin
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Robert J. Stockman and Emma F. Penrose

BURIALS

Burkhardt, Catharine H.
Gaw, William L.
McFinllan, Andrew
Moody, Thomas J.

Scratching the Surface

* * *

We Have Not Begun to Reach This Community With the Gospel of Jesus Christ

* * *

Jim Sweeney says, "We haven't even scratched the surface of this parish yet." He thinks the number of non-church members and unbelievers in any form of religion is beyond computation. After sixteen years of the hardest work we ever did in our lives we are inclined to agree with him and say "the job has got us licked." The harder we work the more there is to be done. There seems to be no end to the procession of seekers after God. We earnestly beg every member of St. John's Fellowship, of the Brotherhood of St. Andrew, of the Daughters of the King, and of the Woman's Auxiliary to lend a hand and start a big visiting campaign this fall and round up as many of these non-churchgoers as we can and bring them in. If you do not help we despair of the results, for we cannot do it alone. For instance, here is less than one week's experience and it is only an illustration of what is constantly happening.

We were asked to visit a sick woman. When we called we learned she was not confirmed, though she is well over sixty years of age. Sitting at her bedside was her sister, who is a widow, and has never been confirmed. The two old ladies were living in the home of a young woman who is related to them and she is not confirmed. These three women were born and raised in this parish and evidently nobody had ever got interested in their spiritual growth.

Not so very long ago we were visiting in a certain street in the parish and came upon five large families in one block who have no church life. To them Sunday is different from the other days in the week only because they go to Jersey instead of going to work.

A few weeks ago we had a very beautiful wedding at the church. Many relatives of both bride and groom, though they live in the parish, scarcely ever come to church as they have never been confirmed.

A few weeks ago a young man whispered to me as he was leaving the church with his wife and mother: "Come down to the house and see my father. We want him confirmed and I have been talking about it to him."

We can truthfully state that we never spend an afternoon visiting in the Parish but that we find anywhere from ten to twenty-five non-churchgoers.

Scores of times we meet wives whose husbands and children are unconfirmed. Again, we meet husbands who are members of the church, but whose wives go nowhere. Men and women over 75 years of age are still out of the fold. A flock of young people apparently have given religion no thought and are running wild without a shepherd. Boys and girls by the hundreds are growing up in gross ignorance of their duty towards God.

Brothers, why stand ye here all the day idle? It is high time that we plunge into the harvest and begin to bring in the lives ripe for the Kingdom of God.

Bishop Garland will pay us a second visit on Wednesday, September 26, for the purpose of confirming the second class for the year 1928. There is still time to bring a soul to God. Let us be up and at it. When the Bishop comes may we have the joy of seeing many more souls brought to stand before the throne of Grace to declare their allegiance and loyalty to the King of Kings.

St. John's Church in Summer

* * *

When Other South Philadelphia Churches Suspend Business, St. John's Gets Real Busy

* * *

Several years ago we followed the usual custom of most city churches by closing down upon our activities in the summer season. We had the same thought that many others still have. That so many people go to the country and to the shore that it is not worthwile to keep up the usual church and parochial schedule. These were what we now call the stagnant years. Now we are even more active in the summer than we are at any other time of the year. This change came about in a peculiar way. When we had no evening services in the summer we did attend evening service in other churches and of other denominations. We were gradually impressed at the size of these summer evening congregations. In some churches we attended there were as many as a thousand to fifteen hundred worshipers present. This set us thinking. If other churches were able to hold such successful summer evening services why could not we do likewise? Last year we determined to try. We kept open all through the summer with indifferent success. We were wise enough, however to feel sure that the services were not very successful because the members of the parish were not *in the habit* of coming to church in the evening. Therefore, instead of being discouraged, we opened up again this summer with astounding success. From the start, members and strangers came out in strength. Every week the evening congregations are bigger. A great deal of the growth is due to the activity and pep of our young choir members, our Brotherhood of St. Andrew and our Daughters of the King. Besides the Boy and Girl Scout Troops keeping up their active work we have also our daily summer vacation school, our child clinic and our summer outing work at the Shack-in-the-Pines.

St. John's is, indeed, a working parish—in summer as well as in winter.

Charles Little

* * *

Whenever we have anything really important we want done there are always a certain few folks in the Parish we think of instinctively. Among them and high up in the list stands CHARLES LITTLE. Charles was confirmed when he was a very young man indeed. He has been a consistent church member and one who feels it is his duty as well as his privilege to do his share in building up the Church of St. John the Evangelist. As an all-round churchman he can't be beat. Every Sunday he attends service. He is seldom absent from the Communion. He is the most efficient director of the Brotherhood of St. Andrew of St. John's Parish. He does a great deal of visiting among the men and boys of the Parish. In fact, he is one of those kind that can and will and does do big things for St. John's Church. We take pleasure in hanging his name in our Hall of Fame.

Origin of the Church of England

* * *

Questions and Answers Taken From the Prayer Book Reason Why

By the Rev. Nelson R. Boss, M. A.

* * *

Question: What was the origin of the Church of England from which the American Church is sprung?

Answer: Eusebius (A. D. 270) tells us that St. Paul traveled to the farthest limits of the West, and in the time of Eusebius, this is thought to include the British Isles.

Question: Was not the Christian Church first planted in Britain by missionaries sent by the Pope?

Answer: No; when Pope Gregory sent Augustine with forty monks as missionaires to Britain A. D. 596 they found the Church with a valid ministry and sacraments already established.

Question: What other evidence have we that the Church existed in Britain before the coming of Augustine?

Answer: At the Councils of Arles A. D. 314 and Sardica, A. D. 347, Bishops were present from the Church in Britain. This was 200 years before Augustine's time.

Question: Then why did the Pope send missionaries to Britain?

Answer: Because the heathen Saxons had conquered the country and having driven the Christian Britains from their homes and churches the land was in danger of relapsing into heathen superstition and barbarism.

Question: What did these missionaries do?

Answer: They labored, first alone, and afterwards in union with the British clergy, to convert the Saxon conquerors to Christianity.

Question: What was the result of these labors?

Answer: The Saxons were converted; the British and the Roman clergy working together and holding substantially the same faith, the two churches became united in one, and by degrees the Pope gained a controlling power over the whole.

Question: Was the Roman Church at that time corrupted by error?

Answer: No; the chief errors of Rome are the outgrowth of later times.

Question: To what source then does the present Church of England trace her origin?

Answer: To the early British Church, which was probably established by St. Paul and which had existed in Britain hundreds of years before Roman priests ever set foot on British soil.

Question: Is it true then to say that the Church of England is a schism from the Roman Church?

Answer: No; it is contrary to all facts. The Church of England is a lineal descendant of the old British Church, which, though brought for a time under the domination of the Church of Rome, resumed, at the Reformation, her old position as an independent Church.

Question: Is there any truth in the assertion that the Church of England was founded by Henry VIII?

Answer: None whatever. It is an assertion that coud be made only by one ignorant of history or regardless of truth.

Question: What part did Henry VIII take in the work of Reformation ?

Answer: His part was purely political and selfish. After his quarrel with the Pope, who refused to grant him a divorce from his lawful wife, Henry did all he could to free the realm and the Church of England from the Pope's influence and control; but in all other respects he was a Roman Catholic and held the doctrines of that Church till his death.

Question: How long did it take to complete and finally establish this reformation of England?

Answer: Over a hundred and thirty years. It began about 1527, during the reign of Henry VIII, and was completed in 1662, after the death of Queen Elizabeth.

Question: Was the Reformation accomplished peacefully and without difficulty?

Answer: No; it was only after a long struggle and bitter persecutions.

Question: What relation does the Episcopal Church in the United States bear to the Church of England?

as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell that I am interested by what I *do?* How do I look to *him?*

Am I a good example for anybody to follow, or do I just think I am? Or do I think about my responsibility in this connection at all?

Do I attend church services as often as I think I do?

How often do I speak a word of encouragement or praise to the minister, or have a pleasant word and smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested, indifferent, cold? As a friend and helper, or just as—one of the congregation? Would he be justified by what I *do?*

Do I reallly give as the Lord hath prospered me, or do I just think I do? If I should add up my contributions to local church support and to missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for missions at all? Do I really ever *deny myself*—a new suit, cigars, street car rides (when walking would be better for my health)—anything, to help forward the cause? Do I really every *deny* myself, or do I just *think* I do?

Do I really believe it more blessed to give than to receive, or do I just think I do?

What kind of church member am I anyhow? Am I the kind I think I am, or do I just think I am?

I am going to try a little introspection along these lines.

"EVERYONE OF YOU"

* * *

When Jesus Christ established the Christian Church, ample provision was made in His divine plan for its support. In the Old Testament all the people were commanded to set aside ten per cent. of their total earnings. To every sincere and thinking Christian of this Gospel era the question must press for an answer: "What ought I give for the support of God's work?" *A true child of God will not evade the question, but will honestly face it and endeavor to find an answer.*

The Bible is not silent regarding the question of Christian giving. Referring to the collection, which St. Paul raised amongst the congregations, he established this principle, 1 Cor. 16: 12: "On the first day of the week, *let every one of you* lay by him in store as God hath prospered him."

"ON THE FIRST DAY OF THE WEEK." That means systematic giving. Not just when you feel like it, but at regular intervals."

"EVERY ONE OF YOU," urges the apostle. That means the rich and the poor, the younger members and the older members. Every single Christian is called upon to contribute from his income for the maintenance of the Gospel work.

"AS THE LORD PROSPERED HIM." It is a mistaken notion that all Christians must give the same amount. The idea of church dues, requiring every member to pay alike, regardless of earnings, is not only unfair, but also out of harmony with God's Word.

Let the principle stand: "As the Lord hath prospered him." That statement is a challenge to the wealthy Christian to dig deep into his pockets for an amount which is somewhat in proportion to his income. It should serve as a stimulus for all, whether rich or poor, to begin to spend for God's cause, somewhat as we spend for ourselves.

Stop and think about it for a moment, and I am sure you will agree with me that the church makes the least demand on our pocketbook. Why, many a Christian man is spending more for "smokes," and many a Christian woman is spending more for pure luxuries than they are putting into God's treasury. Isn't it strange that people never complain, because their new car or radio or the show cost so much money?

But—when the church comes "abegging"—well, that's a different story. Strange, isn't it? The church asks for the smallest part of our income, and when it does ask for it to carry on the work of saving souls, what excusing, what complaining!

Every dollar you have, every square foot of ground you own, belongs to the Almighty. He has prospered you.

—From Fargo Lutheran Messenger.

Broadcasting From Station S. T. J. C.

How did you enjoy your vacation?

* * *

The busiest spot in Philadelphia during the summer was the Church of St. John the Evangelist.

* * *

Our Sunday evening services during the summer were very well attended, indeed.

* * *

Remember we have a second Confirmation class Wednesday, September 26, at 8 P. M. Bishop Garland will be with us.

* * *

Mr. Delinquent: Your pledge to the Bishop's Campaign Fund is overdue.

* * *

The Brotherhood of St. Andrew Chapter has been active all summer, especially at the Sunday evening services.

* * *

The Daughters of the King have held their regular weekly meeting all summer.

* * *

The Summer Bible School has been most interesting.

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The attendance has been extra good all summer.

* * *

The Sunday evening illustrated Bible-studies will be continued after vacation season.

* * *

Remember your pledge to the Bishop's Campaign Fund.

* * *

Miss M. B. Fisher is elected delegate to the Triennial Convention of the Woman's Auxiliary to be held in Washington, D. C., in October.

* * *

The Woman's Auxiliary will hold its first fall meeting after the return of Miss Fisher from Washington.

* * *

Mr. Edward King was elected delegate to represent our Chapter of the Brotherhood of St. Andrew at Washington, D. C., in October. Mr. Philip Mecklin was chosen alternate.

* * *

Get Ready for the Big Entertainment.

Broadcasting From Laughland

There was once
A man waterin' his flowers
With a sprinklin' pot,
An' two little bugs
Heard the drops fallin'
An' one said to the other,
"We're lost—there's a flood."
Some folks is jest like
Them little bugs—
Ez soon ez they are hit
With a drop or two of misfortune
They set up a hollerin'
That they're done for.
What they should do
Is to hoist up
Their spuritual umbrels
An' they wouldn't get wet
At all.

* * *

Absent-minded Professor—after being rescued—"I have just remembered that I know how to swim."

* * *

INNOCENT HUSBAND

A young husband came home one evening to find his wife sewing some dainty little clothes.

"My dear, why didn't you tell me?"

"Don't be silly," she replied. "This is a new dinner gown."—*Rice Owl.*

* * *

Nothing on earth can smile but man. Gems may flash reflected light, but what is a diamond-flash compared with an eye-flash and a mind-flash? A smile is a light in the window of the face by which the heart sig-

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nifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom.—*Henry Ward Beecher.*

* * *

Those who contend that there is more drinking under Prohibition may indicate the company they keep.—*Pittsburgh Gazette Times.*

* * *

Three New York churches are to form the ground floors of skyscrapers, the upper stories of which will be occupied by families acceptable to the church trustees. Only those who get in on the ground floor will be entitled to mansions in the skies.—*Punch.*

* * *

"THE SIN OF DRUNKENNESS"

This hideous monster will be dragged from his lair into the noonday sun Sunday night at the Baptist Church. —*Ad in a Covington (La.) paper.*

* * *

WOULD DO FOR THE PRESENT

He took her in his arms.

"Oh, darling," he murmured. "I love you so. Please say you'll be mine. I'm not rich like Percival Brown. I haven't a car or a fine house, or a well-stocked cellar; but, darling, I love you, and I cannot live without you!"

Two soft arms stole around his neck and two ruby lips whispered in his ear:

"And I love you, too, darling, but—where is this man Brown?"—*Stray Stories.*

* * *

Overheard from an adjoining cafe booth:

"Try again to say it. You're not that tight."

"'S no use, but I'll try. Here goes Thigs and fistles!"

* * *

"Who remembers when people used to call them 'flannel cakes?'" inquires a correspondent. We do for one, and recall a mild joke on the subject: "I'm hungry," complained a husky husband one morning. "But you've just had your breakfast," returned his wife. "I know it," he said, "but as soon as I finished I drank a glass of water and all those flannel cakes shrank right down to comparatively nothing."—*Boston Transcript.*

* * *

America's international slogan: "Say it with fliers."—*New York World.*

* * *

Work is the curse of our drinking classes.—*Colgate Banter.*

* * *

"Could you learn to love me?"

"Well, I learned to speak Polish."—*Yale Record.*

* * *

SOUVENIR FOR WAYNE McVEIGH

Minister—"I hear, Paddie, they've gone dry in the village where your brother lives."

Paddie—"Dry, mon! They're parched. I've just had

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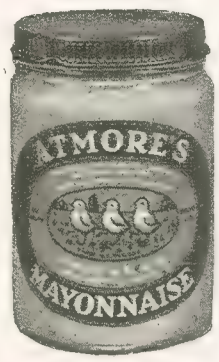

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a letter from Mike, an' the postage stamp was stuck on with a pin."—*Chase Bag Co. "Bagology."*

* * *

JUS' KEEP ON KEEPIN' ON

If the day looks kinder gloomy
An' your chances kinder slim;
If the situation's puzzlin'
An' the prospects awful grim,
An' perplexities keep pressin'
Till all hope is nearly gone,
Jus' bristle up, and grit your teeth
An' keep on keepin' on.

Fumin' never wins a fight,
An' frettin' never pays;
There ain't no good in broodin' in
These pessimistic ways—
Smile just kinder cheerfully
When hope is nearly gone,
An' bristle up, and grit your teeth,
An' keep on keepin' on.

There ain't no use in growlin'
An' grumblin' all the time
When music's ringin' everywhere,
An' everything's a rhyme—
Jus' keep on smilin' cheerfully,
If hope is nearly gone,
An' bristle up, and grit your teeth,
An' *keep on keepin' on.*

—*From Our Clippings.*

* * *

COLD CHARITY

When you talk about "Social Service" be sure you do not talk so as to make it sound like "So-shall-serve-ice."

* * *

NOT CLASSIC BUT TRUE

Some spend their dimes
To shine their shoes,
And often times
For buying booze.
Then go to church—
Perhaps are late.
And drop a penny
On the plate.

* * *

WASHEE-WASHEE

We most cleanly and carefully wash our customers with cheap prices as under—Ladies $2.00 per hundred; Gentlemen, $1.75 per hundred.—*Laundry sign quoted in "Chinese Fantastics," by Thomas Steep (The Century Co.).*

* * *

Science Teacher—"Name some liquid that won't freeze."

Bright Pupil—"Hot water."—*London Answers.*

* * *

TAKING THE PLEDGE

According to a press report, the members of the Women's Christian Temperance Union are going to stop gin drinking in colleges. Well, it's about time some of the old ladies went on the wagon.—*Judge.*

TIN, SLATE
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Housewife—"But my good man, your story has such a hollow ring."

Tramp—"Yes, ma'am, that's what comes from speaking on an empty stomach."—*Clipped.*

* * *

"Why do they call a dental office a parlor?"

"That's just another name for drawing room, isn't it?"

Doctor—"Did you follow my advice and drink hot water one hour before breakfast?"

Patient—"I did my best, but I couldn't keep it up for more than ten minutes, doctor."

* * *

Office Caller—"How long has that office boy worked for you?"

Office Chief—"About four hours."

Caller—"Four hours! Why, I thought he'd been here a long time."

Chief—"Oh, yes, he's been here two years."

* * *

PROVED HIS METTLE

Mrs. Grubb (after a tiff)—"When I married you I didn't know you were such a coward. I thought you were a brave man."

Grubb—"So did everybody else."—*Answers.*

* * *

SAD CONFESSION

Landlady—"I think you had better board elsewhere."

Boarder—"Yes, I often had."

Landlady—"Often had what?"

Boarder—"Had better board elsewhere."—*M. I. T. Voo Doo.*

* * *

Sea Captain (introducing friend to his old aunt)—"This is my friend Barker; he lives in the Canary Islands."

"How interesting," murmured the old lady; and, gathering all her wits, she added: "Then, of course, you sing?"

* * *

ALL OVER

George (nervously)—"I'd like, the best in the world, Kitty, to marry you; but I don't know how to propose."

Kitty (promptly and practically)—"That's all right, George. You've finished with me; now go to father." *Tit-Bits, London.*

* * *

HANDS UP!

"The time will come," shouted the speaker, "when women will get men's wages."

"Yes," said a little man in the corner. "Next Saturday night."—*Good Hardware.*

* * *

ANYWAY, THERE WAS A FUNERAL

"I've just come back from old Bill's funeral."

"So old Bill's dead."

"Well, if he's not, someone has played a dirty trick on him."—*Capper's Weekly.*

The Parish Broadcaster

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72 Club

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St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

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Orr, Joseph Armstrong
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BACK TO THE CHURCH

* * *

Materialism Is Dying—Spiritualism Is Reviving

* * *

The world is getting back to the church! And we don't mean perhaps.

The move started with the young people and is gaining strength and speed every day. In a few more years churchless civilization will be a thing of the past. Our church will be as strong, yes, stronger than ever before. The young people are awake to the true meaning and menace of a churchless world. In the first flush of "freedom" youth was intoxicated and reveled in moral and spiritual unrestraint. "Youth must be served" was the slogan of the times. The old ideals went a tottering to the ground. The postwar ideas were hailed as a social revolution. But reaction has set in and youth is rounding upon the new world of jazz and riot. They are satiated with its tinsel and disgusted with its putridness. They are looking back with wistful eyes to the days of yesterday. Youth has been cheated and is slowly realizing it. The inevitable is happening. Youth is retracting its steps. It is a return to the faith of our fathers. But the homecoming is not an humble and shrinking or an apologetic return. It is determined and purposeful. The young folks are not VOLUNTEERING to serve, they are DEMANDING that they be given work to do. The young peoples societies are filling up. Their membership is not only interested in services of prayer and praise as in olden times, but they are interested in mapping out an aggressive campaign along social service lines which will attract the non-church member into the church. The young people of every parish are rallying under the Fellowship standards. They are out for agitation in every branch of church life. They are filling the church offices; they are training themselves in Sunday School work, lay reading, parochial visiting, missionary endeavor, social service work, public speaking in Christian gatherings, Bible discussion, personal service and a score of other church and spiritual activities; and they are doing it all in a spirit of fearlessness and courage which in itself is a sign of sincerity.

The Spirit of God is abroad and is inspiring our youth to mighty deeds. The short and breathless era of materialism is almost dead. The eternal truth of God's supremacy is reasserting itself with redoubled vigor. Youth has snatched up the Standard and is leading the world back to the church and to spiritual revival.

The Faith of Our Fathers Is Living Still!

HEALING PRAYER

* * *

Heavenly Father, Who broodest over all Thy children in love, we thank Thee for the confidence born of every revelation of love. Whatever awaits us in the day's experience, may we know that we are never for a single moment alone. We will not be timid or afraid, for nearer than breathing, nearer than light itself, art Thou, the great Spirit of Love enfolding us. Thou art with us today. Thou wilt be with us through all the journey of life. May we find refreshment and peace in this realization and may we find in Thee the answer to every longing and the solution of every problem. Though we may not see, we may trust and wait. Through Christ our Lord. Amen.

"I Shall Not Pass Again This Way"

* * *

The bread that bringeth strength I want to give,
The water pure that bids the thirsty live:
I want to help the fainting day by day;
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears.
Beauty for ashes may I give alway:
I'm sure I shall not pass again this way.

I want to give good measure running o'er,
And into hungry hearts I want to pour
The answer soft that turneth wrath away;
I'm sure I shall not pass again this way.

I want to give to others hope and faith,
I want to do all that the Master saith;
I want to live aright from day to day;
I'm sure I shall not pass again this way.

—Ellen H. Underwood.

The Mission of The Transfiguration

* * *

Since It Has Moved to the Southwest Corner 7th and Bigler Streets Its Growth Has Been Remarkable.

* * *

We are beginning to realize our faith in the future of the Mission of the Transfiguration which, for nearly fifteen years, has been a subject for debate among many "downtown" churchmen. When the Mission was founded at Stonehouse and Jones' Lanes, it was thought to be an uncertain experiment—but it succeeded. When it was moved to Stonehouse and Stampers Lanes, certain folks

recommended that the Convocation close it up—again it succeeded. When it was moved to Seventh and Bigler streets the act was denounced as a piece of folly and a waste of money—now it is a bigger success than ever. Yet, all through the storm and stress of controversy we held on like a bull pup and would not let go the idea that the Church had a big work for the Mission in South Philadelphia. We have been called all sorts of names. The honesty of our purpose has been questioned. Our "reckless" claims were nailed as statements far from the truth. In fact, we had no friends except, as usual, the Bishop—who has the peculiar, uncanny ability of seeing beyond the tip of his nose—and a few big men who knew, were willing to trust to our judgment, if we said a mission could succeed in South Philadelphia if properly managed.

Those who opposed the establishing of the Mission sure did make it embarrassing for us. By means of a whispering campaign they ruined the reputation of the Mission so that it had little or no standing in the Convocation and nobody was willing to help develop the work. But today, we are facing a remarkable growth in the Mission with no building but a little chapel, too poorly equipped to meet the neighborhood needs. As a matter of fact the old chapel building was moved to the new site as an act of caution. If the Mission proved a failure—which everybody expected—then, too much money would not have been wasted. Now that the Mission is growing more and more successful the Church is beginning to pay for its lack of faith and the work of the Mission is greatly hampered, because we are not properly equipped to cope with the development. A penny wise and a pound foolish as usual.

The Mission Needs a Parish House at Once

DO IT CHEERFULLY

* * *

Whatever you do, do cheerfully. It is better not to do at all if you do what you do grudgingly. This is especially true in matters concerning the Church. There is a certain young woman in our parish who has the right idea of doing. If we ask said person to do something for somebody in the parish or do something in the Sunday School, or Church, the first thing that person does is to smile brightly. The next thing is to say, "of course I will." It always makes us feel glad when we have a favor to ask that particular person. We like to see that smile and hear that cheerful voice.

The Choir Entertainment

* * *

The Choir members are setting a wholesome example which we hope all our parish organizations and communicants will follow.

On **SATURDAY, SEPTEMBER 29TH,** they will give a musical entertainment for the purpose of raising funds to meet the Choir pledge to the **BISHOP'S CAMPAIGN FUND.** Each and every member is awake to our moral responsibility in keeping our word with the Bishop and we are staging this entertainment towards this end. To default in meeting our pledge would be a dishonor to ourselves. The admission is only **TWENTY-FIVE CENTS,** and we are sure the whole parish will "stand by" and help us to raise our pledge. Certainly the voluntary service of our Choir every Sunday in the year deserves our twenty-five cents' worth.

Let's All Help the Choir Put It Over!

William Stone

* * *

The biggest man does not always make the biggest noise. "Bill" Stone is a living proof of that fact. He does not talk much about himself but he can certainly do big things. Because Bill is a "cop" he cannot attend church service as regularly as he might. He makes up for his enforced irregularity, however, by his contributions and the wonderful missionary work he does among the men of the parish. Some of the most active workers of the parish were brought to a definite decision to be confirmed by him. Several of the men confirmed by Bishop Garland in June were brought out by "Bill," who not only went after them but came to church and sat with them until they got to liking it and came of their own volition. "Bill" is a regular "go-getter" and is worth an hundred ordinary men in parish building. What we like about Bill is he smiles with his eyes.

So, Up Goes His Name
In Our Hall of Fame

Wednesday, September 26th

* * *

All Candidates for Confirmation Are to Present Themselves Before Bishop Garland on That Date to Receive the Laying-on-of-Hands.

* * *

The thought of Confirmation is like the thought of dying. So long as there seems to be no immediate neces-

sity to entertain it we are impatient with those who insist upon pushing the idea under our notice. But when something happens and we are caught unprepared, then we regret our folly and procrastination. Then we wish we had not been so indifferent and had taken advantage of the opportunity that was given us.

It is the same with parents of growing boys and girls. Too often, when we exhort them to take up the matter of Confirmation with their children, the parents sweep aside the suggestion with the remark, "It's time enough for them to think of 'joining church' when they grow older." But when the son comes staggering home late some night as drunk as a fool; or the daughter comes sneaking in with a queer guilty look in her eyes; or some other member of the family comes furtively slinking home a fugitive from justice, then the parents learn the awful lesson that while they have been indifferent to the safety of their flesh and blood, the powers of evil have swept them off their feet. Then they abuse and upbraid the sinner and declare they have brought disgrace and shame upon the family. Whereas the blame rests more upon the lazy, self-indulgent, hypocritical criminally indifferent parent and friend rather than upon the young victim of their easy-going moral philosophy.

If there is a place of eternal punishment, and we are old-fashioned enough to believe there is, we are pretty sure it will be overcrowded with fathers and mothers who neglected the moral and spiritual welfare of their own children.

SEEK DIVINE COMFORT

"Lo, I am with you always."—St. Matthew 28:20.

"In strength, in weakness; in health, in sickness; in joy, in sorrow; in riches, in poverty; in youth, in old age; in safety, in danger; in day, in night; in fear, in courage; in life, in death."

(Today's text and addition suggested by the Rev. H. Cresson McHenry, General Secretary of the Protestant Episcopal City Mission.)—*Philadelphia Bulletin.*

Broadcasting From Station S. T. J. C.

* * *

How much dust did the Bible and Prayer Book accumulate during the summer?

* * *

Wednesday, September 26th, is Confirmation night; be sure to bring your candidate.

* * *

Remember Saturday, September 29th, is the Choir Musical Entertainment. The proceeds are for the Choir's pledge to the Bishop's Campaign Fund.

* * *

Sunday School at 2.30 P. M., beginning Sunday, September 16th.

"When a mule is kicking, he isn't pulling."

* * *

"You can't drive a new car down the street without meeting everybody you owe."

* * *

"He who can bottle up his temper is a corker."

* * *

Slogan for our Sunday School Rally: "ONE HUNDRED PER CENT OR BUST."

* * *

Labor Day is the day we all stop working.

* * *

All our dear little boys and girls are so eager to get back to their studies that they can scarcely wait for school to open.

* * *

Now, Get Ready for the Bazaar!

* * *

Now that our WEAK ENDS are almost over let's get down to business and make up for lost time by attending church services regularly.

* * *

At least one new member for the church ought to be the ambition of every communicant this year.

* * *

Mr. Delinquent: Why Don't You Pay Up Your Pledge to the Bishop's Campaign Fund?

* * *

Did you make that pledge just to appear generous; with no intention of keeping it?

* * *

Suppose the Bishop publishes the names and addresses of those who defaulted their pledge, will your name be on the list?

Better Get Busy!

* * *

Church Schedule of Services, Beginning Sunday, September 16th

Morning Prayer and Sermon	10.30 A. M.
Sunday School	2.30 P. M.
St. John's Fellowship	7.00 P. M.
Evening Service—illustrated lecture on the Christian Church	7.45 P. M.

HOW TO HELP

* * *

There is not a great deal that any of us can do for our church. Sometimes what we can do seems so little

that it is not worth doing. That is a mistake, but a very common mistake. The church loses thousands of dollars in gifts each year because so many people will not give at all unless they can give in large amounts. God asks us to give in proportion to our means and not in proportion to our desires, our vanity or our neighbors. He asks us to give lovingly and willingly what we can, whether large or small in amount.

There are many little things we can do for the church. A friendly invitation to someone who never goes to church may make more difference in the history of the world than the munificent gift of a millionaire. God uses the little things and the weak things to confound the great. He is always demonstrating that his grace is sufficient for the tasks He asks us to undertake. So why be afraid of the job that seems big or why be ashamed to do the thing that seems so insignificant as to be useless? There is something worth while to do for the church. Find your work and do it with all your might.

But besides this business of helping through work there is another and even more important way to help. No human activity or effort, no human skill or wisdom, no organization or enthusiasm can take the place of prayer. If we do not pray, if we do not pray alone and together, before the altar and behind closed doors, we shall always lag and faint and at least partially fail. We must pray and pray earnestly, regularly, offering ourselves to God if we are to find our fullest usefulness and do our most effective work for Christ and his church.

The Annual "Round Up"

* * *

The Fall "Round Up" of Our Parish Membership Is About to Start

* * *

The usual summer vacations of the parish are over. It's time to blow the whistle. And for every man, woman and child to get busy. We have a big job ahead of us.

The heavy work, as usual, will fall upon the Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King and St. John's Fellowship.

The Woman's Auxiliary and the Daughters of the King will visit the female members of the parish.

The Brotherhood of St. Andrew will visit the male members.

St. John's Fellowship will visit the boys and girls of the Sunday School.

In this arrangement there will be a great deal of overlapping; which is most desirable. For instance, if the women's organizations visit the females of a family; then the Brotherhood will visit the males of the same family; then the Fellowship visit the boys and girls of the same family; that family is bound to realize that St. John's Church is very much interested in them.

We do not want any "doorstep visiting."

What we mean is, we do not approve of a visitor ringing a door bell and when the "visitee" comes to the door, to stand on the step and talk back and forth at one another through a crack just like you were selling shoe strings.

We want our visitors to greet the aforementioned "visitees" with an expansive grin and a big handshake—regular pump handle style—and say, "I thought I'd drop in on you for a little visit and say, 'howdy.'" Of course, that means—"please open the door and let me in." Folks like being made a fuss over.

When you get in, forget you are visiting and get good and gossipy. After asking how's everybody, talk about the weather, then about the neighbors and so drift along 'till you get around to OUR CHURCH. After that there are lots of topics to discuss. Such, for instance, as how it strengthens the church to be always present. Then there is the Bishop's Campaign Fund, the Duplex Envelope System as a means of paying the bills of the church and laying aside a penny a day for the rainy day; the folks who do not go to church and how it is our duty to get after them—especially our neighbors. Then receiving the Holy Communion regularly. The sending the children to Sunday School. The joining a church organization and getting into active parish work.

It is not a bad idea to gossip about family affairs in your visits—such as sickness, unemployment, the rent, grocery bills, where best to buy bargains in clothing, furniture, food, etc. Folks like to have you show an interest in such matters. It is being neighborly and is appreciated.

Most likely some of them would like you to kneel down on the parlor floor and have a prayer or two before you leave.

Above all things do not leave a home without finding out whether the family needs a Bible or a Prayer Book.

THE BIBLE FIRST

* * *

Keep the Bible first in your life all the time. This is the secret of a successful day, and a successful Christian life. You are to let God speak to you first, then you are qualified to speak to Him. He talks through the Book. He gave it for this purpose. The moment you meet the simple requirement of adjusting yourself to it, you begin to experience two activities. First, messages reach you specifically designed for and sufficient to meet your immediate and remote needs. And second, you begin to feel the inflow of grace. Grace surges through your entire being. You are suffused with His life, your capacity enlarging with each discovery.

By keeping the Bible first, you find God elsewhere. Beecher listened to God in the woods, understanding the invisible things by the things that are made. By companioning with Christ, your footsteps are ordered so that all

the day long you dwell in the house of the Lord. You are safely guarded. Your contacts are Christian. You carry an assured mind. You have the consciousness of God. Whether in your labor or in your leisure, you find yourself unvocalizedly speaking to God. Into the domain of your soul come trooping persons, perhaps forgotten for years, and objects to be prayed for. It is "praying without ceasing." You receive impartations of wisdom and spiritual understanding." "The anointing teacheth you of all things."—*Selected.*

Why an Annual Every-Member Canvass?

* * *

1. It answers the personal questions and objections of members.
2. It supplements most helpfully the public instruction and appeal.
3. It compels a fresh consideration by each member of his personal missionary responsibility.
4. It dignifies the missionary cause in the minds of all.
5. It vastly increases the number of systematic contributors.
6. It discovers and develops many new workers.
7. It promotes acquaintance of canvassers with the congregation and with the community.
8. It often reclaims lapsed members of the congregation.
9. It stimulates church attendance.
10. It avoids multiplied appeals for money from the pulpit.
11. It is an invaluable spiritual inspiration to the canvassers and to the congregation.

—*Selected.*

KICKERS

* * *

It has been facetiously said that the only proper place for a kicker is on the football field. A popular slogan is: "Boost, Don't Kick." The idea embodied in these expressions is born of the fact that kickers and knockers, in the general acceptation of the term, are generally mere fault finders and destructive critics. Their kicks are all too frequently ill-tempered and injudiciously expressed.

But the fact remains that, if the kick be administered in the right direction, forward and upward, and if it be inspired by a well-considered judgment and a real desire to help, the kicker is serving a useful purpose. Indeed every group of constructive leaders against wrong and injustice is composed of the progressive type of men and women.

It is probable that every church has among its membership a few who have earned for themselves the unfortunate distinction of being regarded as kickers, with all its

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unpopular significance. And to the extent that they merely complain of conditions which do not please them, they deserve the appellation. But if their protests are based on thoughtful consideration of real facts, and if they be made in the proper quarter, in good temper, and in a willing and loyal spirit of helpfulness, they are a most valuable asset to the church. They are not kickers, they are real boosters.

The man who merely has a grievance to air invites inattention if not opposition. But the man with a thoughtful suggestion, designed to be helpful, is entitled to a considerate hearing and usually gets it. Therefore, kick, if conditions warrant it. But kick in the right spirit, and in the right direction, and at the right time, and to the right person. Such kicking is helpful and might well be given a less unpopular name.

Broadcasting From Laughland

* * *

We go to church according to our whims,
And so the flippant thought to me occurs
That women go because they like the hymns,
Just as men go to mingle with the hers.

Employer—"I have called you in, Brown, to say that when I am not here you are the laziest man in the office." *Boston Transcript.*

"You never can tell. Even those who have blind faith should keep one eye on the devil."

Schoolmaster—"How it is you've written only ten lines on milk when the others have done pages?"

Pupil—"I wrote mine on condensed milk, Sir."—*Passing Show.*

"So your husband has been deceiving you, eh?"

"Yes, the wretch! I used to give him five cents for his carfare every day, and I found out that he's been walking to work and spending the money."—*Pathfinder.*

"Salvation is free," quoted the good deacon.

"Yes, if it were only 98 cents marked down from a dollar it would probably be more popular," suggested the unregenerate backslider.

Lot's wife was no sooner turned into a pillar of salt than he started looking around for a fresh wife.—*Life.*

"My father's a doctor, so I can be sick for nothing."

"Well, mine's a preacher, so I can be good for nothing!"—*Old Maid.*

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Pedestrian—"What's the shortest way to the emergency hospital?"

Cop—"Just stand right where you are."—*Wright Engine Builder.*

A delver into such matters says there are only seven original jokes, the first of which unquestionably is, "I am through with girls forever."—*Detroit News.*

He had just hung out his shingle. That morning a stranger entered. The doctor asked to be excused as he hurried to the phone.

Taking down the receiver he said: "Yes, this is Dr. Whoosit. Yes, I will be ready for you at two-ten this afternoon. But please be prompt for I am very busy. Two hundred dollars? Yes, that was the estimate I gave you."

Hanging up the receiver, he turned to the stranger, and, rubbing his hands, asked: "Now, sir, what can I do for you?"

"Nothing," replied the stranger, quietly. "I only came in to connect the telephone."

One of our readers who is a teacher of public school music sends us the following pearl of wisdom from one of her class: "The function of the bass drum in the orchestra is to drown out the mistakes of the rest of the orchestra!"

As Bunthorne says: "Is it, and can it be?"

About a year ago a traveling salesman was accosted on Chestnut street by a young man, well dressed, but badly in need of tonsorial attention, with the request: "Say, buddy, give me a quarter. I've just come in from Bridgeport to take a position I've landed, but I want to make a good impression the first day on the job." When queried as to whether he had had breakfast, he said: "No, but I only want a quarter to get a shave." The salesman finally gave him a dollar, for which he was duly thanked. Recently this salesman on a trip to Detroit was greeted with the same request and recognized the fellow as the same one whom he had befriended before. "Say, didn't you ask me the same thing a year ago in Philadelphia?" The reply quite took his breath. "Yes, that was the first time I used it, and it went over so well that I've been using it ever since.—*Reporter's Nosegay.*

Philadelphia heat and the modern furniture which is being shown at so many of the department stores do not

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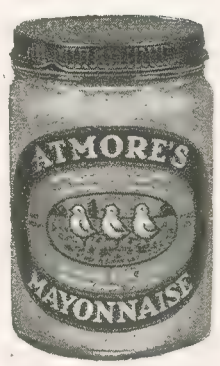

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CHOIR ENTERTAINMENT

Saturday, September Twenty-Ninth

Card of Admission Twenty-five Cents

Proceeds to Meet the Choir's Pledge to the Bishop's Campaign Fund

mix, according to the opinion of a recent visitor to the city. The gentleman who had risen from a lowly position to that of near millionaire by his own efforts had done so in spite of a lack of so-called polish and appreciation of finer things. When he was taken by his wife and educated daughter to one of the modern furniture exhibitions sheer boredom and heat caused him to doze off in one of the modern chairs. He slept soundly and awoke with no comprehension of his whereabouts. His startled gaze lit successively upon a grotesque marble or composition table and upon a dignified clerygyman who occuped a chair by his side. "Do you see that snake?" he inquired, pointing a shaking finger at the leg of a weird table. The cleric nodded. "What color is it?" asked the self-made one. "It is green and white with a red head," his companion informed him. The near-millionaire sniffed the air suspiciously and the lack of that taint he had expected to find in the atmosphere caused him to struggle to his feet and stare wide-eyed at the minister. "You got a great town here, reverend," he announced, "and some heat! Why, back in Janesville, where I come from, it would cost even a minister $100 worth o' bootleg to see one o' them there snakes!"

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
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Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

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Miss Margaret Kensil

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Mr. Herman Jaeschke, Ass't Supt.
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Miss Anna Mullen, Treasurer.
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Miss Hannah H. Nuttall, Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

PARISH ORGANIZATIONS

Woman's Auxiliary

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Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

Charles Little, Director
Vernon Matthews, Vice Director
Edward Proffitt, Secretary
James Sweeney, Ass't Secretary.
Philip Mecklin, Treasurer

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John L. Kay, Scoutmaster.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Diamond, David Cresson
Dougherty, James Henry
MacAdams, Viola Dorothy
Morse, Julia Annie
Munion, Robert Jett

BURIALS

Abbott, Ella
Colladay, James L.
Garson, Leonard Michael
Hanna, Anna
Jackson, Josephine
Miller, Mary A.
Pinkerton, Sarah E.

MARRIAGES

William Morrison and Frances Carbarnes

The Mission of The Transfiguration

* * *

In the Extremely Hot Months of June, July and August, While Others Played, We Toiled Laborously.

* * *

Now we can sit down and heave a deep sigh of relief. Since January 1 'til now we have known what it means to be really busy. On that date the Chapel of the Transfiguration started on its journey over the waste lands of South Philadelphia, from Stonehouse and Stampers lanes to its new site at Seventh and Bigler streets. The distance is only about four city blocks but it took three and a half months to make the trip. At last, about the middle of April, it was settled on its new site but much the worse for moving. It resembled a huge and badly damaged dry goods box more than it did a chapel. Many of the windows were smashed, the doors were warped and badly splintered, the belfry was knocked off the roof and destroyed, the church bell got mislaid, all the screens were demolished, several boards were ripped off the sides of the chapel, the roof leaked in a hundred spots, the leaks had ruined the walls and ceiling; and as there was no city improvements extending that far south in Philadelphia the Chapel was stranded on a dump, a near wreck and useless. For once in our life we knew the meaning of despair. To tackle, single-handed, the job of repairing that building and putting it in fit condition for divine worship made our heart miss a beat every time we thought of it. We knew, however, our reputation as an organizer and a missionary was more or less at stake and that we did not dare to even dream of failure. So we screwed up our courage as tight as we could and went at the job, praying for a miracle to happen.

First we made application to the proper authorities at the City Hall for permits to open up Seventh street and also Bigler street for the purpose of laying pipes for water, sewage and gas. Next we made application to the U. G. I. and the Electric Company for service. The Gas Company rejected our application until we would guarantee to pay half the expense of running a gas main from the nearest source of supply to the Chapel, which meant the outlay of $125 for the Chapel. Then the Electric Company refused service until we ripped out the old wiring, which they said was defective, and re-wire the building; which, of course, we did. We then engaged a carpenter to reset the windows, replace all the boards that had been ripped off the Chapel, build new toilet rooms on each side of the building, re-glaze the windows, tear out the rotten wood work caused by the melting snow and soaking rains of the winter, make new screens and doors, repair the interior of the Chapel, build new front steps and erect a new belfry. He spent over four weeks at steady work making the repairs. Following the carpenter, came the plumber and electrician. The plumber installed two sets of toilets and the gas heating system. The electrician did the rewiring of the building and the installing of the meter. Then came the roofer who tore off all the old roof and replaced it with an entirely new roof. Then came the painter who painted every part of the building, inside and out. Then came the bucket and broom brigade and after they had removed all the furniture from the Chapel they scrubbed and swept and wiped and scoured and polished everything that was dirty—the floors, the windows, the walls, etc. Some overly curious person counted and declared it took 60 buckets of water to get rid of the dirt. All the furniture, including the chairs, closets, organ, altar, prayer stools, lectern, pulpit, etc., were oiled and rubbed and polished 'til they reflected like mirrors. When everybody got through with his particular job you would never have recognized the old Chapel, it looked so brand new.

While superintending these many activities we occupied our spare time making a survey of the neighborhood so as to get a line on what we might expect to work upon in the future. We found that the deeper we dug the richer the soil. It did not take many days of visiting to realize we had chosen an ideal spot to locate the Mission. Before we reopened the Chapel we were convinced that the future prospects for its success went far beyond our dreams.

On Sunday, May 27—just five months after the Chapel had been removed from Stonehouse lane—we celebrated our reopening. At the morning service there were present 39 persons. The Sunday School attendance was 34 scholars and 32 persons attended the Evening Service. Part of the Evening Service was held in the dark because the Electric Company had failed to give us service.

From reopening Sunday up to this present writing the prospects of the Mission have grown steadily brighter. Again the work is thoroughly organized and the following societies have been created, all of which are extremely active and fully attended.

Parish Organizations

Woman's Auxiliary—President, Mrs. George Pelter; membership, 22.

Brotherhood of St. Andrew—Director, John Wesley; membership, 12.

Young People's Fellowship—Director, Benjamin Dill; membership, 11.

Sunday School—Superintendent, John Wesley; Assistant Superintendent, Hartley McAdams; average, 34.

Girls' Club—Director, Virginia Pelter; membership, 19.

Men's Club—Director, John Wesley; membership, 14.

Boys' Club—Director, John Pelter; membership, 15.

Our Lay Missionary submitted the following report for the month of August:

Families attached to the Mission..... 67
Families unattached and good prospects..... 26
Contacts through visiting and advertising.....450

To this, as Missionary-in-charge, we wish to report

that since May 27 there have been held

Sunday Morning Services and Addresses	18
Sunday School Sessions	14
Sunday Evening Services and Addresses	18
Christenings	4
Burials	1
Celebrations of the Holy Communion	4

The average Sunday attendance since May 27, including all services, was 68 persons.

Furthermore, a Confirmation Class is in the process of being prepared and is ready to be presented to the Bishop.

The visits of our Lay Missioner are having telling effects on the community. He reports this morning he has several candidates for baptism awaiting our next visit and most of them are adults.

These visits are augmented by a lively advertising scheme which is bringing results. During August alone 200 semi-monthly notices were mailed in the neighborhood and 1000 church notices distributed where they would do the most good.

Indeed, God hath wrought abundantly. Our despair has been turned into joy and now we are dreaming of the day to come when this little Chapel, which crossed the wasteland from there to here, will gradually change in form and size 'til we behold in its place a strong and independent church and parish.

One thing we lack and that one thing we must have. It is a

A NEW PARISH HOUSE

Confirmation at the Transfiguration Mission

* * *

The Chapel was midway between Stonehouse and Stampers lanes and Seventh and Bigler streets in its journey across the dumps of South Philadelphia last February, when the Mission should have had its annual Confirmation service. Under such conditions it was, of course, impossible to have the service. In order that we would have a class to present before the end of 1928, we worked hard the whole summer—visiting, teaching, exhorting, christening and doing a score of other things to make a Confirmation Service possible. We succeeded in our undertaking and on Sunday afternoon, September 23, Bishop Garland visited the Mission and confirmed a class of 19 men and women, boys and girls.

We are sorry the whole diocese could not be present at that service. We would like all churchmen to see for themselves the mighty work the Holy Spirit is doing in South Philadelphia.

After the service we had a photograph taken of the class and congregation together with Bishop Garland, Mr. John Wesley, Lay Missionary and the Missionary-in-Charge. We are selling copies of this photograph to whoever will buy. The proceeds are to go towards the building fund of the Parish House. The price of the photo is 75 cents and can be purchased from the Lay Missionary or Mrs. Pelter. This photo is bound to become valuable, because it will be the only picture of the first Confirmation Class of the Mission since it was reorganized at the southwest corner of Seventh and Bigler streets. It will be a special sort of pride to the members of the Confirmation Class.

Place your order for the photo now.

The Price Must Accompany Your Order. No Photo Will Be Ordered Unless the Money Is Paid First.

Our Second 1928 Confirmation Class

* * *

Three Months Ago We Presented of 77 Candidates. A Few Who Could Not Be Confirmed Then Are Ready Now.

* * *

Perhaps the most inspiring experience of our career came to us in the heat of the summer. It was occasioned by the amazing activity of the members of the Daughters of the King, the Brotherhood of St. Andrew and the untiring efforts of Miss Hannah Nuttall, Parish Visitor, who took no vacation this summer. During June, July, August and September the two societies never missed a weekly meeting. And at these meetings they planned all sorts of aggressive methods to gather in those who should have been confirmed and such who in the meantime desired to be.

We happened to be closer to the work of the Brotherhood and were astonished at the summer activity of its members. Nearly every man reported each week that he visited at night one or more men and boys in the parish since the last meeting. Some weeks the reported visits mounted as high as twenty-nine. In every case the visiting member would give the name and address of the person visited and incidents of the visits, a proceeding that made the weekly meetings intensely interesting and very enjoyable. As to the attendance, the members themselves expressed surprise over the way the majority of members were present every week. The result of such interest naturally reacted upon the parish and many a man and boy had been either restored or added to the membership of the Church. The male attendants at Sunday morning and evening service and at the Holy Communion was greatly augmented, which was a most impressive demonstration of the man power of the parish.

As it was with the Brotherhood of St. Andrew so was it with the Daughters of the King. And the culmination of all this summer activity was the need of a second Confirmation in the parish. In response to our request Bishop Garland appointed Sunday evening, September 23,

for the service at which time we presented 39 candidates.

As Bishop Garland is most popular in St. John's Parish there was naturally an unusually large congregation present to greet him.

We are deeply moved by such a demonstration of the outpouring of the Holy Spirit upon our parish and we pray earnestly that the Revival that has begun in the parish will gather strength and grow and grow 'til the whole parish shall be submerged in a great spiritual awakening.

Let Us Pray Earnestly for a Wealth of Souls This Year.

The Woman's Auxiliary

* * *

The First Fall Meeting Was Most Enthusiastic.

* * *

The first fall meeting of the Woman's Auxiliary of the Church of St. John the Evangelist was held on Wednesday evening, September 12. We opened our meeting with hymns and prayers. A portion of the Scripture was read by Miss Marian Bruch. There were forty members present. The Minutes of the previous meeting were read and approved and the Treasurer's Report was given as $20.99.

Each Committee Chairwoman was requested to choose four additional members for their respective committees and send their names to the secretary before the October meeting.

A letter was read in reference to our "Blue Boxes." Mr. McHenry gave us a short talk explaining the significance and importance of "The United Thank Offerings." A special meeting will be held on Monday, October 1, primarily to take in 100 per cent. of our Blue Boxes.

Our Sick Committee was asked to look up all sick members of the parish and report such to the Rector.

The Bazaar of 1928 was discussed as new business. All members were asked to get "on the job." Miss Fisher was appointed "chief solicitor." We feel that Miss Fisher fits her position admirably."

Mrs. Lillian Pine reported that she had received thus far $16.85 for the United Thank Offering.

Refreshments were served and dues collected.

The meeting was then adjourned.

MARGARET A. RUTTER,
Secretary.

Broadcasting From Station S. T. J. C.

What a Rally Day!

* * *

The day was warm and moist but that made no difference to the dyed-in-the-wool St. Johnites.

* * *

The Sunday evening congregations keep growing.

Everybody seems pleased with the reorganization of the Sunday School.

* * *

The Parish had the pleasure of the Bishop's presence Sunday evening, September 23. He is the one whom the whole parish delights to honor.

* * *

Our second Confirmation Class was a surprise to the whole parish. This brings the number of Confirmations for the year up to 116.

* * *

We congratulate the MISSION OF THE TRANSFIGURATION for their splendid Confirmation Class.

* * *

Pay Up All Your Summer Envelopes Now!

* * *

We had such a good time in our Summer Bible School that we were sorry to give it up and go back to our Sunday School.

* * *

What would you think of the Rector if he were late at every service?

* * *

Answer These Questions:

a. While on your vacation did you try as hard to get to the movies?
b. Which got the most of your money this year—the movies or the church?
c. Did you stop paying your church dues during the summer so you would have more to spend on your vacation?
d. Did you spend the summer week-ends to the glory of God and the refreshment of your souls; or did you forget all about your spiritual obligations and fail to keep holy the Sabbath Day?
e. Have you returned from your vacation as much strengthened and refreshed in mind and spirit as you are in body?
f. Did you receive the Holy Communion regularly while away?
g. Did you spend as much time in prayer as you ought?
h. Did you set a Christian example to the vacationists you were with?
i. Did anybody go home uplifted by your Christlike example?

Answer me these questions and I will tell you how much good your vacation did you.

* * *

Mr. Delinquent: Pay Up Your Pledge to the Bishop's Campaign Fund

---

WANTED

For inside and outside work for the Church of St. John the Evangelist, Third and Reed streets, males and females of any age to qualify as GO-OPERATORS Previous experience or reference unnecessary. Apply at the church at any time. Satisfaction guaranteed.

Mrs. Caroline Bender

* * *

It is about time something was said about the women of St. John's splendid staff of workers.

There are many who deserve special mention for their interest and enthusiasm. From these many we have chosen Mrs. Caroline Bender because she is such a good type of the others. She is not very robust in health; neither is she possessed of a super-abundance of the world's goods. But she has that which so many Christians lack, i. e., a will to do cheerfully whatever she is able to do. As a Daughter of the King she is faithful to her pledge. She was most helpful in raising the Sunday School Lenten Offering this year and she has proven herself a sympathetic visitor to the sick. She carries sunshine wherever she goes and sheds its rays upon all she meets.

Brotherhood Chapter, No. 2612

* * *

New Chapter of the Brotherhood of St. Andrew Instituted at the Mission of the Transfiguration.

* * *

On Friday evening, September 14, the members of Chapter 717, Brotherhood of St. Andrew of the Parish of St. John the Evangelist, visited the Mission of the Transfiguration to assist the men of the Mission in installing the charter members of Chapter No. 2612, which had just been organized at the Mission. It was a most inspiring service. Miss Virginia Pelter very kindly volunteered to play the organ for the men and a number of the women of the Mission attended the service and helped in the singing. The Missionary-in-charge officiated and the Director of St. John's Brotherhood, Mr. Charles Little, assisted. After a brief service, consisting of a hymn, Creed, Lord's Prayer, Singing, Scripture Lesson and Hymn, Mr. Little called the Roll of the new Chapter. As each man's name was called he arose and was escorted to the Chancel by a member of St. John's Chapter. After they were lined up, with the St. John's members in the rear, Mr. Little introduced them to the Missionary-in-charge, who proceeded to install them according to the service printed on page 98 of the Brotherhood Hand-Book. After the new members received ttheir buttons, membership cards and hand-books, the Missionary-in-charge addressed the meeting on the work on the Patron Saint of the Brotherhood. He emphasized briefly the following points: (a) St. Andrew was first a disciple of St. John the Baptist. (b) Upon St. John announcing the Messiahship of the Master, St. Andrew unhesitatingly became a disciple of Jesus Christ. (c) His first act of discipleship was to go and dwell and talk with Jesus Christ. (d) His second act was to go and tell Simon Peter the news and introduce him to the Master. (e) It turned out that the act of St. Andrew was most important. He brought to Jesus the man who was destined to be the leader of the new church.

Application of the incident was made thus: (a) Every man is more or less a hero worshipper and is influenced by another personality, which is good for him if that dominant personality is a good man. (b) Every man sooner or later meets Jesus Christ in his life. At that point it is his duty to unhesitatingly give his allegiance to him and go and learn as much as he possibly can about Jesus Christ—through prayers, reading the Scriptures, in the Sacraments, in quiet meditation. (c) After he has become PERSONALLY acquainted with Jesus Christ he should follow St. Andrew's example and go and tell another man about finding the Messiah and bring him to Jesus Christ. (d) Who knows? The man you introduce to Jesus Christ may prove to be another Simon Peter!

In conclusion the Missionary-in-charge gave a few brief suggestions as to HOW men can bring other men to Jesus Christ, stressing the thought that there must be the same naturalness in inviting men into the Church as men use in inviting men to join a club or a lodge. And remember—YOU CAN'T WIN MEN WITH CANT.

After the address, the service was brought to a close with a hymn, prayers and Benediction.

Broadcasting From Laughland

* * *

Daughter—"Dad, I want some money for my trousseau."

Father—"But, my dear child, I didn't even know you were engaged."

Daughter—"Good heavens, father! Don't you ever read the papers."—*Selected.*

* * *

Pat—"Why air y'awearing so many coats on a blistering day the loike o' this?"

Mike (carrying a paint can)—"Oi'm goin' t'paint the fence, byjabbers, an' it says here, it says, 'T'obtain the best results put on three coats.'"

* * *

"I envy the jelly fish. He has no spine, hence no backaches; no brain, hence no headaches; no teeth, hence no toothaches. What more does any poor fish want?"—*Nellie Revell.*

* * *

"Who invented swimming?"

"Two Scotchmen who came to a toll bridge."

The wood alcohol addict was fumbling around at the base of a lamp-post one night when an officer stepped up and said:

"Look's if you'd lost something."

"Yes, lost sheventy-fi' shents."

"Lost it right here, I suppose."

"No-o-o-o-o! Losh it half a block f'm here."

"Then why are you hunting here for it?"

"On'y plash'e any light."—*Anon.*

* * *

As Pat boarded the train and took a seat there was a smile of triumph upon his face.

A friend turned to him and remarked, "What great joy has come to you, Pat?"

Pat's countenance beamed satisfaction. "Shure, Oi've bin ridin' on this road fer tin years and Oi got the best of the company for once in me loife."

"How's that?" asked the friend.

"Oi've jist bought meself a round-trip ticket, bejabbers, an' Oi ain't acomin' back."

* * *

Lily—"So yo' done mortgaged our li'l home?"

Mose—"Jes temp'rarily, honey, till de mortgage am fo-closed.—*U. C. R. News.*

* * *

Customer—"I want some powder to kill roaches."

Clerk—"Will you take it with you?"

Customer—"No, I'll have the roaches call, and you can rub it on their little tummies."—*Unknown.*

* * *

"What's de name of dis infant?" demanded the colored parson.

"Her name am Opium Bryant," was the reply.

"Opium ain't no fit name fo' a gal," he protested.

"Well, it fits dis gal," said the mother. "Fo' day say opium comes from de wil' poppy, and dis chil's poppy shure am wil'."

* * *

Said one man—"I know a man who writes a very small hand to save ink."

Said another—"A friend of my father stops the clock at nights to save wear and tear on it."

Said another—"Your men are spendthrifts. I know an old Scotchman who won't read a newspaper for fear of wearing out his glasses."

* * *

We are better physical and social beings for observing (in repose) the Lord's day.—*Selected.*

* * *

The rain comes pelting down, and through
The sun begins to shine again!
Though one day trouble comes along,
The next we sing a cheerful song.
And when it all is understood
The greater part of life is good.

IN MEMORIAM

In Loving Memory of Our
Son and Brother

James A. Sweeney

Aged 5 Years, 2 Months

Died Sept. 9th, 1926

Dearly Loved by His Daddy,
His Mother and His Sister

Anna S. Loughrey

Died Sept. 20th, 1926

AT REST

The Rector as a Reference

* * *

Do Not Use Him as Such Unless Your Church Record Is Clear

* * *

This morning we received in our mail a communication from a prominent business firm marked, "PERSONAL AND CONFIDENTIAL." Inside was a questionnaire as to the standing and reputation of a certain individual who had made application to them for a certain job and had given our name as a reference. As the applicant's church record is far from being clear there was only one thing we could do under the circumstances and that was to tell the truth and let the firm use its own judgment in employing the applicant.

The incident is by no means an exception. Over and over again we receive such letters from local firms. It is good psychology for an applicant to use the Rector's name as reference in applying for a job. Every business firm has an abiding faith in the integrity of a rector's recomdation and accepts his word as sufficient guarantee for the applicant's character. So it ought to be. And so it shall be so far as we are personally concerned. And it is our determination to protect that faith in our integrity though the heavens fall. Therefore we are issuing this warning to all—if your record is not clear do not use us as a reference in making application for a job. If you do we will do you more harm than good because we are sworn to tell the truth and protect the firm who makes an inquiry.

On the other hand it always gives pleasure to the

GEORGE K. CRAIG

Dealer in

Grain, Feed, Hay, Straw & Salt Hay

Third and Tasker Streets

Alfalfa Molasses Feeds Both Phones

Answer: The Church in the United States was planted here by the Church of England, and fostered by her care until the American Revolution made it necessary for the Church of this country to have an independent government. The Church in this country is therefore the daughter and lineal descendant of the Church of England, having the same doctrine, ministry and form of worship.

ARE YOU DELINQUENT?

* * *

The Fair Name of the Parish Is in Danger of Being Tarnished by Members Who Fail to Keep Their Pledges

* * *

Some weeks ago your rector received from Bishop Garland's office a list of parishioners who are delinquent in meeting their pledge to the Bishop's Campaign Fund. The Bishop realizes of course that since these pledges were made the problems of unemployment have thrust themselves upon many of our parishioners. But we cannot repudiate our solemn pledge to our Bishop on that account entirely. What we must do is to make whatever adjustments we can in order to show the Bishop that our pledge was honestly made and will be honestly kept. We have directed Miss Fisher and Miss Nuttall to take the Bishop's list of delinquents and call upon them for the purpose of making plans for easy payments until the sum so long overdue is raised.

We cannot afford to lose the good opinion of our Bishop. He has been too kind a friend to us in all our struggles for us to be indifferent to our promises to him. For this reason we appeal to all delinquents to make a special effort to meet their obligations to the BISHOP'S CAMPAIGN FUND.

Sick? Want to Get Well?

* * *

Some True Stories About Remarkable Cures

* * *

Every patent medicine advertisement has its testimonials supposed to be written by certain folk who have been cured by the drug. Trouble with these testimonials, however, is they are generally written by people who live so far away that we never bother to learn from them whether their stories are true or false.

The testimonials we are going to submit to you are from people you know. In every case you remember they were very sick and you know, too, they have been cured and are well today.

Our remedy is never failing when properly administered, and it will cure any sickness man is heir to. Our first testimonial is from one who is known by everybody in St. John's Parish. Her name is Mrs. May Hopkins (nee Pine). She had just returned from her honeymoon when she was laid low by pneumonia. She was not expected to live. The attack was most acute. She had very little vital stamina to fight the disease. The rector was urged to come to her bedside without delay and give her Communion. He hurried to her and found the family in a state of panic. The doctor had forbidden any person in her room except the one nursing her and the rector. Her recovery was most doubtful. But we did not despair. We applied our never failing remedy with such success that today she is not only absolutely cured with no trace of any dread after-effects, but she is in better health than ever she was before, and looks to be the happy bride we believe she is.

But the remedy, you say, what is it?

Ah, that's the thing! It is not a new drug. In fact, it is very, very old. It is not at all rare. It can be got without costing you a cent. It is not a patent medicine or a secret prescription. It is a remedy you all know. It is not dangerous or poisonous. You can take it in big doses, before breakfast, between meals, before dinner, every hour in the afternoon, before supper and all night long before you retire. We ministered to Mrs. Stenger, who lives across the street from May, and she got well. We ministered it to a woman eighty-eight years old, who was supposed to be on her deathbed and she got well. We used it upon a member of the City Mission staff, whom the doctors and nurses gave up and who was so near her end that a telegram was sent to her mother to come at once that her daughter was not expected to live, and she got well. We used it on a friend of ours who underwent a very serious operation and he got well. We used it on a young woman who was told by her doctor she had incipient tuberculosis and she is fine. We have just got through using it on another patient who has been seriously ill and today we noticed she had no more symptoms of her trouble.

Our wonderful remedy is Prayer. Take, for instance, May's case. We would not give her up but began to pray earnestly for God to cure her and to send her guardian angel to nurse her. Her physician, who is a Godly man, mixed all his prescriptions with prayer. The whole Parish prayed for her. The rector prayed for her every day. The choir, of which she is a prominent member, prayed for her after rehearsal. Individuals all over the Parish remembered her in their devotions. Folks who had almost forgotten how to pray prayed for her.

And God answered our prayer so suddenly, so swiftly, so completely, that we were dumbfounded. In thirteen days she was up and about. In three weeks she was in church giving thanks to God for her wonderful recovery.

Was she very sick? Ask her doctor.

HONEST NOW

* * *

Am I really and truly interested in my church—in helping it achieve its objects and ideals—or do I just *think* I am? What do I do to *prove* my interest—that it's half

Rector to recommend any parishioner in good standing for a position. All such have our cordial consent to use us as reference with the assurance that we will do our part in helping them land a job.

In closing we would like to ask those who used us as a reference in the past, and landed a permanent job through our recommendation, if they think they are playing the game in ignoring their duty to the church after receiving such substantial, material and financial benefit from it? Does it not occur to all such that we can do you good spiritually as well as materially. If you ever lose the job the Rector helped you get what are you going to do about obtaining another? Will you use him again as a reference? Better not, unless you qualify.

Our Fall Opening

* * *

It Was One of the Greatest Parochial Rallies in the History of the Parish.

* * *

Sunday, September 15, marked the re-opening of all the parochial activities. We changed from our summer schedule of services back to the regular time. Generally we look for rather a poor showing on the first Sunday of the change; however, we received a real surprise in the size of our congregation and Sunday School. If anything, the morning service was better attended than it is in mid-season. The scholars of the Sunday School came out 153 strong. The meeting of the St. John's Fellowship was far better attended than it has been for months, and the interest and enthusiasm were exceptional. The evening service was attended by an even hundred persons. Folks who came late to church told us they could hear the congregation singing clear down to Dickinson street. It was a wonderful fall opening and we are looking for an unusually active year.

Let's All Get on Our Jobs and Stick

Go-Operators, Not Co-Operators

In many organizations nearly every member is a real co-operator, but only a few are go-operators.

The best bunch of team-workers in the country may all be co-operators—co-operators to kill time or get by.

Give an organization a few go-operators and there will soon be more co-operators.

So I say, remember to reward the go-operators and retire the co-operators who are in collusion with cheats.—*Silent Partner.*

The Daughters of the King

As most of our readers know, is purely a religious order and is attempting to develop the spiritual life of the parish. Notwithstanding this fact, it endeavors to be helpful in a practical way, not only in the parish but also in the diocese and the church at large. While it cannot do

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any work to raise funds through its weekly dues (10 cents a week) considerable is done.

First, one dollar a year per capita paid to the National Council of the Order. Second, fifteen cents a year per capita is paid to the Local Assembly. Third, it contributes to the Master's Fund and the Self-Denial Fund of the Order for missionary purposes. Fourth, it takes its place among the other organizations of the Parish in contributing to the Coal Fund and Christmas and Easter Offerings.

Last, but by no means least, its pledge of $30 a year to the Bishop's Fund is not only paid up to date but is usually a few months in advance.

The Daughters of the King, while it is a spiritual Order, is also a very practical one, and is a living demonstration of what sacrifice can do in supporting the parish, the diocese and the missionary work of the Church.

"How Readest Thou?"

It is one thing to read the Bible through,
Another thing to read to learn to do.
Some read it as their duty once a week,
But no instruction from the Bible seek;
Some read to bring themselves into repute
By showing others how they can dispute;
While others read because their neighboors do
To see how long 'twill take to read it through.
Some read it for the wonders that are there—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
One reads with father's specs upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed;
Hence understand but little that they read,
For every passage in the book they bend
To make it suit that all-important end.
Some people read as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite—
I fear there are but few who read it right.
So many people in these latter days
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote;
So trust no creed that trembles to recall
What has been penned by one and verified by all.

—Selected.

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
Mr. John C. Patterson, Jr., Layreader.
Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

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Mr. John Weber.
Mr. William Forster.

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Mrs. Herman Jaeschke
Miss Marion Bruch
Miss Kathryne Hasson
Miss Frances Hudak
Miss Lydia Maguire
Miss Rebecca McKeown
Mrs. May Hopkins
Miss Margaret Rutter
Miss Anna Warren
Miss Margaret Kensil

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. Herman Jaeschke, Ass't Supt.
Mr. John E. McHenry, Secretary.
Miss Anna Mullen, Treasurer.
Mr. George Cressee, Jr, Men's Bible Class
Miss Hannah H. Nuttall, Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

PARISH ORGANIZATIONS

Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

Charles Little, Director
Vernon Matthews, Vice Director
Edward Proffitt, Secretary
James Sweeney, Ass't Secretary.
Philip Mecklin, Treasurer

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John L. Kay, Scoutmaster.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Armstrong, Edward Thomas
Lawrence, James Albert
Llewellyn, William Lee
Baxter, James Joseph
Statsenberg, Madelaine
Statsenberg, Daisy Mae
Long, Margaret
McFetridge, Margaret
McFetridge, Lillie
Schwab, August Henry

BURIALS

Holt, Margaret Catherine
Blough, Harold
Lawrence, Jessie

THE RED CROSS

An Organization With a Divine Purpose,

The American National Red Cross is an organization chartered by the Congress of the United States. The Chief Executive of the nation is its president. Distinguished American citizens are members of its board.

The Red Cross assists disabled veterans and their families.

In time of flood, earthquake, epidemic, fire, etc., it provides emergency relief and then proceeds to build up adequate means of care and comfort until normal conditions prevail.

The Red Cross serves all the people, irrespective of race, politics or religion. Hence the Red Cross makes its appeal for support to all people.

Your membership helps to continue local, national and international Red Cross service. The dollar membership makes it possible for all to join. The society is working for 5,000,000.

WILL YOU WEAR A RED CROSS BUTTON?

The Woman's Auxiliary

Here we are again! But we just can't help it. Our meeting was such a happy one that we want to tell all the ladies about it who were unable to be with us.

As usual, we opened the meeting with a hymn, the Creed, prayers and a portion of the Scriptures. That's one of the main reasons why our Auxiliary is a success. We have a system!

Then we had the Reading of the Minutes by our very efficient secretary who is so faithful in whatever she undertakes. Immediately after followed the report of our kind and gracious treasurer. She surely did give us all a big surprise. We had no idea our treasury would ever have so much money.

But then no wonder! There are now enrolled on the books 69 members and we had 68 present at our last evening.

Things are just humming about the Bazaar. Everybody is so enthusiastic. And the very nice part about it all is the splendid spirit of co-operation and understanding that exists among the members of the Auxiliary. That means success right from the start.

Now this next little paragraph is especially for all the members and friends of our Parish.

During the next few weeks someone will probably call upon you or stop you in church and ask, "Won't you give something to the Bazaar?" For the sake of old St. John's we ask you to give just as much as you possibly can and to give it cheerfully. It helps the person so much who is asking for a donation if folks will, "GIVE WITH A SMILE." And then after giving we want EVERYBODY to come to the Bazaar EVERY night. Let's make it a grand reunion. Isn't it just the nicest feeling to meet someone you haven't seen for sometime and have a little chat with them about old times and old friends? Then come to the Bazaar and you'll meet lots of old friends and new ones, too.

Goodness! We almost forgot the eats. Do you know that every night of the Bazaar there is served a most delicious supper by Mrs. Pine, who knows just about all there is to know about cooking. And that delicious supper only costs 40 cents!!!

Some of our good friends may think we are premature in all these arrangements, but, after all, when you consider the immense amount of work necessary to make our Bazaar a success, we are sure everyone will realize we will just about make it by December 6th, 7th and 8th.

Mrs. Frank Schmidt has been appointed in charge of the Bazaar by Mr. McHenry.

The next meeting of the Auxiliary is Monday, November 26th. We therefore issue a very special invitation to all the ladies of the parish who thus far have been unable to join our happy group to come on November 26th, and we feel sure you will enjoy yourself so much that you will keep right on coming to the

WOMAN'S AUXILIARY

The American Red Cross

is a permanent organization chartered by Congress to carry out the objects of the International Treaty of Geneva and other humanitarian purposes. In fulfillment of its obligations the Red Cross—

Supplements Government assistance to war veterans and their families; provides friendly service for men of the Army and Navy.

Provides relief and rehabilitation to ameliorate the distress of those stricken by disaster at home, and represents the people in extending aid in foreign catastrophes.

Maintains a reserve of nurses for Government and emergency duty.

Promotes and protects individual and community health and helps save human life through public health nursing, and instruction in home hygiene, care of the sick, life saving, first aid and nutrition.

Organizes and trains volunteer workers for conduct of its services.

Through the Junior Red Cross instills in the youth of the land principles of health and of unselfish service, and promotes international friendship.

The Red Cross receives no financial support from the Government. The scope and effectiveness of its service depend upon th measure of support given by the people through individual membership annually renewed. It is YOUR Red Cross—these are YOUR services.

One Year of Red Cross Activities

It Extends Relief to All Distressed, Regardless to Race, Color or Creed.

1. The Red Cross rendered aid in 22 foreign and 66 domestic disasters, including epidemics, earthquakes, shipwrecks, volcano eruptions, fires, floods, typhoons, tornadoes, famines and landslides.

2. Over 650,000 people were given aid in foreign disasters; over 700,000 were given aid in domestic disasters, making a total of 1,350,000.

3. Thirty-three States in the Union received assistance of the Red Cross in disaster relief.

4. $7,000,000 was spent for domestic disasters.

5. 56,558 service men and ex-service men and their families were helped monthly with their bonus, hospitalization and family problems.

6. Red Cross nurses made 1,099,733 home visits and inspected 874,218 children in schools during the year.

7. 39,986 students were graduated in Red Cross classes.

8. 122,386 children were instructed in nutrition.

9. 43,455 students were graduated in first-aid work.

10. 38,924 students were graduated in life-saving work.

11. 10,049 civilian families were assisted by Red Cross Home Service Workers.

WILL YOU WEAR A RED CROSS BUTTON?

Church of St. John the Evangelist
Confirmation Class

Armstrong, Charles Bruce
Boyce, Benjamin Franklin
Boyd, Emma Margaret
Capie, Annie Barbara
Carl, Clara Virginia
Collins, Alice Course
DeCosta, Margaret Maylie
Deitrich, Marie Augusta
Dougherty, James Henry
Grear, Samuel
Gregory, George Fox
Harvey, Sarah Caroline
Karstein, Lillian Kathryn
Karstein, Elizabeth Viola
Kroll, Charles Joseph
Kroll, Doris Mary
Lamprey, Laura May
Lis, Estella Frances
Mathieu, Pauline Estella
Morse, Julia Annie
Müller, Julia Margaret
Mullin, Josephine
Murphy, Sarah
McMullen, Eleanor Louise
Penrose, Raymond
Penrose, Agnes
Randolph, Ida Olive
Robins, Anna
Robinson, Caroline
Schweppenheiser, Mabel Clara
Schmidt, Laura Virginia
Smith, Mary
Smith, Dorothy Eaton
Stone, David Sylvester
Tittermary, William
Tweedy, Hanna
Tomlin, Frank
Watkin, Richard Howard
Wilson, Florence Virginia

Chapel of the Transfiguration
Confirmation Class

Abbott, James
Abbott, Lawrence
Bady, William
Bady, Margaret
Harvey, Violet
Lee, Eddie
Lee, George
Myers, Anna
Myers, Jennie
Myers, Mary
Myers, Margaret
Mitchell, William, Sr.
Mitchell, William, Jr.
McAvoy, John
McAvoy, William
Mason, Florence
Ralston, Helen
Shellew, Margaret
Shellew, Daisy Mae

Invest a Dollar

It Is the Cheapest Insurance Rate We Know

Think of it!

Only one dollar a year and we become members of the greatest insurance society in the world. We are not annoyed by physical examination and we are assured of ample financial and physical relief in time of great disaster. Our families, which otherwise would suffer a great hardship and probably perish from starvation, exposure or disease, will receive adequate care until they are rehabilitated. We have a sense of satisfaction that we have provided against any emergency or disaster that may arise in which we might lose our own life. The assurance that the society is chartered by Congress, presided over by the Chief Executive of the nation, and is almost as officially connected to the national government as the army or navy is sufficient to commend it to us.

One dollar invested in the RED CROSS each year may some day return a thousandfold just when disaster has overtaken us.

WILL YOU WEAR A RED CROSS BUTTON?

Church Envelopes

This time every year it is our duty to remind you that we must renew our pledge to support the Church. Our method of support is by means of the duplicate envelope system. Each year more and more of our members are pledging their support. This is most encouraging. It will be still more encouraging, however, if more of those who take envelopes would return them when they are due or as near that date as possible.

So many members who have envelopes think if they miss attending Church service of a Sunday it is not necessary for them to use the envelope of that date, therefore they throw it away. This is all wrong. You are pledged to give so much a week. If you stay away one or more Sundays it is your duty to see that the envelopes for the Sundays you are absent are deposited on the alms basin before the end of the Church year.

The percentage of contributors is still far below what we have a right to expect from so large a parish. If all our members would do their duty and contribute regularly what they can afford to give we would have no need to have special collections for coal or Christmas or Easter.

Every year new members are added to the Church. Seldom have we taken these new members into our confidence and let them know we have certain financial obligations to meet which we cannot escape. Whose fault is that? To be perfectly honest we feel we are the guilty party and that our system of collections is faulty. If the Church were a lodge every member who joined would be carefully instructed as to the amount of dues he must pay and when he must pay. If afterwards he showed no inclination to pay his name would be dropped from its roll of membership. If such a policy were adopted by the Parish our members would have more respect for the Church. Such a system properly carried out would mean that the

Parish would have more than a sufficient income to meet all parochial expenses.

Roughly estimated we would say we have about 600 members who can easily afford to pledge Church support. Most of them, especially those over 18 years of age, can pledge 25 cents a week. Most of those under 18 years could contribute one cent a day or 7 cents a week. If this is done we could get along nicely without ever thinking of raising funds by special means.

LET'S DO IT.

Broadcasting From Station S. T. J. C.

A CHRISTIAN IS—
A Mind—Through which Christ thinks.
A Heart—Through which Christ loves.
A Voice—Through which Christ speaks.
A Hand—Through which Christ helps.

* * *

ARE YOU A MEMBER OF THE RED CROSS?

* * *

Sunday, November 18th, is Coal Sunday.

* * *

REMEMBER THE BAZAAR.

* * *

Sunday, December 2d, Annual Corporate Communion of all the male communicants under the auspices of the Brotherhood of St. Andrew.

* * *

Now is the time for all good Christians to return delinquents envelopes, full of cash.

* * *

Hundreds of members have no Church envelopes. Give your name and address at once to the Parish Visitor so that you will not be overlooked on the day of distribution.

* * *

What a wonderful experience we are having Sunday evenings! Our Illustrated Bible Studies are most interesting and instructive.

* * *

We need lots of things for the Bazaar. What will YOU give?

* * *

Invest a Dollar in the Red Cross.

* * *

You are invited to the Sunday evening service of the Young People's Fellowship. It is full of pep.

The Woman's Auxiliary have 66 members who are a-c-t-i-v-e. The Auxiliary seems to be the place where all our active women gravitate. Any Parish can succeed with such a grand troop of women.

* * *

Have you noticed the big increase in attendance in the Kindergarten, the Boys' and the Girls' Intermediate Departments?

* * *

Our Saturday afternoon children's parties are a great success.

COAL

A WORD THAT CANNOT BE STRUCK OUT OF OUR CHURCH BUDGET

What a heap of money we would save if that word COAL could be dropped from our annual church budget. Of all the necessary evils of life's long list of necessary evils, it seems to be the most necessary and the most evil of them all. It heads the list and is written in big heart-depressing letters.

We wish we could ignore this item of expense. It seems so like taking gold dollar bills and throwing them right into the furnace—and getting only ashes in return.

Here are the *cold* facts about keeping our church warm and comfortable:

40 tons of coal at $13.50 per ton = $540.00.

Over a half thousand of dollars just literally burned to ashes! What a lot of things that big sum of money could do in a score of ways. However, nobody wants to come to church and shiver and shake through the service. We must burn coal in our furnaces, not only to warm but to protect ourselves from pneumonia and like diseases.

Now it is impossible to *burn* coal unless we *buy* coal. We cannot buy coal unless we have dollar bills—*540 of THEM*. That will not be at all difficult if *you* and *I* give our dollar bill on Sunday, November 18, which is COAL SUNDAY.

There are over 1100 of us in St. John's Parish and —even after allowing 33 1-3 per cent. off that number as either unwilling or unable to meet this necessary evil—we still have a big enough crowd left to lift this heavy debt off the church as though it was as light as a feather.

There is another way of looking at it, too. After all we are getting off pretty cheaply when we pay only a dollar a year to keep warm.

So don't forget the date and begin now to save up your dollar for

SUNDAY, NOVEMBER 18th

OUR BAZAAR

The Annual Social Feature of the Parish

Our Bazaar is much more than just a bazaar. It is the social event of the year for the whole Parish. It is a time of reunion, when all St. Johnites from North and South, East and West, come home to the old brown church, so dear to them since childhood—a spot filled and overflowing with sacred memories.

We were stranded in a far corner of the city a week ago and were trying to figure out the best way to get home. Standing on the street corner with us was a man who must have been endowed with second sight for he came up to us and asked if he could direct us where we would like to go. We were grateful as well as surprised and told him our destination. He gave us the necessary information, then we got talking while waiting for the right car. It came out in our conversation that we were connected with the Church of St. John the Evangelist, Third and Reed streets. No sooner had we said it than our new frind grabbed our hand and while pumphandling it, told us with great glee that he was an old Sunday School boy of the dear old church and that his married sister still attended. We asked the name of his sister and sure enough she is a member in very good standing.

Now what do you think of that!

We got a little excited ourself and said how glad we were to meet him. We told him of our Bazaar and he promised to drop in upon us when the Bazaar is on and renew old acquaintances.

That is just one of a score of reunions which will happen December 6th, 7th and 8th.

The other feature of the Bazaar is the pleasant way it affords us to raise necessary funds for the Parish. This year we would like to raise $1500, because so many members were unemployed most of the year that they have been unable to keep up their pledges and we must make up the deficit.

There are many features of the Bazaar we would like to dwell upon but our space will not permit. May we call your attention to the dining room this year? Instead of using the small room beside the kitchen as in previous years, we mean to fit up the kindergarten room and use that instead. This year several parish organizations mean to hold organization suppers on some night of the Bazaar. Among them will be St. John's Fellowship, the Choir, the Woman's Auxiliary and the Brotherhood of St. Andrew.

By the way, the Brotherhood will again have a Men's Furnishings Booth. Do not buy any Christmas present for *HIM* until you look over the really fine line of neckties, handkerchiefs, mufflers, half hose, suspenders, garters, etc., which will be on sale. All these goods are fresh and bought direct from the manufacturers. They are of the best quality and are much cheaper than the same quality of goods you get at the regular store.

Just say, when you give him the present on Christmas, "I bought this for you at the Bazaar." Right away he will know the real value of the present and that you are a sensible and economical shopper. And in return he will say to himself this girl will make just the kind of a wife a poor man like me needs. And right then and there you will be snatched into his manly embrace and after—well, you know what—he will rush right out and get the ring. Then he will come straight to our office and arrange the date.

But the Men's Furnishings and the Dining Room are only two features of the Bazaar. There will be the Pure Food Stand, the Fancy Goods Table, the Soft Drinks Stand, the Candy Shop, the Cigar Store, the Jewelry Shop, the Fish Pond, Doll Store and lots of other booths including the

LARKINS GOODS TABLE

We charge you ten cents admission, then we give you a coupon for ten cents credit good at any of the shops.

THE AMERICAN RED CROSS

The Obligation

A primary obligation of the Red Cross as stated in its Congressional charter is:

> "To continue and carry on a system of national and international relief in time of peace and to apply the same in mitigating the sufferings caused by pestilence, famine, fire, floods and other great national calamities, and to devise and carry on measures for preventing the same."

The Fulfillment

In fulfillment of its charter mandate the American Red Cross has, since 1881, dealt with approximately 1119 disasters at home and abroad and has expended more than $75,000,000—an average in excess of $1,500,000 annually—entrusted it for relief. In the past three years alone it has served as the agency of relief in 310 disasters, administering nearly $30,500,000 of relief funds—an average of over 100 disasters annually, eight each month.

Thanksgiving Day

Thursday, November 29th

This is the day set aside by the Chief Executive of the United States for all the people of the nation to repair to their several temples of worship and render thanks to Almighty God for the blessings He has vouchsafed us as a nation and a people—collectively and individually.

There were some things he omitted from this most important proclamation.

He omitted to say that it will be just as well if you cut church and go visiting friends or relatives in the country where you anticipated cramming yourself with roast turkey, mashed potatoes, pumpkin pie, cider (fresh

or hard), ice cream and a score of other things.

He omitted to say that the football game is more important than praise and thanksgiving, therefore if the one conflicts with the other just don't worry but go to the football game and forget the other.

He omitted to say we are to go to church in the morning and make a thanksgiving offering of one cent—perhaps a dollar—then go to some holiday function in the evening dressed in a hundred-dollar outfit, weighed down with jewelry and furs costing an ordinary man's yearly salary, in a taxicab to an expensive theater or hotel to show the world how we can make ten, twenty, fifty dollars fly for pleasure.

He omitted to say eat all you can, enjoy yourself all you can, spend in foolish pastime all you can, but don't give a thought to the poor down-and-out wretch whose hard luck—perhaps hard life—stamps him Ishmael.

Mr. President of the United States of America, there are many items you omitted from your Thanksgiving Proclamation. It is not a popular document as it stands. Perhaps you might ease our conscience if we return it to you for certain popular amendments.

The Choir Concert

It is the desire of the members of the choir to thank all those who helped to make the evening such a big success. And indeed, we feel it was a success in every way. Not even the rainy weather discouraged our friends and we hope they left at the end of the evening feeling that it was worth while to brave the rain.

The reading of the Camp Log by our Rector's charming daughters, the Misses Helen and Martha McHenry, added so much enjoyment to the evening. We congratulate the girls on having such a fine record.

We also congratulate Marion Bruch on receiving the prize for the best poem about the Shack-in-the-Pines.

The "Rainbow Minstrel Girls" were with us, too, and we want to thank them for coming to rehearsal sometimes three nights in the week. In addition to this, they always pay for and make their costumes for each concert. That is one reason why we cleared more than $70 and not only met our indebtedness for the past two years but have also paid the necessary amount for 1929.

We must not forget that the cheerful and co-operative spirit of our sexton is another reason for our success. Mr. Sweeney's personal interest in everything concerning the parish is well known to all of us and he is always so helpful when we set out to do something.

There are so many folks we could write about if we had the time and space, but before we close we do want to remind all that if it were not for the faithfulness of most of our choir members such a concert would have been impossible.

Again we thank you for your kindness.

MARTHA WEYMANN SCHMIDT,
Organist.

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MINCE MEAT
Or, You May Prefer
Atmore's Plum Pudding
Ask Your Grocer for Both
ATMORE & SON, Inc.
110-124 TASKER ST. Founded 1842

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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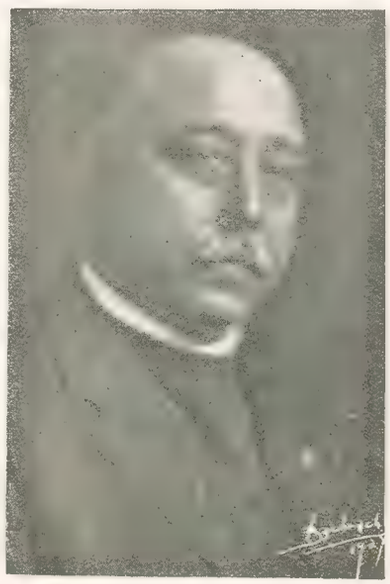

PARISH DIRECTORY

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Rev. G. A. Scarinci, Associate.
Rev. H. Cresson McHenry, Choirleader.
Miss Hannah H. Nuttall, Parish Visitor.
Mr. John C. Patterson, Jr., Layreader.
Mr. Vernon Matthews, Layreader.
Martha Weymann Schmidt, Organist.

Committee on Parochial Finances

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Mr. John Weber.
Mr. William Forster.

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Miss Marion Bruch
Miss Kathryne Hasson
Miss Frances Hudak
Miss Lydia Maguire
Miss Rebecca McKeown
Mrs. May Hopkins
Miss Margaret Rutter
Miss Anna Warren
Miss Margaret Kensil

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Mr. Herman Jaeschke, Ass't Supt.
Mr. John E. McHenry, Secretary.
Miss Anna Mullen, Treasurer.
Mr. George Cressee, Jr, Men's Bible Class
Miss Hannah H. Nuttall, Women's Bible Class.
Mr. Vernon Matthews, Instructor, Boys' Intermediate.
Miss Marion Bruch, Instructor, Girls' Intermediate.
Miss Frances Hudak, Instructor, Kindergarten.

PARISH ORGANIZATIONS

Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

Charles Little, Director
Vernon Matthews, Vice Director
Edward Proffitt, Secretary
James Sweeney, Ass't Secretary.
Philip Mecklin, Treasurer

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Florence Hill, Vice Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Boy Scout Troop No. 274

John L. Kay, Scoutmaster.
Victor H. Loope, Chaplain, 207 St. Mark's Square.

Girl Scout Troop No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Jessie St. Clair, President.

72 Club

Mr. William Grubb, Chairman.

St. John's Fellowship

Miss Margaret Kensil, Leader

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
72 Club		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Barnes, William Stup
Barnes, Walter Robert.
Barnes, Ida
Bouver, Emma Virginia
Valentine, Doris Milded

BURIALS

Lloyd, Thomas C.
Lutner, James
Ritter, Oscar L.
Townsend, Rhea

MARRIAGES

John K. O. Fee, Jr., and Veronica C. Organ.

The United Thank Offering

At the Missionary Mass Meeting when the amount of the United Thank Offering was announced, your delegate was fortunate in being there when the doors opened and secured a seat right in back of the choir. We had nearly two hours to wait before the service started.

It was most interesting to see the people, women especially, pouring in. There were quite a large number of clergy present and quite a few laymen, but an overwhelming number of women.

The service opened with the singing of the Processional Hymn,—

"Ancient of Days Who sittest throned in glory,
To Thee all knees are bent, all voices pray.
Thy love has blest the wide world's wondrous story
With light and life since Eden's dawning day."

In the procession we had the massed choirs, the missionaries from the foreign and domestic fields, together with the flags of the United States and the missionary districts.

We then had the opening prayers and address by the Right Reverend John Gardner Murray, Presiding Bishop of the Church, who stated that this was a Red Letter Day in Woman's Auxiliary and therefore the greatest day in the history of the Church as the Church is led by Woman's Auxiliary, which is not only the greatest organization for woman in the Church but is the greatest organization in the Church. Bishop Murray believes the prophecy, made by the prophet of old, will be fulfilled through the efforts of the Woman's Auxiliary "and the Kingdom of Christ shall cover the earth as the waters cover the sea."

The amount of money, whether it be great or small, is of no concern. It is the measure of love and sacrifice which it represents. Value of love cannot be estimated.

The Bishop of Washington welcomed brethren of the clergy with great esteem but the women of the Church, with all the love of his heart. The immense service that morning and that massive gathering of women, representing elements of love and sacrifice, marked what was to him, the greatest day in the convention.

There is no city in the nation to which we could come with such perfect fitness—the one city which belongs to us all having the place of worship belonging to us in common.

One thing Bishop Freeman impressed upon us was what happens through your influence and mine—at home, in our parish, in the diocese, in the domestic and the foreign fields.

John W. Wood then introduced the missionaries from the different missionary districts, seated upon the platform. We saw our messengers from Hawaii, Honolulu, China, Japan, Brazil, Mexico, New Mexico, Virginia, Wyoming, Nebraska, the Dakotas, Oregon, the Philippines, Canal Zone, Porto Rico, Alaska and many other points. In fact, many of us saw, for the first time, those who actually render the service and make the supreme sacrifice of love. There were so many of them, both women and clerygymen, that Dr. Wood stated he knew every women was anxious to ask him two questions:

1. Is the money of the United Thank Offering entirely for women's work among women?

2. Has the Church any missionaries who are not here tonight?

After the introduction of the missionaries we sang:

"Ye Christian heralds, go, proclaim
Salvation in Emmanuel's Name."

Reverend William Sturgis then made an address on "Christ for the World." We need to worship our Blessed Lord with our minds as well as with our hearts and he would like to see the Woman's Auxiliary do something to further Religious Education in order that we might be able to worship God more intelligently. We need to carry our worship into the realm of Social Service and make our love for Christ shown in our service to our fellow man. And then we need to think of our worship in relation to God; and, worshipping intelligently in our service to brothers and sisters, we will be enabled to render the highest service of love and worship to Jesus Christ.

Lewis B. Franklin, Vice-President and Treasurer of the National Council, announced the United Thank Offering. Three years ago it was $912,841.30, while this triennium, we are able to present $1,101,450.40.

After singing the Doxology and reciting General Thanksgiving, Bishop Murray pronounced the Benediction. During the Recession we all joined in singing, "Stand up, Stand up for Jesus!"

As you all realize from my report, it was a wonderful experience and was most inspiring. But what does it mean to you and to me? Does it just mean we gave a large sum of money and we must try to do better next time? May God forbid!

There we saw those who are making the supreme sacrifice of love in their work,—facing all kinds of perils of wilderness, wild beasts, heathen tribes, privation, disease, deprived of their homes, friends and loved ones, doing without the comforts of life—yea, in many instances, without the barest necessities, facing hunger and cold and scorching heat, going without seeing one of their own kind for weeks or months at a time.

All this we saw and we were glad that our offering was so big that we might help in spreading the message. But did it mean anything more—that enormous offering? Yes, it meant the thanksgiving of hundreds of thousands of women in every State of the Union and every village and city of every State; and not only in the Union, but women in all our missionary districts had been showing their thanksgiving to God for the blessings He had vouchsafed them. From women, rich and poor, high and low, educated and ignorant, pompous and humble, good, bad and indifferent, white, black, red, yellow and mixed—all had poured out to God their thanksgiving in the United Thank Offering. Thanksgiving to God for his many blessings of food, clothes, raiment, shelter, love of family, friends and neighbors, and for many other blessings too

numerous to mention; but, above all, for the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory! All this it meant and more.

Do all the women of the Church accept their responsibility as members of the Woman's Auxiliary and render thanks to God through the United Thank Offering? No, that is the one sad thought. Hundreds, nay, thousands of women are shirking their responsibilities in the Woman's Auxiliary today and it is our responsibility and privilege to bring them to a realization of their duty. Will you accept the challenge and make every woman of the parish a Woman's Auxiliary worker?

In conclusion I wish to state what a high privilege and pleasure it has been to me to represent the Woman's Auxiliary of St. John the Evangelist at this triennium in Washington and I am only sorry that you could not all be there to enjoy it with me.

With best wishes that our Auxiliary will continue to grow in numbers and usefulness but, above all, in the power of Jesus Christ, I am,

Sincerely yours,

M. Beatrice Fisher.

Report of Our Delegate

Doings of the Woman's Auxiliary Convention Vividly Pictured by St. John's Delegate

Reverend Chairman, Members of the Woman's Auxiliary and Friends:

Your delegate arrived in Washington Wednesday, October 10th, at about 1.30 P. M. After securing her hotel accommodations and getting some lunch, she immediately went to the Woman's Auxiliary headquarters, where she registered and secured her button.

As there was no business of importance to which she should attend, she spent the balance of the day in sightseeing and securing a car to take her to the Cathedral the next morning. That evening she had the pleasure of receiving a call from a very distinguished clergyman.

As she realized the Cathedral would be crowded, she arranged to leave the hotel at 7 o'clock. As it is only a fifteen-minute ride, she was more than amazed to find that the place was crowded through the Cathedral grounds down to the street, a distance of nearly a half mile. After moving step by step we reached the entrance to the edifice, where the sheep were separated from the goats. As your representative was merely representing an individual parish and not the diocese, she did not have a card which would admit her to the main service. She was therefore relegated to the overflow meeting in Bethlehem Chapel. As long as she could not be eligible for the meeting in the Cathedral proper, she was very glad that she was fortunate enough to gain admission to Bethlehem Chapel.

In this Chapel are found the tombs of the late President Woodrow Wilson and Admiral Dewey. Behind the Altar is the tomb of the late Bishop Slattery of Washington. Lying on the top of the tomb is a life-size figure of the departed Bishop—so real that you almost feel that he will awake and speak to you.

The Altar and furnishings of the chancel of this Chapel are most beautiful as are the stained glass windows.

This overflow service overflowed itself to the point where the choir stalls, priest stalls, etc., had to be occupied by the worshippers and even then overflowed to the Chapels of St. Joseph of Arimathea and the Chapel of Resurrection and even out into the amphitheatre, where a congregation gathered of over five thousand. It resembled nothing so much as a great pilgrimage where the faithful were coming to offer their gifts to the Most High. And that, in fact, was really what it was—many thousands coming to offer gifts to Jesus Christ for the many blessings He had heaped upon them.

At the service in the Cathedral proper to which we went on leaving Bethlehem Chapel it was most impressive to see worshippers kneeling all around and others making their way over rough stones to the Altar rail to receive the Holy Eucharist. In the Cathedral are three Altars—the High Altar and two side Altars. So immense was the throng to receive at this service that it was necessary to have fifteen bishops to assist the celebrant, Right Reverend John Gardner Murray.

There were many interesting features connected with this celebration,—first, it was the largest Communion service ever held in the Episcopal Church in the United States; then again, it was the first Communion Service to be held in the Cathedral proper; in addition to this, it was very unusual to see so many bishops, especially Missionary Bishops, actively taking part in one service; then the Golden Alms Basin, upon which the offering was presented, has been in use in successive United Thank Offering services for thirty-nine years. It is 22 inches in diameter and weighs nearly 19 ounces. It has a beautiful chased border of silver gilt and a panel of solid gold on which is depicted the offering of the Magi.

When the Alms Basin was presented it held an offering in which were Japanese yens, French francs, Chinese taels, English pounds and tokens of thanks from women in the far corners of the earth.

The Altar at which the offering was presented is known as the Jerusalem Altar because the stone of same was hewn from a quarry outside the walls of Jerusalem. From this quarry the stones of Solomon's Temple were also taken.

In place of the reredoses which have not yet been built, behind the Jerusalem Altar and the side Altars of St. John and St. Mary were draped magnificent dossals. The one behind the Jerusalem Altar was of red and gold with valences of black and gold while the dossals behind the other two Altars were of blue and gold.

After leaving the Cathedral we wended our way to the Bishop's Gardens, which are very beautiful and interesting from a historic viewpoint.

M. Beatrice Fisher.

CHRISTMAS PRESENTS

Who started the custom of giving Christmas presents? It seems to us that the only true answer is—God. On the first Christmas day He gave to us His only begotten Son. This surely is the greatest and most valuable Christmas present ever given or ever received. And how appropriate and necessary was that gift. The world needed some thing or some person who would lead it from darkness of sin to the light of righteousness. You were not worthy—I am sure I am not worthy. In fact, no man who ever lived was worthy to perform such a divine task. Only a new kind of a man—a man without sin—could possibly do it for us. We had no way of securing such a man, consequently God in His infinite love gave us His Son, and the world is still rejoicing in His gift.

Following immediately upon gift of God came the gift of the three wise men—gold, frankincense and myrrh.

From that time to this we have continued the beautiful custom begun by God. Every year at Christmas time we exchange presents between ourselves to commemorate His gift to us. And each one of our gifts ought to carry with it the Christmas greeting, "Good will."

It is not the size or the cost of the gift that counts so much as the spirit that actuates the giver. Some folks think it imperative that a gift must be very expensive else it is not a fit present to make. We have heard persons say on giving a present that it is more valuable than it seems—as though the value had anything to do with it. As a matter of fact we would rather have a hearty Christmas greeting coming from a friend who meant it than an automobile from a person who just wanted to outdo somebody else in giving expensive presents. If a child had only one cent and thought enough of me to spend it for a candy toy and give it to me for my Christmas present it would mean more to me than a gift worth ten hundred times more from a friend who could afford it. Do not measure the love and interest of your friends by dollars and cents on Christmas day. Think of your gifts in terms of love and sacrifice. In doing so you may find that your most modest gift comes from a heart of greatest love.

MERRY CHRISTMAS TO YOU

The Christmas Envelope

Every year we say the same thing—Your Christmas envelope is to be used by you to give a birthday present to Jesus Christ. And the deeper you love Jesus Christ the harder are you going to strive to give Him a worth-while Christmas gift. The three wise men gave Him gold, frankincense and myrrh. Because they realized that He is our prophet, priest and king. We must learn to realize this, too. Of course you cannot give money to Jesus Christ, *but you can give money for the Cause of Jesus Christ, and the support of His Church and the spread of His Kingdom.*

This is why you receive a Christmas Envelope every year. The money you return in them is used entirely for the advancement of His work among men. We call it church and parochial expenses. In reality it is a war chest of the Church in its campaign against the world and sin and Satan. Now when you go shopping to get a Christmas present for him or her you do not think of buying the cheapest possible present you can find. Most likely you are foolish enough to think you must try to express your sentiments in as many dollars and cents as you can possibly afford. I know some folks who even go to the extreme of buying costly presents for others on the installment plan—$5.00 down and a $1.00 a week for several weeks after Christmas. Of course they are foolish and wickedly extravagant. What we are getting at is this—if we are willing to involve ourselves to such an extent for just men and women why do we give so little to Jesus Christ for His birthday present? Did you ever hear of anybody giving Him a birthday present they had bought on the installment plan?

Of course some of you cannot afford to give much. But if your Christmas Envelope contains all you can afford to give and all the rest of the space is crammed with love Jesus Christ will understand and will love the giver.

The names of all who return their Christmas Envelopes will appear in the next issue of The Broadcaster.

Broadcasting From Station S. T. J. C.

Merry Christmas to All

* * *

Be sure you receive your Christmas Communion.

* * *

Be sure you bring your Christmas Offering.

* * *

Don't be foolish and spend more than you can afford on Christmas gifts.

* * *

Christmas is a HOLY DAY and not an ordinary holiday. Be sure you celebrate it as such.

* * *

Don't buy Christmas presents on the installment plan.

* * *

Happy New Year to All

* * *

The old year is like an old coat—past mending. Let's forget it.

* * *

A New Year brings new opportunities. Let's seize them.

* * *

Make the sins and mistakes of last year pay you big dividends by using them as danger signs to warn

you away from the same temptations this year.

* * *

He who makes New Year's resolutions, though he falls, shows he has a conscience still.

* * *

Some Good New Year's Resolutions

(a) Attend church services regularly and cheerfully.
(b) Support the church liberally.
(c) Receive the Holy Communion as often as opportunity offers.
(d) Practice Christianity on week days as well as on Sundays.
(e) Be a Christian at home as well as in public.
(f) Not to forget you are a Christian when you are alone and you think nobody is looking.
(g) Walk like a Christian in time of trouble as in time of prosperity.
(h) Practice your Christianity in sickness as in health.
(i) Keep the Ninth Commandment yourself and insist on others keeping it.
(j) Though others sneer, be firm in the faith.

* * *

Be sure you start the New Year right by attending the Holy Communion and every service on Sunday, January 6th. Not only is it the first Sunday in the year, but it is also the

Feast of the Epiphany

Bell, Jackson 1887 Fresh Cut Flowers Daily

Kathryn's Floral Shop

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Residence, 153 Moore St.

Palms With Family Trade Christmas Wreaths & Novelties

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CHRISTMAS CANDIES

1444 South Second Street

(Corner Dickinson Street)

Beautiful Gifts For All the Family

Store Orders Accepted

S. GROSS

1614 South Second Street

A Toast to Santa Claus

Whene'er I find a man who don't
Believe in Santa Claus,
And spite of all remonstrances won't
Yield up to logic's laws,
And see in things that lie about
The proof by no means dim,
I straightway cut that fellow out,
And don't believe in him.

We find him in the maiden's eyes
Beneath the mistletoe,
A-sparkling as the star-lit skies
All golden in her glow.
We find him in the pressure of
The hand of sympathy,
And where there's any thought of love
He's mighty sure to be.

The good old Saint is everywhere
Along life's busy way.
We find him in the very air
We breathe day after day—
Where courtesy and kindness
And love are joined together,
To give to sorrow and distress
A touch of sunny weather.

So here's to good old Kindlyheart,
The best bet of them all,
Who never fails to do his part
In life's high festival.
The worthy bearer of the crown
With which we top the Saint,
A bumper to his health, and down
With them that say he ain't!

—*Harper's Weekly.*

A Christmas Carol

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow-peaks stand solemn and white,
Christmas where cornfields lie sunny and bright,
Everywhere, everywhere, Christmas tonight!

So the stars of the midnight which compass us round
Shall see a strange glory, and hear a sweet sound,
And cry, "Look! the earth is aflame with delight,
O sons of the morning, rejoice at the sight."
Everywhere, everywhere, Christmas tonight!

—*Phillips Brooks.*

Broadcasting From Laughland

SAVING THE PIECES

"Well, George," said a country clergyman to an old man who sat by the wayside breaking stones, "that pile doesn't seem to get any less."

"No, Vicar," replied the old man, "them stones is like the Ten Commandments; yer can go on breakin' 'em, but yer can't get rid of 'em."—*Western Christian Advocate.*

* * *

Wearing a smile over a sour heart may be nothing but

politeness, but we all prefer politeness to a puckered-up face.

* * *

AT BREAKFAST TIME

At breakfast time, when slumber lies not so remote from human eyes,
The Sons of Humor can evoke a twisted word that makes a joke.
It serves to speed us on our way, and rather brightens up the day;
It curves the lips that for a while have just forgotten how to smile.

And I have seen a growing wrath diverted from its crimson path,
And laid aside all cold and dead, by some fool thing that has been said.
There's plenty sad when day is done, but Sons of Humor find the fun.
And God bless every man who strives to keep the laughter in our lives.

* * *

He—"I've a great mind to rock the boat and frighten you."

She—"Once before a young man like you tried that with me and the boat upset."

He—"And what did you do?"

She—"I swam ashore and notified the coroner."

* * *

SMOKE UP

Sweet Young Thing—"Have a cigarette?"

Elderly Lady—"What! Smoke a cigarette! Why, I'd rather kiss the first man that came along!"

Sweet Young Thing—"So would I. But have a cigarette while you're waiting."—*Pitt Panther.*

A man went to see his physician for advice as to how to be cured of the habit of snoring.

"Does your snoring disturb your wife?" asked the M. D.

"Does it disturb my wife?" echoed the patient. "Why, it disturbs the whole congregation."

* * *

THE SMILE

For Sale—A full-blooded cow, giving milk, three tons of hay, a lot of chickens, several stoves and other articles too numerous to mention.

* * *

In a gram of molecular weight, scientists report, there are 606,200,000,000,000,000,000,000 molecules. The number seems to us to be adequate for all legitimate purposes, and we don't want to hear any gram complain of being under supplied.

* * *

THAT ACCOUNTS FOR IT

"Mathilda's a girl that could have married anybody she pleased."

"Then why is she still single?"

"She never pleased anybody."—*C. C. N. Y. Mercury.*

* * *

The jury in the Ackerman case, tried Monday before Judge Carlson, failed to agree and was discharged. Bill Perkins and his wife were on it.—*Lewis County Herald.*

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2d and Reed Streets

Good Meat Is Our Specialty

Groceries at Special Prices

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UPHOLSTERING SEWING
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If You Want—

Delicious Mince Pies

USE

Atmore's Extra Fancy MINCE MEAT

Or, You May Prefer

Atmore's Plum Pudding

Ask Your Grocer for Both

ATMORE & SON, Inc.

110-124 TASKER ST. **Founded 1842**

THE LAND OF BEGINNING AGAIN

I wish there were some wonderful place,
Called the "Land of Beginning Again;"
Where all our mistakes and all our heartaches
And all our poor selfish grief
Could be dropped like a shabby old coat at the door
And never put on again.

I wish we might come on it all unaware
Like a hunter who finds a lost trail,
And I wish that the one whom our blunders had done
The greatest injustice of all—
Could be at the gate like an old friend who went
For a comrade his gladdest to hail.

We would find all the things we intended to do
But forgot and remembered too late,
Little praises unspoken, little promises broken—
And all the thousand and one
Little duties neglected, what might have perfected
The day for a less fortunate one.

It wouldn't be possible not to be kind,
In the "Land of Beginning Again,"
And the ones we misjudged, and the ones we grudged
Their moment of victory here,
Would find in the grasp of our loving hand clasp
More than the penitent lip could express.

So I wish there were some wonderful place,
Called the "Land of Beginning Again,"
Where all our mistakes and all our heartaches
And all our poor selfish grief
Could be dropped like a shabby old coat at the door
And never put on again.

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GILES' DRUG STORE

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Kodaks *Toilet Articles*
Toys *Candies*
Perfume *Toilet Sets*
etc., etc.

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OWN MAKE
CHOCOLATES - CANDIES
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The Parish Broadcaster

VOL. 4, No. 1 PHILADELPHIA, JANUARY, 1930 By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Martha Weymann Schmidt, Organist.

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John Weber
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William MacVaugh
Charles Little
William Grubb
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Robert MacGinniss

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Miss Marion Bruch
Miss Kathryne Hasson
Miss Frances Hudak
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Margaret Rutter

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Miss Martha W. Schmidt, Secretary
John Nelson, Jr. Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Choirleader
Martha Weymann Schmidt, Organist

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Catherine Nelson
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Miss Marion Bruch
Miss Kathryne Hasson
Miss Margaret Rutter
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.

Basses

Mr. William Capie
Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.

PARISH ORGANIZATIONS

Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

Charles Little, Director
Vernon Matthews, Secretary.
Philip Meckling, Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

Miss Margaret Kensil, Leader

Men's Club

President, George Cressee, Sr.
Vice President, Charles Little.
Secretary, George Downes, Jr.
Treasurer, John Weber.

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Henderson, Eleanor Mary
Keelan, Leona May
Lusher, Helen Louise
Lusher, Thelma Grace
Lusher, Robert Louis
Llewellyn, Anna May Elaine
Ward, Margaret Frances

MARRIAGES

Frank Amerman and Frances E. Hudak

BURIALS

Dooley, Mary G.
Hornberger, Elizabeth
Pearo, Charles
Rhodes, Amanda Ann
Tibbitt, Charles L.
White, George

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Boy Scouts Troop		8:00
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

WORK FOR THE YEAR

Our Plan for the Coming Year Is Development

Our organization is complete. We do not need any more societies or guilds in the Parish. What we need to do this year is to concentrate on what we have and develop to the utmost the resources and membership of each.

The Woman's Auxiliary

The first society of importance is the WOMAN'S AUXILIARY. It has shown astonishing growth in the past two years, but it has not attained its peak, either as to membership or importance. Every woman of twenty-one ought to be an active member and present at every meeting of the Auxiliary. In order to attract new members we ought to lay out a program for every meeting of the year. We should have a permanent committee on Choir Vestments, on clothing for the poor, on preparation for the Annual Bazaar, an entertainment and refreshment committee, a committee on membership, on church attendance and one for visiting the sick. The duties of each committee are obvious. At the next regular meeting of the Auxiliary we will propose this enlarged program. Please be sure to be present and give us the benefit of your suggestions.

Brotherhood of St. Andrew

Then there is the Brotherhood of St. Andrew to be considered. We need the re-consecration of ourselves to the rules of Service and Prayer. There are hundreds of men and boys in St. John's Parish who need the influence and strengthening of the Church of God. We need a strong Visiting Committee, a closer contact with God, a stronger consciousness of the personality of the Master, a more earnest life of prayer and service. One of the biggest and best things we can do for our men and boys is to encourage them to attend regularly the Holy Communion and receive the Communion in the impressive manner we adopted two months ago. Let's get busy NOW and have two hundred men and boys at the next celebration.

Then, too, there is the Sunday evening service. THIS OUGHT TO RECEIVE THE SPECIAL ATTENTION OF THE BROTHERHOOD. A campaign to increase the male attendance at Sunday evening service ought to make a strong appeal to the Brotherhood.

The Choir

The next is our Choir. We have in it many true and loyal members who are always on the job. Upon the Choir the beauty and interest of the service depend. Individual members can help improve the choir service by giving a little closer attention to both regularity and promptness. Choir Rehearsal is a necessity and we should take it very seriously. Many an anthem is ruined because some one or two members have been dilatory in attending rehearsal. Another matter which needs our attention is promptness. THE SERVICES BEGIN 10.30 A. M. AND 7.45 P. M. ON COMMUNION SUNDAYS AT 10.45 A. M. Every Choir member ought to be at the church not less than fifteen minutes preceding the hour. It will help lots if each member will try to be present.

Another matter which needs our attention IS THE BAD HABIT OF SITTING IN THE CONGREGATION DURING SERVICE. It is misunderstood by the other choir members and the congregation. The place for the choir member on Sunday is in the choir and not in the pew. Even if you are sick and cannot sing, you can sit just as comfortably in the choir as you can in the body of the church.

The Daughters of the King

This is one of the most influential orders in the Episcopal Church. The chapter in St. John's Parish is one of the largest in the city. The ideal of the Society is to struggle for a deeper and more illuminating consciousness of God and our Lord Jesus Christ. The Society has made an indelible impression upon many of its members. The Rector can see wonderful spiritual development in the lives of many of the women who have joined the Society. Best of all these women stand ready to bring their sisters home to the Father's House and do all in their power to aid the Rector. This year the Rector asks each member to reconsecrate herself to bringing more girls and women into the church and HELP THE RECTOR BUILD UP THE EVENING SERVICE BY ATTENDING AND BY BRINGING OTHERS.

As with the men the greatest service each can render God is to stir up all the women and girls of the parish to come regularly to Holy Communion. Their biggest field of work in this particular line is among married women. When a woman marries she is too quick to feel that the responsibilities of a home and child raising are more important than attending church. If she only knew it her home would be more beautiful

and the atmosphere purer if she would shut the door of the home and open the door of the church now and then.

The Fellowship

We have been experimenting with the Fellowship long enough to know that we need two things. The first is a fuller consciousness of our relations and duty to God and a better organized social period. Our Sunday evenings are wonderful. We get lots of good out of our three-quarters-of-an-hour meetings and are gaining real worthwhile knowledge of many things concerning the Church, the Bible, etc. But we are not getting anywhere with our social program. We must give this our immediate attention and do something. Any suggestions any member has to make will be greatly appreciated. There are other matters for our attention, too. We need to make a more aggressive drive for new members; we must do something towards building up our Sunday School classes; we must give more attention to visiting the young folks of the parish—especially those who are sick; we must be ready at all times with suggestions and with efforts to do all we can to increase the influence of old St. John's. Our program is the most important of all for it must be one that looks so far into the future.

The Girl Scouts

It is rather difficult to plan for the Girl Scouts. They are developing so satisfactorily. More girls are joining the troop constantly and the social activities are very satisfactory. There is possibly a chance of improvement in the matter of attending church service. Of course, this is not a requisite of the Girl Scouts but for the individual girl it would be most helpful if the Troop arranged for more services. The Rector is always prepared to help make such services a success. The higher the spiritual tone of the troop, the finer the personnel.

The Young Women's Christian League

This organization is composed of members who have served in the parish in many capacities these many years. They are under the leadership of one who has the confidence and co-operation of the Rector. We need this society to look after the aged, shut-in and sick of the parish. There are other duties parallel with those of the Woman's Auxiliary and the Daughters of the King. The parish has grown to such enormous proportions that one organization simply cannot hope to do all that is to be done. All of these women's organizations are necessary to look after the mothers and children of the Parish. To bring infants to baptism; the men and women, girls and boys, to Confirmation and to stir up delinquent members to come regularly to Holy Communion.

The Sunday School

This ranks among the largest organizations of its kind in South Philadelphia. What we must do to hold our place is more missionary effort to bring in new members and build up our weak classes. There are hundreds of children in the Parish who can be entered upon our Rolls provided we try to get them interested. Our boys' classes need our immediate attention. Each class should make extra efforts to look up all the boys who have strayed away. THE RECTOR IS OFFERING A SPECIAL PRIZE EACH MONTH TO THE CLASS THAT GETS THE GREATEST PER CENT. OF ITS OLD MEMBERS BACK. THIS SPECIAL PRIZE IS TO EVERY MEMBER OF THE CLASS THAT WINS.

Our Sunday School Lenten Offering

Now is the time to lay plans for our Lenten Offering. This year, with BISHOP GARLAND'S PERMISSION, we will divide the Lenten Offering between Missions and our Memorial Parish House. Consequently the larger our offering the bigger the gift to the Parish House. We will have a meeting of the Sunday School teachers and officers in the near future to lay our plans for the raising of this fund. Be sure you come ready to make helpful suggestions.

I RESOLVE

The Real Value of a New Year's Resolution

Have you ever made a New Year's Resolution? No! Is it because you think it is a waste of time? Maybe it is—so far as keeping it is concerned. But, even considering the millions and millions of New Year's Resolutions made and broken before the year is a week old, we still have a sort of queer idea that New Year's Resolutions are not altogether futile. It is unquestionably a good habit to take a moral and spiritual survey of one's life at least once a year. Also, it is well to have a stated period to make this most important survey, and New Year's evening is a very logical and fitting date for making it because it is the beginning of a New Year. But of what value is such self-examination if one does not determine to eliminate the evil and develop the good in one's character?

A New Year's Resolution is certainly the expression of an inward desire to do better than we have done in the past. It is a gesture which shows that the conscience is still tender and one's moral and spiritual concepts are still active.

To the writer it is tragic to hear a man say he does not believe in New Year's Resolutions because he knows he will not keep them. What a complete surrender of one's spiritual life to the sordid passions of one's baser self.

Let's keep up the struggle over self and with the return of every New Year's Day raise our hand to God and say—

I RESOLVE

A-CENT-A-DAY

LITTLE THINGS COUNT

Did you ever stop to think that every big thing is really the accumulation of a lot of little things. The greatest snowdrift is only the piling up of little snowflakes. The long stretch of seashore is untold millions of grains of sand. The flood is caused by the downpour of little drops of water. The highest mountain is a mighty heap of electrons—so small that a hundred, perhaps more, can rest easily on the head of a pin. The greatest sweep of lawn is made up of multitudes of blades of grass. Every millionaire's fortune is just the multiplication of a cent. A-CENT-A-DAY is $3.65 a year. If our 900 communicants would give A-CENT-A-DAY towards the MEMORIAL PARISH HOUSE FUND, the Fund would be $3,285.00 richer at the end of the year than it is today. That would be over one-quarter of the whole mortgage.

All of us can afford a-cent-a-day. None of us would miss it. Yet look what we would get if everybody gave it. Put your Cent-A-Day in the 85 Club pocket of your envelope and help us pay the mortgage.

Learn to Use Little Things to Accomplish Big Things

God Loved . . . God Gave

"God So Loved . . . That He Gave"—St. John iii: 16

Our purpose in eliminating so much of the text is to emphasize the two words Loved and Gave. There is a peculiar affinity between these words. Where there is **love** there is always the desire to **give.** The greatest satisfaction in **loving** is **giving.** The greatest pain in loving is the inability to give. There can be no real love where the real desire to give is lacking. Loving drives us to the very extremity of giving. It drove God to give His Son for us. It drives men to sacrifice life and fortune, even honor, for the object of their love.

If God so loved us that He gave His Son for us, does He love us more than He loved Jesus Christ? Not at all. God loved us so dearly that He gave that which He loved most that we, through Him, might live. Yes, this is a paradox and cannot be satisfactorily explained. On the other hand it can be satisfactorily illustrated. For instance: A mother loves her son more than anything else on earth, yet thousands of war mothers kissed their sons goodbye and sent them to almost certain death to save the homeland. Salvation was the motive of love's sacrifice. Salvation was God's motive for the Great Sacrifice.

The extent for one's love can always be gauged by one's giving. If you love much, you give much. If you love little you give little. If your love for Jesus Christ is deep and true, you will give much of your life, time, thought, strength and means to His service. As you love so do you give. How much are you giving to Jesus Christ?

New Year's Resolutions for St. Johnites

With the HELP of ALMIGHTY GOD I am RESOLVED :

1. To try to love the Lord my God with all my heart.
2. To try to love my neighbor as myself.
3. To pray daily.
4. To read at least one verse of Scriptures every day.
5. To doubt less.
6. To smile more.
7. Not to neglect the Holy Communion.
8. To try not to be critical of others.
9. To say something good about those I do not particularly like whenever the opportunity affords.
10. To be helpful.
11. To attend Sunday morning and evening services regularly so as to set an example for others.
12. To support my church and my parish as God has prospered me.
13. To refrain from offering untruthful excuses for not doing my Christian duty.
14. To bring new members to church and Sunday School.
15. To help my Rector in every possible way.
16. To refuse to listen to idle gossip about others.
17. To try earnestly to overcome every bad habit I have been so foolish as to acquire.
18. To always help the poor, the sick, the sinful.
19. To look up and to lift up.
20. To walk with God.

AFTER THE BAZAAR

The Usual Success Attends This Big Social and Financial Event

We congratulate the Parish upon the success of its Annual Bazaar. It took several months of planning and hard work to get everything ready but the big success of the Bazaar more than recompensed all who helped. Our receipts were a little over $1200. Of course, there were some bills to pay and small expenses to meet but, even so, we will no doubt clear over $1000.

What we boast of most is that it was an HONEST BAZAAR. Every purchase was reasonably priced. In many cases the cost of an article was greatly below that which one would have paid in a regular store. We know our friends cannot afford to spend their hard-earned money on things that are worthless or too high priced. We kept this thought ever before us and we

tried sincerely to be fairer to the buyer than we were to ourselves.

We could write a paragraph a mile long about the splendid co-operation of certain members of the Parish upon whose untiring efforts the success of the Bazaar rested. Miss M. B. Fisher, with her usual energetic and businesslike way of going about doing a job, certainly led the way by the aggressive organization of her soliciting corps. Hers was the initial step in the Bazaar's success. Mrs. Frank Pine, with her culinary corps, certainly added to the success of the event. Every night she was ready at the dot of six P. M. to serve a supper which she alone knows how to prepare.

Fred Schaab, William Grubb and Vernon Matthews are triplets. Such a set of live wires never happened before in or out of St. John's Church. First thing they did was to sell all their baskets of groceries. Next thing they did was to swing in and sell all the canned goods, etc., on the regular grocery table. And, finally, they collected a lot of glassware and ornaments and sold the lot to the highest bidder.

"Brother" got them all. He is putting them in his hope chest. By the time he dumps all that junk into the chest he will need to buy another or increase its capacity by knocking out the bottom.

Annie Beisser reminded one of the old woman who lived in a shoe and had so many children she didn't know what to do. Only Annie did. How that woman can sell dolls is a caution. The Bazaar looked like an orphan asylum. Wherever you turned there were babies and more babies. Of course she had a splendid staff of workers who helped loyally every night.

Poor Marion Bruch was scared skinny for fear she would not get rid of that beautiful toilet set. At last it went for $30.00. After that Marion was done up.

John McHenry has developed new methods of salesmanship for cigars, etc. For example, he sold a box of Cincos; then he auctioned it off; then he gave it away. Figure that out if you can—we can't, but all the same he did that very stunt.

How under the sun Charlie Little got rid of that pile of gents' furnishings is a mystery to everybody. He had five dozen mufflers, twelve dozen ties, four dozen socks, one-quarter dozen men's combination sets, to say nothing of the number of handkerchiefs, garters, sleeveholders, etc., etc. We were more than apprehensive over the disposal of such a big stock. You can imagine our surprise when he walks up in his matter-of-fact way about 9.30 Saturday night and said, "I'm all sold out. That red necktie held me up." That red necktie would—it would hold up a train or street traffic or anything else on earth. It was the reddest red neckpiece you ever "red" about.

Mr. and Mrs. Woodruff took in more money the first two nights at the Fish Pond than they got in all three nights of the previous Bazaar. Mr. Woodruff left his horse shoe and his rabbit foot home a couple of Bazaar evenings. The result was fatal.

Margaret Kensil and her galaxy of American beauties had charge of the Candy Table. The candy they sold was sweet, of course, but oh those cute little salesgirls! They were much sweeter.

Mrs. Young had the time of her life trying to quench the thirst of that mob. Her menu was Pale Moon, Root Beer, Lemonade, Orangeade and plain ice water. But it was no use trying to quench the Bazaar's big thirst. At last she just threw up her hands and quit cold. It would have taken a fire hose under full pressure to slake that thirst.

Mrs. Schmidt sold things so fast at the Fancy Goods Table that she has been in bed ever since with something the matter with her arms. Why, she was selling things so fast some times she looked as though she was standing behind the counter doing calisthenic stunts for the good of her health.

Mrs. MacVaugh was so near sold out on the second night that she almost had to drive customers away with a barrel stave so as to have enough left to open up with on the last night. She presided over the Larkins' Goods Table, and if she does not lay in a bigger stock of shaving cream next year she is going to start a riot. As it is, the men of the parish are so mad at her that they just can scarcely keep from sticking their tongues out at her every time they see her. Think of it! They must wait a whole year now to get a stick of shaving cream just because she did not have enough to sell.

Then there was Mrs. Springer, who comes all the way from Haddonfield to help whenever St. John's Parish needs her help. She and Mrs. Read presided over the Household Goods Table and sold everything except the table. We wager they would have sold that, too, if they had thought of it in time. Mrs. Springer says she must have more 'round the waist aprons next year. She did not have within dozens enough to sell. Wish all the ladies of the parish would make a New Year's Resolution to make at least one apron for Mrs. Springer's table next year.

Up north was a big band of regular fellers with Miss Nuttall in the lead. They stood ready to sell you tomatoes, corn, peas, jellies, onions, potatoes, apples soap, household ammonia, disinfectant, cranberry jelly, lifebouy soap, salt, pepper, mustard, all mixed up together and delivered to your house in one package or if you preferred to buy each article separate and unmixed they would just as cheerfully accommodate you.

Then there was Phil Meckling over in the Men's Bible Class Room doing sompin', we don't know exactly what. Anyway he would come out every once in a while with a handful of money and pass it to Martha Schmidt. Whether he was just quietly picking pockets or rolling the bones we never did find out. We have nothing to say Phil, only don't get reckless and make it necessary for us to notice what you are doing. As long as you bring in the money and don't get caught it's all right, maybe.

St. John's Christmas Party

Following are the names of those who joined ST. JOHN'S CHRISTMAS PARTY by bringing in their Christmas Envelope.

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Adgate, Mrs. Margaret
Albert, Abigail
Alloway, Catharine
Alloway, Earl
Amerman, Mrs. Frank, Jr.
Armstrong, Florence M.
Ashmen, Dorothy
Ashmen, Helen
Ashmen, Mrs. Margaret

Barnes, Edward
Barnes, Ethlyn
Barnes, Mary
Barnes, William, Sr.
Barnes, William, Jr.
Baus, Mrs. Annie
Bedlow, William
Bedlow, Mrs. Louisa
Beisser, Mrs. Annie
Beisser, Charles
Beisser, Miss Mamie
Bender, Mrs. Caroline
Blech, Charles
Blech, Mrs. Charles
Bricker, Mrs. Jennie
Bruch, Mrs. Richmond

Capie, Joseph
Capie, Mrs. Joseph
Capie, Stella
Capie, William
Carbarnes, Anna
Carbarnes, Elizabeth
Carbarnes, Henry
Carbarnes, Meta
Carl, Clara Virginia
Clark, Harry B.
Clark, Mrs. Harry B.
Clendenning, Charles
Clendenning, Jennie
Clendenning, William
Colvey, Joseph
Colvey, Maria
Connelly, Mrs. C.
Connor, Laura
Corson, Mary
Coyle, John
Cressee, Abbie
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Raymond G.
Cucknell, James
Cucknell, Mary
Cunningham, Mr.
Cunningham, Walter

Darr, Walter
Daughters of the King
Davis, Amelia
Davis, Margaret
Davis, Oliver C.
Dean, Harry
Dean, Mrs. Mary
Dean, Mildred
Dean, Ruth
DeCosta, Margaret M.
Deitrich, Marie A.
DeRivers, Charles
DeYoung, Mrs. Herbert
Dingler, Annie
Doane, Laura J.
Dooley, Edward, Sr.
Drumm, Robert
Dysert, John

Emberschied, Mrs. A.
Erickson, Mrs. James
Erickson, Joseph S.
Erickson, Mrs. Margaret
Evans, Thomas

Fanger, Mrs. Anna M.
Fanger, Harry
Felder, Heywood
Fisher, M. Beatrice
Fitzpatrick, Mrs. Cath.
Fitzpatrick, Edward
Forster, William
Fort, Elsie
Fort, Cornelius
Fort, Mrs. Cornelius
Friend, Florence
Friend, Thomas

Gallagher, Isaac
Gallagher, Joseph
Gallagher, Kate
Garson, Francis
Garson, John
Garson, Mary
Garson, Walter
Geiger, Anna
Gorman, William
Green, Emma
Green, Joseph
Green, William
Greenfield, Lydia
Greenfield, Robert
Gregory, George Fox
Gregory, George W.
Gregory, Grace
Griggs, Anna L.
Griggs, Elizabeth
Grubb, Pauline
Grubb, Rufus
Grubb, William

Hall, Louisa
Hamilton, Florence
Haury, Mary
Harbison, Mrs. George
Hartman, Mrs. Earl, Jr.
Hartman, Wm. Earl, Sr.
Hartman, Jack
Hartnett, Rose
Hasson, Kate
Hasson, Kathryne
Hasson, William
Henderson, Laura M.
Henkel, Rebecca
Hill, Florence
Hill, George
Hill, Robert
Hill, William
Holton, Alice P.
Holton, Edna
Holton, Elizabeth
Holton, Joseph
Holton, Margaret
Holton, Margaret
Hudak, Mr. and Mrs.
Jackson, Elsie
Jaeschke, Mrs. Herman
Jaeschke, Herman
Jaeschke, Gus
Jorett, Mrs.

Kaiser, Emma M.
Kaiser, Emma
Kalessee, Elizabeth
Karstein, Elizabeth
Karstein, Lillian K.
Keen, Mrs. Lena
Kelly, Mrs. Mary
Kelly, Ruth
Kelly, Raymond
Kensil, John
Kensil, Margaret
Kensil, William
King, William
Knowlton, Anna
Knowlton, Frank, Sr.
Knowlton, Frank, Jr.
Kraft, Edward
Kraft, Mrs. Orenet
Krause, Sarah

Lafferty, Mrs.
Lafferty, Martha
Lawrence, Catharine
Lawrence, George, Sr.
Lawrence, George, Jr.
Lawrence, James
Lawrence, Mrs. Mary
Lawrence, William, Jr.
Lenhardt, David, Sr.
Lenhardt, David, Jr.
Lenhardt, Eleanor
Lenhardt, Margaret
Lenhardt, Mrs. Margaret
Little, Charles
Little, Joseph
Little, Mary
Little, Pauline
Little, William
Logue, Charles

Logue, Margaret
Logue, Robert
Ludwig, Anna M.
Lumbeck, Jennie M.
Lumbeck, Lillian W.
Lundmark, Jacob

MacVaugh, Mrs. Anna
MacVaugh, Sylvania
MacVaugh, William
Maguire, Eliza
Maguire, George
Maguire, Lydia
Major, William
Marley, Emma
Matthews, Vernon
McCall, James
McDowell, Mary
McGinnis, Robert
McHenry, H. Cresson
McHenry, John E.
McKeown, James, Sr.
McKeown, Martha
McKeown, Matthew
McKeown, Lillian
McKeown, Rebecca
McLaughlin, Anna
McLaughlin, Matilda
McLaughlin, Michael
McLaughlin, Rosella
Mehring, Mrs. Anna
Meinhart, Herbert
Men's Club
Meyers, Charles
Meyers, Mary
Miller, Anna
Miller, Dorothy
Miller, Eleanore
Miller, Robert
Miller, Walter
Miller, Warren
Mitchell, Mrs. Madeline
Morris, Sadie
Morse, Annie J.
Munion, Harry
Munion, Henrietta P.
Munion, Winthrop
Murphy, Margaret
Murphy, Sarah

Nilsson, Frederick
Nilsson, Mrs. Anna
Nilsson, Catharine
Nilsson, Hilma
Nelson, John J., Jr.
Nelson, Mrs. Harry
Nelson, Harry
Nugent, Eleanor M.
Nuttall, Miss Hannah

O'Donnell, Mrs. Kath.
Olsen, Genevive
Olsen, Mrs. Genevive
Olsen, Grace
Orr, Mary
Orr, Richard, Jr.
Orr, Walter

Patterson, Anna
Patterson, Mrs. John
Patterson, John, Jr.
Payne, Mrs. Emma
Pearo, Adelia
Pearo, James
Pearo, Mrs. Mary
Penrose, Dorothy
Penrose, Mrs. Raymond
Penrose, Raymond
Piccione, Mrs. Elizabeth
Pickering, Mrs. Nellie
Pierce, Evelyn
Pierce, Mrs. Eva
Pine, Catherine
Pine, Edward
Pine, Frank
Pine, Mrs. Frank
Poynter, Elizabeth
Poynter, Mrs. Jennie
Preole, James
Preole, John C.
Preole, John F.

Quaile, Mrs. Clara
Quaile, Clara V.
Quaile, Dorothy
Quaile, Marion
Quaile, William

Rand, Andrew
Rand, Mrs. Mary
Read, Mrs. Hannah
Redding, Mrs. Frances
Reynolds, Leona
Reynolds, Walter
Richards, Viola
Robinson, Mrs. Annie
Robinson, James
Rodebaugh, Mrs. Evelyn
Rodebaugh, Robert
Roddy, Dora
Rudderow, Godfrey
Rudderow, Bertha
Rutter, Catherine
Rutter, Charles
Rutter, Mrs. Elizabeth
Rutter, Elizabeth
Rutter, Heber
Rutter, Jennie
Rutter, Jeremiah K.
Rutter, Mrs. Jeremiah K.
Rutter, Margaret
Rutter, Robert

Scarinci, Rev. G. A.
Schaab, Frederick
Schabacker, Miss Anna
Schlembac, Mrs. Catharine
Schlembac, Charles
Schmidt, Frank
Schmidt, Mrs. Frank
Schmidt, Martha W.
Schoenheiter, Harry
Seher, Catharine
Seher, Harry
Seher, Margaret
Shield, Mrs. Bella
Shoch, Mrs. Minnie
Silbert, Miss Ella
Silbert, Mrs. Ella
Smith, Mrs. Rebecca
Snell, Richard
Snell, Mrs. Richard
Snell, Richard
Snell, Mrs. Richard
Snell, Samuel, Sr.,
Snell, Mrs. Samuel, Sr.
Spratt, John, Jr.
Spratt, Margaret
Spratt, Thomas
Springer, Mrs. Anna
Stenger, Dorothy
Stenger, Ethel
Stenger, Mrs. Laura
Stenger, Webster
Stenger, William
Stockman, Florence
Stockman, Harry
Stockman, Robert
Sylvester, David
Stone, William
Stryker, Mrs. Emma
Stryker, Valentine
Subtalae, Mrs. Florence
Sutterlin, Mrs. Ethel
Sutterlin, Ethel
Sutterlin, Thelma
St. John's Fellowship

Tesche, Cecelia
Tittermary, Mrs. Anna
Tittermary, Edward
Tittermary, Harry, Sr.
Tittermary, Johanna
Tittermary, Margaret
Tittermary, Miss Margt.
Tucker, Benjamin

Venezialle, Mrs. Antoinette
Venezialle, Dominick
Vanezialle, Frances
Veronica, Mrs. Alberta
Volpe, Peter

Ward, Abraham
Ward, Abraham, Jr.
Ward, Carrie
Ward, Mrs. Carrie
Ward, William
Warren, Anna
Watkins, Mrs. Mary
Watkins, Richard
Watts, Miss Sarah
Weber, Mrs. Lettie
Weber, John
Weissinger, Frank
Weissinger, Mrs. Mary
Weist, Charles
Weist, Mrs. Florence
Woerner, Beatrice
Woerner, Eleanor
Woerner, Mrs. Hannah
Woerner, Rudolph, Sr.
Woerner, Rudolph, Jr.
Weller, Mrs. C.
Woessner, Charles
Woessner, Miss Clara
Woessner, Mrs. Clara
Woman's Auxiliary
Woodruff, Edmund
Woodruff, Howard
Woodruff, Joseph
Woodruff, Mrs. Mary
Woodruff, Walter

Young, George M.
Young, Mrs. Laura
Young, Viola
Young, William, Jr.
Young Women's Christian League

Sunday Evening Service

Where do you spend your Sunday evening?

How do you spend your Sunday evening?

These are questions of real value I am asking you. It means more to you than you dream as to where and how you spend the Lord's Day. I remember some years ago I was spending several weeks at Colorado Springs. The first Sunday I went to church in the morning and was spiritually uplifted by the beautiful service and strengthening sermon. In the evening the friends I was with suggested that we visit a certain family of friends early in the evening. We did so. After a delightful Sunday evening tea, we sat around discussing different topics of interest. Along about 7.30 somebody turned on the victrola and we were regaled with light opera music. Of course, there was nothing particular in that. A little later I innocently asked if any present were going to evening service. I saw them all exchange peculiar glances and no one uttered a sound. Somehow I felt I had been guilty of some sort of social blunder and subsided forthwith. My apparent error did not seem to do much damage to anybody's feelings, however; for shortly after somebody turned on the jazz and five or six couples arose and proceeded to dance. No, I am not prepared to say that even that was wrong. If it is not a sin to dance on Saturday why certainly it is not a sin to dance on Sunday. Yet I felt very uneasy sitting there attired as a priest of the church and seemingly give countenance to a thing I felt was, to say the least, untimely. I am happy to say that my friends appreciated my position and, in order to relieve me of my embarrassment, they made excuses for early leaving. After we were away from the house they apologized for the occurrence. The great difficulty was that a spirit of frivolity had been injected into the Lord's Day. The spiritual lessons and the spiritual impressions of the morning were not given time to be fixed. Consequently, frivolity being the **last influence** of the evening was the **lasting influence** of the day. The tones are neutralized and the strengthening of the spirit is weakened.

The one great heritage we have received from our evangelical brethren is the Sunday Evening Service. It is amazing the outpouring of the people who attend these services. The singing is uplifting, the praying is appealing, the preaching is inspiring and no one can convince me that a Sunday evening spent in such exhilarating spiritual exercise is not of wonderful benefit to the spirit of the worshippers.

My object in writing so strongly in favor of the Sunday evening service is because I want you to join me in making our Sunday evening service more attractive and of greater spiritual benefit to each other. All year 'round—Spring, Summer, Fall, Winter, without missing one Sunday, we have Sunday evening service at St. John's. Come and join us in our Evening Worship and receive a Blessing.

AT THE CROSS ROADS

It is but a lonely country crossroad. Houses are few and scattered. The sun has set; darkness rests over all. A weary traveler stands uncertain which way to turn. With a sigh, as though it mattered little, he plods straight ahead. As he walks he wonders where he will rest his body this night. There comes to him from far away the music of church chimes, made doubly sweet by distance. They remind him that it is the closing of the Day of Rest. Ah, the "Day of Rest" and he so lonely, friendless and tired! There it is—in the distance ahead—the little Chapel of the Chimes. Light is streaming through the long narrow windows as though each ray is a reaching, beckoning, eager finger of welcome to the wanderer. There are the tones of the chapel organ, soft and sweet as only little chapel organs can be. It is playing the interlude of that mighty hymn, "Lead, Kindly Light." Now human voices sing in beautiful harmony:

"Lead kindly light, amid the encircling gloom,
Lead Thou me on.
The night is dark and I am far from home.
Lead Thou me on!
Keep Thou my feet, I do not care to see the distant scene.
One step enough for me."

Now the little congregation is singing the second stanza but they are not singing it alone. Out in the night a stranger joins in and sings from memory:

"I was not ever thus, nor prayed that Thou
Shouldst lead me on.
I loved to choose my path, but now
Lead Thou me on.
I loved the garish days, and spite of fears
Pride ruled my heart, remember not past years."

A little pause, the organ plays the interlude to the last stanza, the stranger moves slowly forward as though walking in a dream. Again the voices in the cheery chapel and the voice of the night sing in unison:

"So long Thy power has blest me, sure it still
Will lead me on;
O'er moor and fen, o'er crag and torrent till
The night is gone.
And with the morn those angel faces smile.
Which I have loved long since and lost awhile."

Nearer and nearer draws the wanderer until just as the hymn is ended he stands with bowed, uncovered head before the open door, for it is summer time. The preacher, a venerable and Godly man, is addressing the Throne of Grace in quiet tones of prayer. The wanderer draws a little closer in time to hear, "Remember in Thy love, O Father, the children of the night. They are in Thy world. They are my brother, my sister. As Thou hast revealed Thyself to me, reveal Thyself to my brother that we may be one with Thee." And so in tones of childlike simplicity and faith, the holy man

prays. After the Amen and during the natural pause before resuming the service, a low moan is heard by those nearest the door. Curiously they turn and see the ragged, tottering figure of the wayfarer. Involuntarily some spring to their feet, others with little suppressed sounds of alarm strain away. The commotion causes others to turn and stare until all the congregation are facing the stranger. Last of all the man of God looks from the Book as he is about to read God's message to His flock. Caught by the peculiar attitude of his people he, too, looks at the stranger. Their glances meet and seem to lock. Long and earnestly the two look into each other's eyes. As if by magic, a beautiful smile plays upon the lips of the pastor. He is coming down from his pulpit, he is outstretching his arms, he is almost running with glad, springing steps towards the strange visitor. He is putting his arm around his shoulder. Why, he is kissing him on the cheek! "Welcome, welcome, O my brother, God has answered my prayer at last."

Turning to his dumbfounded flock he is saying—dear friends, many years I have prayed that God would send back my brother to me. Tonight He has answered my prayer, for this is indeed the brother I have lost so long. Turning again with quaint eagerness he says, come in, come in, my brother, and sit with me. Proudly the old man leads him to the front of the church, and with delightful old school courtesy, he motions him to a seat. The congregation, moist eyed, with loving smile for their beloved pastor, resume their seats. The service progresses. Just before the sermon the stranger is seen leaning over and saying something to his minister brother, who gives a sign of assent. The stranger is speaking.

"Friends, you have witnessed a strange thing tonight. I have asked your pastor to let me tell you who I am. I am a poor wanderer who is paying the penalty of a great sin. I have been tramping all day long, begging my food at farm house doors. I have no place to go. I am a stranger to these parts. When I first saw this little chapel and heard the vesper bells and saw the light of welcome in the window, I was drawn as by a magnet. I heard the voice of prayer—I knew that voice too well. Over the years of the past I could hear its tones. It was the voice of my brother. For a moment I was wild with fright and dumb so that I could not speak. I must have made some sort of noise for as I was staring at my brother I was conscious of movements before me. Years ago, when we were boys on the old farm, I was hot tempered and vicious dispositioned. One day over a fancied wrong I went insane with passion. When I came to myself again I saw my brother stretched out before me still and pale."

"Stop! brother, stop!" White and trembling the pastor has risen. "You must not go on; I did not mean that you should——"

"No," the stranger interrupted with quiet dignity. "Either I must tell all or I must not tarry."

A look of deep pain creeps into the eyes of the pastor. "But why, why must you go on? My people are not curious, they will love and respect you because you are my brother."

"I must tell all, I must tell all," the stranger repeats. "This is my confession. I cannot hope for pardon until I tell who and what I am."

With a little gesture of sad surrender the pastor sits down. The stranger continues.

"I had struck him to the ground with a piece of wood. Frightened I leaned over and felt for his heart. I could not feel it beating. Terror-stricken I leaped to my feet and, like a coward, I fled with the brand of Cain upon me. I escaped detection and all trace of me was lost. For years and years I have been a wanderer and a vagabond, always fleeing, never resting. But, oh, dear God, what a relief. The burden of my guilt is lifted, the brand of Cain is obliterated and my brother is restored to me. At last I can cease my wanderings. I can rest in peace."

A sound of quiet sobbing is heard. Men cough, clear their throats and half-ashamed, brush an unbidden tear from their weather-beaten cheeks. There is a long stillness; then with instinctive delicacy the congregation quietly withdraws and leaves the brothers alone, kneeling side by side in the stillness of that holy place too thankful to utter a sound. But God who can hear the very thoughts of man, bows down and listens and smiles.

Use Me, Don't Abuse Me,
Neither Tear, Soil or Lose Me;
But Read Me and Heed Me
And in Future You'll Not Need Me.

I am your friend!

Like other friends, I give better service if you treat me gently.

I dislike to be thrown on the floor.

I feel crushed when someone sits upon me.

I am offended when you write or draw pictures upon my nice, clean pages.

My back aches terribly when you bend me the wrong way.

You'll be ashamed of me when I'm shabby.

I cost a good deal, but some of your friends bought me that I might help you.

Try to understand me.

Learn to love my messages.

Treat me gently——

And I will serve you faithfully for a long time.

I Am Your Hymn Book
and Your Prayer Book

Charles N. Perrin.

The Church Envelope

The Spark Plug of the Church Machinery

We have sometimes thought that if every communicant understood that the CHURCH ENVELOPE is THE VITAL SPARK OF THE CHURCH ORGANIZATION he would, perhaps, appreciate more fully the reason why we are so constantly playing a tune on this one string. The church is like the family. If the pay envelope is satisfactorily full, then we are prosperous; when the pay envelope is thin, then we are poor. THE DIFFERENCE BETWEEN A PROSPEROUS AND A POOR CHURCH IS FOUND IN THE CHURCH ENVELOPE. Some churches in very poor neighborhoods are prosperous because FOLKS GIVE WHAT THEY CAN AFFORD to the church in their envelopes. Some churches in a rich neighborhood are having a hard struggle for existence because THEIR MEMBERS DO NOT REALIZE THE NEED OF THE CHURCH ENVELOPE.

What we are anxious to establish in our Parish is a system of REGULAR GIVING THROUGH OUR CHURCH ENVELOPE by EVERY HOLDER of a package of envelopes. If we can persuade our people that EVERY ENVELOPE IS NEEDED to meet our expenses and provide for the future, our financial worries will be over and we will be able to devote more of our time and attention to other things of importance to the Parish.

In order to establish a more systematic and a more regular habit of giving in your Church Envelope WE ARE ARRANGING TO HAVE OUR AUDITING COMMITTEE EXAMINE THE CHURCH ACCOUNTS ONCE A QUARTER and send out statements to DELINQUENT SUBSCRIBERS as to how their account stands with the Church. THIS IS JUST A MOVE TOWARDS BETTER BUSINESS; for we confidently believe that if a communicant is informed of what he owes the Church BEFORE IT GETS TOO BIG FOR HIM TO HANDLE, he will be grateful for the reminder and will cheerfully meet his obligations to the Church. WE BELIEVE EVERY MAN IS FUNDAMENTALLY HONEST.

The real trouble frequently is an indifference bred of an irregular method of conducting church business. PERHAPS WE ARE MORE TO BLAME THAN THE DELINQUENT MEMBER FOR HIS DELINQUENCY. Had we just given him a little reminder—like every other honest man—he would have paid in full his obligation.

Now when you get your first reminder do not "blow up" and think you are insulted. Just take it like the reasonable honest man or woman you are and say, **"Thanks, I will give this matter my earliest attention."**

Everybody gets behind now and then. We need a statement of our account to keep us straight. And always remember, dear Parishioner, that SUPPORTING THE CHURCH IS NOT A CHARITY; IT IS AN OBLIGATION which, if we repudiate, we commit a sin against God.

Some folks always interpret the story of Ananias and his wife, Sapphira, as a moral for those who commit the sin of lying. Of course, that is involved. But this is not the original sin that led up to their death. The real cause lay in their attempt to cheat the Church of God out of what they knew they could give. HAD THEY NOT TRIED TO ROB GOD THEY WOULD NOT HAVE LIED TO S. PETER.

YOU know what you can and ought to subscribe to the Church. The only other One is GOD. It is a matter between YOU and HE what you put in your Church Envelope.

Be Sure He Does Not Catch You Cheating

74 More Names of Coal Contributors

The following is a list of Coal Contributors who, for different reasons, could not send in their envelope in time to have their names printed in the last issue of "The Broadcaster."

Archer, Sallie
Armstrong, Florence
Barnes, Mrs. Mary
Barnes, William, Sr.
Barnes, William, Jr.
Beck, John
Bryans, Annie
Capie, Hester
Capie, William
Crawford, Mabel
Cunningham, Mrs. Sarah
Cunningham, Sarah
Dart, Edward
Daughters of the King
Dean, Mary
Downes, George, Jr.
Erickson, Margaret
Erickson, Mrs. James, Jr.
Erickson, Joseph
Fanger, Anna
Fanger, Harry
Felder, Heywood
Fitzpatrick, Catharine
Fitzpatrick, Edward
Friend, Florence
Friend, Thomas
Gregory, George
Gregory, Grace
Griggs, Anna
Griggs, Mrs. Elizabeth
Hall, Louisa
Hartman, Earl, Sr.
Hopkins, May
Jaeschke, Gus
Kelly, Charles
Kelly, Mary
Kelly, Ruth
Kelly, Vera
Lenhart, David
Lenhart, Margaret
McCall, William
McKeown, Lillian
McKeown, Matthew
Mehring, Anna
Maguire, Eliza
Maguire, George
Maguire, Lydia
Mitchell, Madeline
Morris, Sadie
Munion, Henrietta
Murphy, Margaret
Murphy, Sarah
Patterson, Carrie
Payne, Emma
Pine, Lillian
Reynolds, Mrs. C.
Roddy, Dora
Rutter, Catharine
Rutter, Elizabeth
Rutter, Elizabeth
Rutter, Heber
Rutter, Jennie
Schweppenheiser, Mabel
Silbert, Ella
Silbert, Ella
Stenger, Webster
Taylor, Ethel
Taylor, Sarah
Taylor, Benjamin
Tittermary, Harry, Sr.
Warrington, Charles
Watkins, Mary
Webster, Margaret
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A Happy New Year to All Our Readers

Now is the time to make your good resolutions and keep them.

* * *

St. John's Annual Bazaar Was a Success

* * *

Our job this year is to give A-Cent-A-Day to the Building Fund of the Memorial Parish House.

* * *

A list of the late givers of Christmas Envelopes will be published in the next issue of "The Broadcaster."

* * *

Remember the Memorials! The List Is Growing

* * *

We are glad to see so many new faces in our Sunday School. We like to welcome new scholars.

* * *

Just one more word about the Church Envelope. Please do not neglect it. We are working most economically and need every help you can give us.

* * *

"The people of the United States spend more than a million dollars for chewing gum every week"—and park the nasty stuff under the back pews of St. John's Church every Sunday.

* * *

"Spiders of New Guinea spin their webs so strong they are used for fishing nets."—That's how human spiders catch a lot of poor fish in Philadelphia.

* * *

"Officers of the Salvation Army preach in sixty-seven languages."—They sure are some linguists.

* * *

"The deepest place in the ocean is 32,636 feet."—We have been in much deeper holes lots of times.

* * *

FOUR HUNDRED COMMUNICANTS GAVE TO OUR CHRISTMAS PARTY. WHAT DO YOU THINK OF THAT!

* * *

Did you ever see such an outpouring of the Parish on Christmas Day?

* * *

REMEMBER THE SUNDAY EVENING SERVICE ALL THE YEAR OF 1930. BE PRESENT AND BRING OTHERS.

* * *

Broadcasting from Laughland

A colored preacher in Alabama noticed a new face in his congregation, and when the service was ended he hurried down to greet the newcomer.

"Marvin," he said, "this is the first time you've been in our church. I'm mighty glad to see you."

Whereupon Marvin replied: "Ah had to come,

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(Above Washington Avenue)

parson. Ah needs some strengthening. Ah's got me a job white-washing a chicken coop and building a fence around a watermelon patch."

* * *

"How did you cure your wife of her antique craze?"

"Oh, I just gave her a 1907 model automobile for her birthday."

Rastus (to lawyer friend): "Mistah George, I'se done feared dey's goin' t' arrest me foh stealing, an' Ah wants yo' t' 'fend me."

Lawyer—"You're afraid they are going to arrest you for stealing and you want me to defend you? Well, Rastus, have you any money?"

Rastus—"No, sah, Ah ain't got no money, but Ah got a nineteen-twenty-two model Fo'd cah."

Lawyer—"Well, you can raise some money on that. Now, let's see—just what do they think you stole?"

Rastus—"A nineteen-twenty-two model Fo'd cah."

* * *

"A house is built of logs and stone,
Of tiles and posts and piers;
A home is built of loving deeds
That stand a thousand years."

—Victor Hugo.

* * *

I heard a voice sayingors: vfourCo—waDchetaoi

I heard a voice at evening softly say, "Bear not thy yesterday into tomorrow, nor load this week with last week's load of sorrow. Lift all thy burdens as they come, not try to weight the present with the by and by. One step and then another, take thy way; live day by day. Though autumn leaves are withering 'round thy way, walk in the sunshine. It is all for thee. Push straight ahead as long as thou can'st see; dread not the winter whither thou mayest go, but when it comes, be thankful for the snow. Onward and upward. Look and smile and pray; live day by day."

* * *

Lucy's grandmother, with whom Lucy had often been shopping, gave her a dime one Sunday morning for the Sunday School collection. When Lucy returned home, her grandmother asked if she had put the dime in the class contribution.

"No, I didn't, Grandma."

"But why didn't you?"

"Because I found a bargain. You see it was this way: I met a man pushing one of those ice cream carts, and I stopped and asked him if he ever went to church, and he said he did, every Sunday. Then I said, 'Mister, if I give you this dime for two ice cream cones, will you put in the collection?' and he said, 'Sure, kiddo!' So I gave him the dime and he gave me two ice cream cones. Don't you think, Grandma, that was a pretty good bargain?"

* * *

"Why don't you buy something at my table?" demanded the girl at the charity fair.

"Because I only buy from the homely girls," said the man. "They have a harder time making sales."

The girl was not offended, and the man worked the game right down the line.

The Parish Broadcaster

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Miss Hannah H. Nuttall, Parish Visitor.
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Samuel Snell, Treasurer.

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Vice President, Charles Little.
Secretary, George Downes, Jr.
Treasurer, John Weber.

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Gillen, Harry Charles
Lord, Genevive Agnes

MARRIAGES

Harry W. Rutter and Helen E. Brown.

BURIALS

Jackson, Samuel
McLaughlin, Mary

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

Interesting and True

Two Incidents Which Show Our Brotherhood Is Making History

Tuesday, January 7, the Brotherhood Chapter of St. John's Free Church, Emerald and Elkhart streets, Frankford, invited the Brotherhood Chapters of the Church of St. John the Evangelist and St. George's, Kensington, to a reunion and supper which was held in the beautiful Parish House of that parish. After the regular business of the Chapter was disposed of, the Director invited the Rector, the Rev. Lewis Sasse, to welcome the visiting chapters and help make them feel at home, which he did in a most gracious manner. Mr. Hall, the Director, then called upon Mr. McHenry to speak. Mr. McHenry reminded those present that St. John's Chapter had every reason to be present and interested in the events of the evening, because it was St. John's Chapter that had really been the father of the local chapter inasmuch as it was to St. John's Chapter Mr. Hall and a few of his companions came for information and instruction as to how to organize and conduct a Brotherhood. To St. John's delegation the occasion had a peculiar interest because of this interesting fact. He congratulated the local chapter on its evident enthusiasm and extended most cordial wishes for its future success. The Rev. Arnold H. Hord, of St. George's Parish, followed Mr. McHenry and uncovered the interesting fact that the Brotherhood Chapter in St. George's Parish was organized by the Brotherhood Chapter of St. John's Free Church. "Such being the case," continued Mr. Hord, "I find an unsuspected relationship existing between Mr. McHenry and myself. If his Chapter is the father of St. John's Free Church Chapter and that chapter in turn is the father of St. George's Chapter, then surely Mr. McHenry and his Chapter is the grandfather of St. George Chapter." Which, of course, is true.

The incident shows that the influence of St. John's Chapter leaped parochial bounds and projected its influence into another parish and bore fruit in the birth of a new chapter, which in turn was the means of creating still another chapter. We do not mean to claim that neither of these parishes would have done Brotherhood work along Brotherhood lines had it not been for our Chapter. But we surely have the honor of being the source from which the one chapter drew its information and in turn passed it on.

Another incident worth recording among the annals of our Chapter is the founding of a chapter at the Mission of the Transfiguration, Seventh and Bigler streets. Our old and very valued friend, Edward Proffitt, is the Director and reports that it is making fine progress. Consequently, we find that St. John's Brotherhood is the father of two healthy children and a grandfather to a bouncing baby.

Personally we are proud of this record, and the parishioners of St. John's, especially the men and boys, have every reason to encourage the work of the home Chapter.

We need two things in our Chapter. The first is less delinquency among some of its members. And the second is, more applications for membership from the members of the Parish. If other parishes recognize the fine work of our Chapter, certainly the home folk ought to be in the van with their support and co-operation.

We wish our delinquent members had been within hearing and seeing distance on the evening of the reunion of the three chapters. We are sure that they would have been so proud that they would have renewed their allegiance to their Brotherhood Chapter there and then. The trouble with our delinquent brothers, and a few others, is they do not realize the real importance of our Brotherhood of St. Andrew, because THEY have been so long absent from the Chapter meetings they think IT has grown too weak to survive. Don't be so egotistical! Our Chapter is not only alive but it is doing a big work, even if YOU have stopped coming. Put some ice on that swelled head of yours and get normal enough to realize that YOUR CHAPTER IS FAMOUS even beyond the parochial borders and that YOU are getting more and more out of the picture. If you are not careful you will soon be a non-existent entity or something.

Suppose They Know And Understand?

We Are Sure of Your Answer Before You Give It

You and I believe in life after death. We do not know under just what conditions we live after we "Cross the Border." But suppose we are able to take cognizance of events here and under the motive and meaning of those events; what do you think is the

attitude of our beloved "over there" who understand why we are not satisfied with the tombstone as an adequate means of registering our love and our temporary loss of them? That we feel a piece of marble, however beautifully sculptured, is too inadequate, too cold to be a real memorial to them. Suppose they see how we are working to raise a living, an active Memorial in the form of a Parish House, where the boys and girls, men and women, can come every day and every night for recreation and profit. Suppose they can understand what such a Memorial would mean in the life of the Community, DO YOU THINK THEY APPROVE OF WHAT WE ARE DOING?

Personally, I believe it fills them with profound joy to know that we are doing our best to show our love for them by helping our fellow man.

Then, too, it costs so much less than the piece of marble we call a tombstone. Every way you look at it we feel that such a house erected in their memory certainly must appeal strongly to them as well as to us. We are working hard to get enough names for the Memorial Tablet which is to be placed in the new Parish House to materially reduce the mortgage the Parish must assume in order to get the building. As has been so widely advertised the MINIMUM COST for each name that goes on the tablet is $10.00. This can be paid in cash or in weekly payments, just as you feel you can afford it. We would welcome enthusiastically memorials from those too poor to pay the cash. For all such it means a blessed opportunity to help erect a **real** memorial to their beloved whose name they are too poor to have carved in stone and placed upon the grave.

The amount is not limited to $10.00 for each name. Some have paid more for the privilege. If you feel so inclined and can afford to do so, you can raise your contribution to any amount you choose. It is being done.

Bishop Garland suggested that we work for a big Lenten Offering this year and divide the money between Missions and the MEMORIAL PARISH HOUSE. We are going to follow his advice. Our reputation in the Diocese for raising a big Lenten Offering will certainly suffer an eclipse but I feel we deserve to help ourselves now because we have helped so well the Missionary activities of the Church at large in past years.

Easter Day is an ideal day to bring in your Memorials. Why not make this Easter Day our Memorial Day and bring in as many names for the Tablet we can get? Tell all your friends what we are trying to accomplish. If any friend or relative should have the sad experience of laying to rest one who is near and dear to them, suggest this beautiful Memorial idea to them. It will surely give them the same comfort and outlet for their natural feelings as it has given so many of us. You will be doing a real kindness to them, for which they will thank you again and again in future years.

The Woman's Auxiliary

The First Meeting of the Year Shows An Increasing Interest Among Our Women

On the night of the Feast of the Epiphany the Woman's Auxiliary held the first meeting of the year. It was splendidly attended and the interest shown was keen. As usual, the meeting opened with the singing of a missionary hymn. Then followed the Creed and appropriate prayers. The Rector read the Gospel for the Epiphany for the lesson. After the reading of the Minutes of the previous meeting, the five Standing Committees offered their several reports of the meetings attended during the month at the Church House. After the reports had been made and discussed, the Rector called the attention of the members to the first paragraph of the Article on **"Work for the Year"** published in our last issue, and commented upon the program of work he hopes the Woman's Auxiliary will accomplish in 1930. He spoke of having permanent committees to look after certain parochial activities—such as the Choir, the Bazaar, Clothing for the Poor, the Sick, on Increased Membership and Church attendance. It was suggested that the Committee on visiting the sick purchase sympathy cards to mail to our sick while they are shut in. The Chairman reported that Mrs. John Hill had 'phoned to him asking that a delegation of young women be sent to a meeting that was to be held at St. Paul's Church, Fifteenth and Porter streets, January 15. The meeting was for the purpose of getting the young women of the Church interested in the work of the Auxiliary. It appears this was one of the subjects discussed at the Church House at a subsequent meeting. It would seem that the young women of most Parishes were leaving the work of the Auxiliary to the older women. The leaders of the Auxiliary felt that such an attitude was detrimental to the development of the organization; that in order to "carry on" recruits must be obtained from the ranks of the young womanhood of the Church. The Rector was most interested in the proposition—to such an extent that **two years ago** he asked the group of young women who were active in Church affairs to identify themselves with the Auxiliary movement, and they did. Their influence was wonderful. Since then our meetings have been full of life and a great spirit of warm friendliness prevails. These young women have taken over the entertainment of the Auxiliary altogether.

In discussing the program for the next meeting, to be held Monday, February 10, the Rector suggested that Mrs. John E. Hill, a leader in the Auxiliary movement, be invited to talk to us on Auxiliary work. The suggestion was unanimously received. Mrs. Hill has many warm friends among the women of St. John's Church and they will be glad to welcome her. We hope **all** the women of the Parish will try to attend the meeting. We are sure they will profit greatly by the message Mrs. Hill will bring us.

After the Roll Call and the collection of dues,

which amounted to $9.76, the young women supplied ice cream and cake for those present.

We cannot help wonder **why** so many of our women let these Auxiliary meetings pass by without giving them the least thought, for they are wonderfully alive and full of fun and enthusiasm. At least we must not let our visitor come next month and not find a good representation of our women present.

Sunday Evening Services

Their Real Importance Soon Felt in Every Life

We view with uneasiness the tendency to neglect the Sunday Evening Service by the many churches and denominations about us. We fear the ones to blame are the pastors and rectors themselves. It is most unfortunate that the custom was ever started because the parishes are beginning to reap the results of such folly. Now that some churches have quit their Sunday evening jobs, other churches who sincerely wish to continue this most important service, find themselves greatly handicapped because the young folks freed from this Sunday evening obligation cannot understand why their friends who attend other churches do not have the same liberty to go and do what they please Sunday evening. Thus many a young man and young woman who once attended with commendable regularity every service of the church, consider it sufficient for their spiritual growth to come to the morning service and spend just ONE HOUR AND A HALF out of the ONE HUNDRED AND SIXTY-EIGHT HOURS OF THE WEEK in a sort of duty worship to God.

But is it sufficient?

Can anybody hope to get close to God in such short and perfunctory worship? IF WE SPEND ONLY 1½ HOURS OF GOD'S 24 HOURS IN PRAYER AND PRAISE WHAT ARE WE DOING WITH THE OTHER 22½ HOURS OF GOD'S TIME? Especially what are we doing with the **evening** hours of the Christian Sabbath? What do our young people do with themselves—where do they go?

Our parents ought to be specially awake to the responsibility of the situation. **Sunday evening parties, Sunday evening dances, Sunday evening joy rides, Sunday evening street corner gatherings** are not spiritually uplifting, but in all too many cases are the direct cause of a complete moral and spiritual breakdown of the individual. We are not alarmists in any sense of the word. As a matter of fact, we are covering up the real facts and giving the parents of our children just a peep under the curtain. If they knew all that is going on behind, they would urge the Sunday Evening Service as a refuge from the menace of the modern Sunday evening pleasure riots.

Fortunately, with few exceptions, the young folk of St. John's Parish are pretty well balanced. Our object in building up a strong and interesting Sunday Evening Service is to help our young folks win their friends of the closed churches to pass the closing hours of the Christian Sabbath with them in prayer and praise. We ask every parish organization to use every endeavor to help the Rector make the Sunday Evening Service a success that many souls may be saved. We specially ask the Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, the Young People's Fellowship and the Choir to join hands and work for a more Godly Sunday evening by inviting men and women, boys and girls, to come and worship with us. Also, we ask your most earnest prayers in behalf of those who have become lukewarm and are neglecting this most necessary season of spiritual refreshing.

GOD HELP US ALL TO BE MORE THOUGHTFUL OF HIM AND OF HIS RIGHTS

Subscriptions to "The Broadcaster"

If It Is Worth Anything, It Is Worth Supporting

October, 1926, the first issue of the BROADCASTER appeared. It has become an important part of our parochial machinery and has been the means of keeping every communicant of the Parish in touch with its activities. It has also been a valuable medium for conveying news of our Parish to scores of influential churchmen outside the Parish and has aroused a sympathy and admiration in the hearts of many who heretofore had looked upon the "Downtown Problem" as a hopeless proposition. It has been the means of broadcasting far and wide in other States, in China, Japan and many other countries—the sparks of optimism so well known and appreciated by all the lucky members of St. John's Church.

The BROADCASTER is supported mainly by its advertisements. We owe a real debt of gratitude to them and the members of the Parish ought to show their appreciation for it by patronizing every advertiser who has taken space in the monthly. THE ADVERTISERS ARE YOUR NEIGHBORS. Consequently, you ought to show a neighborly feeling towards them and give them all your trade. SAVE YOUR CAR TOKENS FOR BETTER AND MORE URGENT USES AND DO YOUR SHOPPING AT YOUR NEIGHBORHOOD STORES. At least give your trade to those who advertise in the BROADCASTER.

We need more funds than just the receipts from our ads to keep our feet out of the mire of debt. WE NEED YOUR SUBSCRIPTION OF ONE DOLLAR a year to help us limp along our financial way. You certainly get ONE DOLLAR'S worth of interest and entertainment out of the BROADCASTER. Why, the "jokes from LAUGHLAND" are worth a dollar a year.

Yet we have just two subscriptions offered us this year. One is from MRS. MARY CORSON, the other is from MR. CHARLES LITTLE. As we said in the beginning, "IF THE BROADCASTER IS WORTH ANYTHING IT IS WORTH SUPPORTING." Do you know it costs 2 cents every month to mail you a Broadcaster? In 12 months it costs 24 cents for mailing alone. Now if you pay only $1.00 a year as your subscription you are actually paying 76 cents plus 24 cents postage for the finest Church Periodical out of captivity.

Our hand is out for more Subscriptions. Line please form on the right; do not push; have a dollar note in your hand so as it will not be necessary to waste time making change.

NOW, ALTOGETHER!!

OUR SUNDAY SCHOOL

Shows a Most Surprising Increase Since Christmas

If anybody tells you that more children attend Sunday School just **before** Christmas than **after** Christmas, don't you believe them. St. John's Sunday School proves that it is not true. Here is our report covering the Sunday before Christmas and the three Sundays after Christmas:

December 22—Officers, Teachers and Scholars Present	214
December 29—Officers, Teachers and Scholars Present	264
January 5—Officers, Teachers and Scholars Present	272
January 12—Officers, Teachers and Scholars Present	280

Since that time there has been a steady and gratifying increase. This may be due to decreasing the number of our classes and increasing the membership of each. Our experience is that the big class is the best class. There is a stronger class feeling and more friendships are made and preserved in a big class group. It is our intention in the future to decrease the number of classes and build up the numerical strength of the classes we have. This policy will enable us to strengthen our teaching force also. One of the most embarrassing features of the old system was with our teaching staff. A peculiar lack of responsibility seemed to exist among some of our teachers. Now our teaching force, though smaller, is accomplishing 40 per cent. more efficient work than did the old staff. We do not mean this for criticism of the teachers who have retired, they no doubt had good reasons for so doing, though they never mentioned those reasons to us. But we are sure that the combining of the smaller classes into fewer and bigger classes has had a tonic effect upon the whole Sunday School.

St. John's is rapidly becoming the largest Sunday School in South Philadelphia. Just a little bit more missionary effort on our part and we will go over the top.

THE MEN'S CLUB

Interest in the Club is Growing

At the last meeting of the Men's Club we had the pleasure of listening to a very interesting description of how Christmas is celebrated in foreign lands. The talk was given by Mr. E. M. Frank, who speaks from experience. It is our intention to have some such interesting talk at each of the meetings. The whole purpose of the Men's Club is to get the men of South Philadelphia together in one social group once a month and spend a profitable and enjoyable evening in this manner. If any of our members have any suggestions to make to help make our meetings interesting we are open to suggestion. We hope some day to see as large and as active Men's Club in South Philadelphia as we have in other parts of the city. Any man, whether he is a member of St. John's Church or whether he is a member of no church is most cordially invited to join the club.

More Members of Our Christmas Party

Members of the Parish who were delayed in sending their Christmas Contribution:

Archer, Mrs. Sallie	Fischer, John
Clerico, Ferdy	Fischer, Mary
Clerico, Mattie	Gresh, Mrs. Margt.
Connor, Rachel V.	Kelly, Mary
Cooper, Helen	Righter, Bertha
Cunningham, Mrs. S.	Schweppenheiser, Mabel
Dart, E. J.	Taylor, Benjamin
Davis, John W.	Taylor, Ethel E.
Davis, Pressesses	Taylor, Sarah E.
Feinauer, Amy	Taylor, William A.

This makes a grand total of 416 Christmas Contributors, amounting to $522.00. We congratulate the Parish upon such an enthusiastic demonstration of Money Power and Man Power. What a wonderful work such a big organization can do for God and His Kingdom if we co-operate and get others as interested in our Christian effort to win men and women to the Service of the Cross.

Since our last issue we have also received contributions to our **COAL FUND** from Ferdy Clerico and William Hasson.

Mrs. John E. Hill Is Delayed

We are just in time to slip in the Broadcaster the notice that, owing to a previous engagement, Mrs. Hill finds it impossible to attend the meeting of the Woman's Auxiliary, Monday, February 10, but promises positively to be present Monday, March 3. We hope all our women, especially the young women, will be present to meet her. She is worth meeting.

Seven Reasons—With One Conclusion

The habit of church attendance is profitable because—

1—It Rests the Body.

It is good for a man's health to alter the routine in the week for attendance at the Lord's sanctuary. The rest and quiethood of the house of prayer will be a source of recuperation to any citizen.

2—It Refreshes the Mind.

Church attendance invigorates the mental faculties by engaging them with the great themes called love, duty and immortality.

3—It Promotes Brotherhood and Democracy.

The Church is a training school for democracy. It stands for brotherhood, a brotherhood that overleaps all distinctions of race, blood or nationality.

4—It Protects Secular Institutions.

The permanence and utility of our schools, libraries, hospitals, stores, mills and factories depend on the godliness of our citizens. The spiritual institutions conserve the material.

5—It Conforms to the Practice of the Best Man That Ever Lived.

Jesus went regularly to church, and if He was benefited by the practice, we may well expect to be benefited by it.

6—It Testifies to the Truth of Christ and Extends His Influence.

Church attendance is a form of religious confession which bears witness before the world to Christ's goodness and power. Every religious meeting is a contribution of the Lord's followers to the Lord's cause. It is through this united testimony that impressions are made on the community.

7—Best of All, It Enables Us to Meet God.

The church is the trysting-place of the soul and its Maker. Where shall we look for God, assured that we shall find Him? Christian experience answers this question of heart-hunger by calling us to the house of prayer.

Broadcasting from Station S. T. J. C.

Four Hundred and Sixteen Contributors to the Christmas Fund.

* * *

$522.00 in the Christmas Offering

* * *

St. John's Sunday School is growing every Sunday.

* * *

Be sure to put your CENT-A-DAY in the 85 Club

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pocket of your Church Envelope every Sunday. Every cent counts against the Memorial Parish House Mortgage.

* * *

The ladies are getting ready for a Sour Krout Supper or an Oyster Supper, we don't know which yet. Will let you know later.

* * *

Be sure to speak to your friends about names and subscriptions for the PARISH HOUSE MEMORIAL TABLET.

* * *

Are You Keeping Your Church Envelopes Paid Up?

* * *

Do you realize that over one-half of the communicants of the Parish contributed to the Christmas Fund? Such a large percentage of givers would be remarkable for a wealthy parish. Maybe some day we will be able to report 100 per cent. on the giving line.

* * *

Now we must be getting ready for Lent and Easter.

* * *

The Rector is offering inducements to the Sunday School Class that succeeds in getting back the greatest percentage of old scholars.

* * *

While we are looking up our old scholars we must not forget to go after new ones.

* * *

The strength of the Parish depends greatly upon the strength of the Sunday School. Therefore the Sunday School Officers and Teachers deserve a great deal of credit and encouragement for the fine work they are doing. Some day some boy, some girl will look back with grateful memory to the Sunday School teacher who had such an influence in forming their characters and molding their thoughts which helped them meet the temptations and the trials of life. A GOOD SUNDAY SCHOOL TEACHER IS A POWERFUL PERSONALITY IN THE LIFE OF EVERY BOY, EVERY GIRL.

* * *

Suppose we all get busy working up our 1930 Confirmation Class. Do not leave all the work to the last minute. Now is the time to propose candidates for the class. Have YOU any candidate to propose?

* * *

Our Christmas Communion was the largest in the history of the Parish.

* * *

The Brotherhood Chapter was delightfully entertained by the Brotherhood of St. John Free Church, Emerald and Elkhart streets, Tuesday, January 7.

* * *

On Thursday, January 16, the Brotherhood Chapter visited St. Paul's Memorial Church, Fifteenth and Porter streets. It is good for the members to make these visits in a body. It gives us an opportunity to get acquainted with other Brotherhood men and a chance to see how they work. We are not so good but that we can learn how to do things better.

* * *

Where do you spend your Sunday evenings?

* * *

Mrs. John E. Hill Will Be the Special Speaker at the Meeting of the Woman's Auxiliary, Monday, March 3d, at 8 P. M.

Broadcasting from Laughland

STUNG

Vehemently the attorney for the defense bellowed, "Justice! I demand justice! My client ad——"

"Silence," called the judge. "The attorney for the defense will please remember that he is in a court room."

"Your honor, the indictment accuses my client of burglary, and I wish to make it clear to the Court that he did not break into the house. The accused did

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see an open window, inserted his arm and removed a few dollars from the plaintiff's trousers. My client's arm is not himself. Why punish his whole body when his arm was the guilty member?"

"You have put up a good argument," replied the judge with a wink at the clerk. "I therefore sentence the arm to five years' imprisonment. Your client can accompany it or not, just as he pleases."

The prisoner smiled, took off his artificial arm, handed it to the sheriff, and walked out.

AGGRIEVED AT SANTA

The commercialized Santa who puts in his appearance a full month ahead of Christmas destroys the faith of little children.

" 'Member what I tol' you t' bring me las' year—a automobile and airplane? 'Member what you brung me—jumpin' jack an' two oranges?" said an aggrieved seven-year-old to one of those street corner St. Nicks. "You do that this Christmas an' you'll get a crack in th' jaw!"

Frank—"I always say what I think."

Ethel—"I wondered why you were always quiet."

"What is that distinguished-looking man's business?" "Grave robber," answered Miss Cayenne. "How horrible!" "Not at all. He confines himself exclusively to Egyptian tombs."—Washington Star.

The hawker had just been moved by the policeman and was cross about it. "Garn! Who wouldn't be a policeman?" he taunted. "Nothing to do but stand still doing nothing while he walks around listening for anything he can see!"—Tit-Bits (London).

NOT FOR LONG

It's the little things that bother us. You can sit on a mountain, but not on a tack!—Panther.

'WAY BACK WHEN

He—"Oh, she's not as old as that!"

Ha—"Old! Why, that woman remembers the Big Dipper when it was just a drinking cup!"—Yale Record.

FAIR ENOUGH

Says Abie: "Cohen, I've been to the bank to borrow some money, and they say all I need is that you should sign to this note your name. Then I can have all the money I need. Ain't they fine?"

"Abie," says Cohen reproachfully, "you and I have been friends for many years, and yet you go to the bank when you need money. Abie, you just go again to the bank and say that they should sign the note, and then Cohen will lend you the money!"

NO GOOD AT GOLF

An old retired farmer lived next to a golf course, and was friendly with many of the members. For a long time they tried to induce him to join the club, but he resisted their invitation. Finally, however, he gave in, joined the club, and presented himself for instruction in the game.

They explained the uses of the various clubs to him, after telling him that the object was to hit the little white ball and make it drop into the cup. As they gathered about the old man he took the driver and hit the ball a terrific wallop. It sailed away out of sight.

They hunted for it for a time, and finally one of them discovered it lying by pure chance, six inches from the cup. Everyone congratulated the old man on his wonderful first shot. He looked at the ball, then at the hole, and said, "By heck, I missed it!"

Mrs. Garner—"Do you think the baby looks like his father?"

Miss Bett—"I do, but never mind, just as long as he's healthy."

Chatty—"Oh, he's so romantic. When he addresses me he always calls me 'Fair Lady.' "

Catty—"Force of habit, my dear. He's a conductor."

Forty per cent. of the women in the country are working-women. The other sixty per cent. are working men.

Elmer, age 13, was puzzled over the girl problem and discussed the matter with his pal.

"I've walked to school with her three times," he said, "carried her books and bought ice cream. Now, Joe, do you think I ought to kiss her?"

"Naw," Joe decided after a moment of deep thought, "you've done enough for that girl already."

WRONG KIND

Donal M'Tavish was not feeling just like himself, so he went to see the doctor.

"What do you drink?"

"Whiskey," answered the old man.

"It might be a bottle a day."

"Do you use tobacco?"

"I smoke sometimes," said Donal.

"You'll need to give up the whiskey and tobacco," announced the doctor.

At that Donal picked up his cap and walked toward the door.

"Wait a minute," called the doctor. "You haven't paid me for my advice."

"I'm no takin' it," and the old man closed the door quickly.

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Subscriptions mailed to any address.

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Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Martha Weymann Schmidt, Organist.

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Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Miss Marion Bruch
Miss Kathryne Hasson
Miss Margaret Rutter
Miss Eleanor Woerner

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Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.

Basses

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Mr. John Nelson, Jr.
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Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

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Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

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Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

Miss Margaret Kensil, Leader

Men's Club

President, George Cressee, Sr.
Vice President, Charles Little.
Secretary, George Downes, Jr.
Treasurer, John Weber.

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Beck, Margaret Frederick

BURIALS

Dodd, Mary Ann
Foster, Joseph

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

The Confirmation Service

The Bishop has appointed THURSDAY EVENING, MAY 8TH, for Confirmation at St. John's Church. In looking over our list of prospective candidates we are impressed with the SPLENDID MATERIAL the parish has to offer. Men and women, boys and girls who are a credit to the parish and would make WORTHWHILE members of the church. We cannot help but wonder why so many of them hesitate to "come forward," as our Methodist brethren say. They believe in God as our Father and in Jesus Christ our Saviour. They know it is right to do good and wrong to do evil. They are friendly towards the church and attend the services. They know that the absence of the church or religious training inevitably lead to careless moral and spiritual habits. They must know that EVERY PERSON WHO IS CONFIRMED STRENGTHENS THE CHURCH by one more unit and weakens irreligious forces in the same ratio. Personally we feel that so long as they know these things THEY ARE NOT FAR FROM THE KINGDOM OF GOD. They need but take one step more and that is to definitely accept the spiritual responsibility which their sponsors assumed for them in their baptism.

We are quite aware that there are certain things which appear to some as obstacles in the way of being confirmed. Some folks are so diffident that they cannot get up enough courage to present themselves for Confirmation. Their self-consciousness makes them weak in the knees and gives them palpitation of the heart when ever they think of going through the ordeal of being confirmed. IT IS SATAN'S FAVORITE WAY OF KEEPING FOLKS FROM BEING CONFIRMED and made active partisans for the Kingdom of God. Some others cannot see for the life of them why it is at all necessary to be confirmed in order to be good. Of course, this is not the reason for Confirmation but it pleases some to take this position. WE DO NOT CLAIM that Confirmation makes men better than they were. What WE DO CLAIM is by becoming a confirmed member of the church one is apt to feel A GREATER PERSONAL RESPONSIBILITY for God's work and a more CO-OPERATIVE spirit in developing His Kingdom. Most every person on our list of prospects has been christened. All would unhesitatingly endorse the laws of honesty, purity, truth and neighborliness. Conesquently, there can be no real excuse for their hesitation.

We hope they will make the decision to enter into the service of God this year. We hope to see them standing in the ranks of our candidates on the night of the Confirmation.....

THURSDAY, MAY 8th

SALESMANSHIP

A Pointer For The Sellers of Tickets and Candy

When we approach Lenten Season it means great activity in selling tickets for entertainments, benefits, candy, etc. Now there is just one little suggestion we wish to submit in order to IMPROVE THE SALESMANSHIP of our scholars.

We have been content to bring our wares to the church and solicit sales among our own people. This is perfectly all right, but if we limit our efforts to only those who attend church service we get discouraging results. THERE ARE HUNDREDS OF FAMILIES connected with St. John's Church WHO WOULD BE GLAD TO BUY TICKETS AND CANDY if our sales staff would go to the trouble of calling on them and pushing the button.

THE RECTOR WILL GLADLY FURNISH A LIST OF NAMES AND ADDRESSES OF THOSE LIVING IN YOUR IMMEDIATE NEIGHBORHOOD and who are interested enough in St. John's Church to buy candy, rice, salt, washcloths, tickets or what you have.

A young lad of our parish, unknown to fame but having the "flare" of salesmanship, met a young woman on the street a few nights ago and said, "Lady, won't you buy some candy?"

"I never buy candy from folks on the street," she answered.

"Oh," said the little fellow, "but this is for St. John's Church, who is raising money for our NEW PARISH HOUSE. Our teacher gave us the candy and says we got'ta sell it."

"What church did you say?" demanded the young woman.

"Why, St. John's Church."

"Who is your Sunday School teacher?"

"Vernon Matthews."

"Alright, little boy, I'm a teacher in that Sunday School and sure I'd buy some candy."

"Um-m-m-m, My, that candy's good," said the young

lady, chewing on the candy she bought.

"Sure thing," said the kid; "we sell only the best and sell it cheap. Thanks, lady."

That's the way to do it. Get out on the street, stop folks, ring doorbells, and you will sell twice as much as the folks who stand around the church, trying to sell to folks who have already bought.

And don't be squeamish in ringing door bells and ask the neighbors to buy. THEY RING YOUR DOOR BELL and ask your folks to give money or buy something from them.

Turn About's Fair Play

Our 76th Anniversary

It Was An Occasion That Will Long Be Remembered

Only twenty-four years more and we will be a century old. How time does fly! Nobody would have suspected we are so old had they been at our 76th Anniversary. A stranger would have imagined he had wandered into a church that had just been started by a crowd of boys and girls full of "vim" and "pep" and enthusiasm and that the church could not possibly have been older than its young congregation. In the morning we started the busy day with the celebration of the Holy Communion. It was a most impressive service; boys and girls as well as men and women crowded to the Chancel Rail for the Blessed Sacraments. It brought out a great demonstration of man power of the Parish. NEARLY ONE HUNDRED MEN AND BOYS came up in a solid body to receive their Communion. A double line extended all the way from the Chancel down the nave of the church through the door and out in the church hall. Such a sight had never been seen in old St. John's before.

Following the morning service Mrs. Pine and her faithful staff provided a most bountiful dinner for an amazing crowd of guests who had come to stay all day. Four long tables were laid in the Sunday School room which accommodated about *one hundred guests.* They were filled three times. Anybody who is good at addition can easily guess how many guests Mrs. Pine fed.

At 2.30 P. M. the youthful members of the Parish held their annual Mass Meeting in the church. We counted each head to be sure how many were present and, believe it or not, there were *three hundred and twelve* at that meeting. The exercises were most interesting and at 4 o'clock a great band of pilgrims went out two by two through the parish seeking delinquent Sunday School scholars and backsliding church members. This is a work for which our young people are specially trained and which they always do with real efficiency. The majority of our pilgrims were members of our Fellowship. They not only visited conscientiously the families of the parish but the reports they individually submitted showed how deeply interested they were in the work. We congratulate them upon their self-sacrificing efforts to make this feature of our 76th Anniversary a success.

Again, at 5.30 P. M., Mrs. Pine served a Parish Supper, which was enjoyed by hundreds of guests, among whom were the delegates of the Daughters of the King, who were there to attend their Sacrifice Offering Service, which was a feature of the evening service.

Were you to ask US what was the most impressive feature of the day we would say *Children, Children* and *More Children.* The church was bursting with them and overflowing the streets. The Community realized for the first time the youthfulness of Old St. John's Church.

We Are Getting Younger Every Day

Memorial Flowers For The Altar

A Tender and Beautiful Custom Observed By Many of Our Parishioners

Nearly every Sunday of the year you will see extra clusters of beautiful flowers upon the Altar, placed there by loving hands who wish to observe the Anniversary of the death of their beloved. At one time we sent a reminder to the family of the approaching anniversary so as to be sure the flowers would be sent. We discontinued doing so because we felt it was more or less of an impertinence on our part and that it was not possible for any of us to forget the day of separation.

Our object in bringing this matter to the attention of the parish now is to inform those who have not thought of this way of annually remembering their departed loved ones, that the ALTAR GUILD will be glad to receive all such memorial flowers and will be careful to place them on the Altar on the SUNDAY PREVIOUS TO THE ANNIVERSARY.

May we suggest that in purchasing memorial flowers for the Altar that you instruct your florist to send all white blooms. Mixed colors are not considered in good taste and seldom harmonize with the other flowers on the Altar.

"COMING EVENTS CAST THEIR SHADOWS BEFORE"

The Sunday School is selling candy from now until Easter.

PROCEEDS FOR THE NEW PARISH HOUSE

* * *

The men of the parish are in training for a Minstrel Show to be given early in March.

PROCEEDS FOR THE NEW PARISH HOUSE

* * *

The Women's Bible Class, No. 1, will give an entertainment Saturday, March 8th.

PROCEEDS FOR THE NEW PARISH HOUSE

* * *

A certain class of boys are thinking of giving an entertainment some Saturday night in Lent.

PROCEEDS FOR THE NEW PARISH HOUSE

We are coaxing a certain friend of ours to make soup and pies to sell Saturdays during Lent.

THE PROCEEDS TO GO TO THE NEW PARISH HOUSE

* * *

We are arranging other features to raise

MONEY FOR THE NEW PARISH HOUSE

* * *

YOU must patronize these events so that we will get more.

MONEY FOR OUR NEW PARISH HOUSE

Lines By An English Servant Girl

I do it unto Thee.
O Lord, of pots and pans and things, I haven't time to be
A saint by doing lovely things, and watching late with Thee;
Or dreaming in the twilight, or storming heaven's gates;
Make me a saint by getting meals, and cleaning up the plates.
Although I must have Martha's hands, I have a Mary mind.
And when I black the boots and shoes, Thy Sandals, Lord, I find;
I think of how they trod the earth whene'er I scrub the floor.
Accept this meditation, Lord, I haven't time for more.
Warm all the kitchen with Thy Love, and light it with Thy Peace;
Forgive me all my worryings, and make my grumblings cease.
Thou who didst live to give men food—in room or by the sea—
Accept this service that I do—I do it unto Thee!

The Bishop Said—

How We Can Divide Our Sunday School Lenten Offering

In discussing ways and means of raising money for the PARISH HOUSE the Bishop said he would advise dividing our SUNDAY SCHOOL LENTEN OFFERING between MISSIONARY WORK and the PARISH HOUSE FUND. Your Rector feels that this proposition of Bishop Garland is most generous and that we ought to try and prove to him our gratitude by working all the harder to make the missionary offering a big one. Also, it seems to your Rector that this offer of the Bishop to divide the SUNDAY SCHOOL LENTEN OFFERING with the PARISH HOUSE FUND should spur us on to make the offering the largest yet, so that we will have more money to give to the PARISH HOUSE FUND.

We can easily raise $2,000.00 during the Lenten Season if every *Sunday School Scholar* will co-operate with his or her *Sunday School Class* and if *every Sunday School Class* will co-operate with the *whole Sunday School.* If we raise $2,000, then we can give $1,000 to the Lenten Offering and give $1,000 to our PARISH HOUSE.

If the mothers and fathers of our boys and girls will keep their eyes on those Lenten Mite Chests and see that they are full before Easter, they, too, will be helping the LENTEN OFFERING and the PARISH HOUSE.

After what THE BISHOP SAID we want to show our appreciation by giving him 2000 thanks at $1.00 a thank.

Broadcasting from Station S. T. J. C.

Wednesday, March 5th, Ash Wednesday

* * *

CONFIRMATION SERVICE, THURSDAY, May 9. Get your candidate!

* * *

During Lenten Season special Litany Service every Wednesday evening.

* * *

Every Sunday and Wednesday Evening the short address will be a double-barreled talk on Lent and Confirmation.

* * *

YOUR CHANCE TO SERVE GOD IS NOW—Get your Candidate for Confirmation.

* * *

If you know of any man, woman, boy, girl, native or foreign, who is not confirmed, spend a cent, buy a postal, write their name and address on it and mail it to the Rector.

* * *

The CENT-A-DAY is going over big—let's make it unanimous by EVERYBODY joining the 85 CLUB. Remember, it is for that MEMORIAL PARISH HOUSE.

* * *

Remember, it is for that MEMORIAL PARISH minimum cost of each name is $10.00, which can be paid in installments.

* * *

Buy your candy from our Sunday School Scholars. They are raising money for the S. S. LENTEN OFFERING, HALF OF WHICH GOES TO THE PARISH HOUSE.

* * *

Over 300 Sunday School Officers, teachers and scholars on Sunday afternoon, February 2.

Now Let's Make It 350

* * *

We are 76 years young. We "ain't" in our second childhood, either.

* * *

GET READY FOR EASTER!!!

Finding Joyousness

Let love's sunshine fill your soul,
When the world seems going wrong
Sing a joyous little song
Of sweet peace and happiness,
Other aching hearts to bless.

Smile and find a cheerful way
To bring round a brighter day.
Let love's sunshine fill your soul,
Then you soon will reach the goal.

You were trying hard to find,
And a sweet, contented mind
Soon, for you, will seem to be;
Then, a brighter world, you'll see.

Rays of sunshine will appear,
Driving off all doubt and fear,
As a brighter day will dawn,
With life's darker shadows gone.

MARTHA SHEPARD LIPPINCOTT,
668 North Yewdell St., W. Philadelphia, Pa.

THE LENTEN SEASON

Does It Mean Anything to You?

WEDNESDAY, MARCH 5, ASH WEDNESDAY, is the beginning of the Lenten Season. It is a season of penitence and prayer that can be traced to a period very near that of the Apostles. Its term of 40 days was settled at a very early date, as is evident from the writings of the Bishops of those days, who refer us to the examples of Moses, Elias and our Lord, ALL OF WHOM FASTED 40 DAYS, as wholesome examples of sanctity to follow.

The Lenten fast does not embrace ALL the days from Ash Wednesday to Easter. The Sundays are excluded, because they are always feast days.

The principal days of Lent are ASH WEDNESDAY, PASSION WEEK and particularly the Thursday and Friday in that week. Thursday in Passion Week is known as MAUNDY THURSDAY and NOT Holy Thursday. The name of Maundy, Maunday or Mandate (Dies Mandati) is said to have allusion to the mandate or new commandment Christ gave to His disciples at that time.

FRIDAY IN HOLY WEEK IS POPULARLY KNOWN AS GOOD FRIDAY and has been solemnly observed from earliest times a day of strictest devotion and humiliation.

The practice of observing LENTEN SEASON is spreading to the Evangelical branches of the Church of Jesus Christ. Methodists, Presbyterians, Baptists, Congregationalists, etc., are following the lead of the Early Christians and are observing the 40 days of Lent by special acts of worship, special noonday services, special sermons and are even MAKING SPECIAL SELF-DENIALS in manw cases. It is evident that the Spirit of Lent is becoming stronger every year. Christians of every type feel the real need of a complete and thorough spiritual house-cleaning and are not satisfied with the help of the ordinary means of grace. A SEASON OF EXTRAORDINARY SPIRITUAL REVIVAL IS IMPERATIVE and nothing less than 40 days of strictest application to our spiritual condition will satisfy. THE CLOSER WE COME TO THE CHRIST CONSCIOUSNESS, THE MORE DO WE DEMAND THIS SEASON OF SPIRITUAL PURIFICATION.

AN EXHORTATION

I want to make a special appeal to the members of St. John's Parish to be careful to observe every day of Lent this year. Attend every service and practice self-denial for your spirit's good. Try to get into the ancient spirit of Lent and make it a special season of revival in your individual life. Attend every celebration of the Holy Communion. Be careful to attend Sunday morning and evening services. ALSO BREAK UP THE WEEK BY REGULAR ATTENDANCE OF THE WEDNESDAY LITANY SERVICE. Also be sure to bring offerings worthy of Jesus Christ, not only of your money but of souls who know not God. Let us prove our spiritual sincerity by offering to Jesus Christ a new convert. It will be a wonderful Lenten Season if by your effort and my effort we can stir up the hearts of the whole parish and bring about a mighty revival of religion in the lives of both friend and stranger.

BOTH SUNDAY AND WEDNESDAY EVENINGS DURING LENT WILL BE SET APART FOR SPECIAL SPIRITUAL EXERCISES. If you are interested in somebody who is not confirmed, INVITE HIM TO ATTEND these services. The short talks will be particularly instructive to him.

Any Old Rags, Old Paper, Old Junk?

Here Comes the Rag Man Again

We say "again" because he has not been paying us regular visits lately. Our system of collecting was not good. We have changed that, however. NOW we will send the notices as before and enclose a return addressed card which can be used by you if you have any old things to give away. This means a great saving of time and travel for Mr. Schaab or Mr. Capie. Instead of stopping at each house in a district—whether the family has any rags or not—they will call on just those who send the return postal notice for them to call.

Also Mr. Schaab suggests that a blank book and lead pencil be placed on the table in the upper hall of the church for any person to enter a call if he has any junk he wishes to give to the church.

We want to make a special drive on this business from now until after Easter so as to raise more funds for our Parish House.

Look for the call book in the lobby of the Church and help swell the

PARISH HOUSE FUND

Broadcasting from Laughland

I SURE DO

Judge—"Do you understand the nature of an oath, Mrs. Scruggs?"

Mrs. Scruggs—"Well, my husband is a golfer and my son drives a second-hand flivver."

Author Unknown.

WHY WE WALK

A pedestrian is simply a person who has failed to keep up the payments on his car.

Service Station.

IT'S NOT BEING DONE

Here lies the body of Ezra Tait;
He kidded his wife about her weight.

Andy—"Have you heard the last Scotch story?"

Sandy—"I hope so."

So We All Say.

HEARD HER FIRST TIME

She—"I wouldn't think of marrying such an intellectual monstrosity and physical misfit as you are—you numbskull! Do you get me?"

He—"Well, from the general trend of your conversation, I should judge not."

"I knew your first husband—a fine man—he died too soon."

"That's what my present husband says."

Author Unknown.

What we once figured as the luxuries are now the necessities; so it is not the high cost of living—it is the expensive extravagance.

A minister consented to preach during his vacation in the country at an Episcopal church. When he arrived at the church on Sunday morning, the sexton welcomed him, and said:

"Do you wish to wear a surplice, sir?"

"Why, man, I'm a Methodist. What do I know about surplices? All I know about is deficits."

The New Outlook.

The preacher had given up his charge and gone into the poultry business with the hope that it would prove a better way of keeping the wolf from the door. A few months later he met one of his former deacons on the street.

"Well, parson, how's the poultry game?" asked the deacon.

"Not so good," his former pastor sighed. "My hens seem to be as opposed to lay work as some of my former officers and members used to be."

The Witness.

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A GALLANT CONDUCTOR

Chatty—"Oh, he's so romantic. When he addresses me he always calls me 'Fair Lady.'"

Catty—"Force of habit, my dear. He's a street-car conductor."

A RISING STORY

Two youths, evidently college boys, were seated in an interurban car directly opposite a stout woman. At a certain town the woman attempted to rise to get off, but, on account of her weight and the motion of the car, she experienced some difficulty.

"If she ate yeast, maybe she'd raise better," said one of the youths to his companion, in what was meant to be a whisper. But the car had come to a stop and the "whisper" was audible throughout the entire car.

The stout woman, who had by this time gained her feet, turned and rasped, "And if you'd try some yourself, young man, you might be better bred."

—Progressive Farmer.

Shingle belles, shingle belles,
Shingle all your hair!
Don't forget to wash your neck
Or else don't leave it bare.
Shingle belles, shingle belles,
Right up to the dome,
Ain't it fun, the more you cut
The less you have to comb.

BANQUET DEFINED

According to an after-dinner speaker, a banquet is an affair where a chap eats a lot of food he doesn't want, and then proceeds to talk about something he doesn't know anything about to a crowd of people who don't want to hear him.

BY REQUEST

Diner (to waiter)—"What's the name of that selection the orchestra is playing?"

Waiter—"'Go feather your nest.'"

Diner—"Go jump in the lake. I asked you a civil question."

Behind me is infinite power;
Before me is endless possibility;
Around me is boundless opportunity—
Why should I fear?

—STELLA STUART.

Weed—"What's the idea of the suitcase—going away?"

Lee—"No. I heard the church was giving a rummage sale, so I'm taking all my clothes down to the office until it's over."

—The Witness.

Judge—"Prisoner, the jury finds you guilty."

Prisoner—"That's all right, judge; I know you're too intelligent to be influenced by what they say."

THREE BOOKS TO BRING

A negro preacher walked into the office of a newspaper in Rocky Mount, N. C., and said: "Mista Edito, they is 47 of my congregation which subscribe fo' your paper. Do that entitle me to have a chu'ch notice in you' Sadday issue?"

"Sit down and write," said the editor.

"I thank you."

And this is the notice the minister wrote:

"Mount Moriah Baptist Church, the Rev. John Obadiah, pastor. Preaching morning and evening. In the promulgation of the Gospel three books is necessary: The Bible, the hymn-book and the pocket-book. Come tomorrow and bring all three."

Other pastors than Pastor Obadiah and other churches than Mount Moriah may well send out the

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word to everybody to bring these three books to church.

—Bulletin of Grace Presbyterian Church, Montclair, N. J.

NOTHING BUT PRAISE

"You may say what you like against ministers, but I have nothing but praise for our young pastor," the pompous Mr. Brown remarked as he passed out of the church.

"So I observed," dryly retorted the deacon who had passed the plate.

—From Bulletin of First Christian Church, Dallas Ore.

Church pews never skid into a ditch, smash against a telephone pole or get tagged for speeding.

—Cincinnati Enquirer, as quoted by Bulletin of Trinity Methodist Episcopal Church, Hutchinson, Kan.

PASS IT ON

"When a bit of sunshine hits ye,
After passing of a cloud,
When a fit of laughter gits ye,
And ye'r spine is feelin' proud;
Don't forget to up and fling it
At a soul that's feelin' blue
For the minute that ye sling it
It's a boomerang to you!

A drug store in Oklahoma City advocates preparedness with this sign above its soda fountain: "Take home a brick. You may have company."

Jimmy—"Mother, did they play baseball in Bible times?"

Mother—"No, Jimmy; why do you ask?"

Jimmy—"Well, when my Sunday School teacher began reading this morning her very first words were, 'In the big inning.'"

HOW COME!!!

This news item appeared in the Philadelphia Record, Thursday, December 26:

PHILADELPHIA BREAKS RECORD FOR SOBRIETY ON CHRISTMAS

Central Station Holds No "Drunks" Over Holiday and Arrests in All City for Entire Yuletide Period Total Only 165 Persons.

Philadelphia yesterday experienced the most sober Christmas celebration in its history, according to records of the Police Bureau.

During the Yuletide period 165 persons were arrested for intoxication throughout the city. Police officials declared this marked a decrease of about twenty from the arrests for drunkenness during the same period last year.

While department records for Yuletide liquor arrests in previous years were not available yesterday—police admitted the arrests this year—were far below those of pre-Prohibition days. In those days, police say, Christmas morning usually found the central police station jammed with holiday imbibers.

Only three prisoners spent the holiday in the Central Police Station in City Hall. None of these was arrested on a liquor charge. Attaches of the cell room declared it was the first Christmas in their memory when they did not have several "drunks" to care for.

Despite the decrease in the arrest of "drunks," the total of 165 was nevertheless more than one-half the number of arrests made on all charges throughout the city, which totaled 303.

The districts where the drunks predominated included Tenth and Buttonwood streets, with seventeen out of eighteen prisoners charged with drunkenness; Third and Delancey with twelve out of sixteen; Fourth street and Fairmount avenue with seven out of seven, and Eighth and Jefferson with eleven out of thirteen.

The drop in the number of arrests for drunkenness is also evident in the record for the present year. To date 48,340 persons have been arrested for intoxication as compared with more than 52,000 for the entire year of 1928.

The point of real interest in this article lies in the fact that The Record has consistently been one of those news sheets that miss no opportunity to give the Volstead Act a swift, sly kick where it hurts most. Such a confession from such a source is most impressive.

Thus We Build

Every day we add a little to what we had the day before. It is like a mason laying bricks. A single brick goes only a little way in the making of a wall, yet it helps to make the work more complete. So we build day by day: a good deed here, an honest bit of service there, a smile and a cheery word thrown in for good measure. No one can say just when one's reputation is acquired, but one day we will find others saying for us, "Well done." Which of our deeds has given us our reputation? Which particular brick built the wall?

—Adapted from "Boys' World."

A SHORT LIFE

It is often said that such and such an one has been cut off before his time, and that this and that man has not lived half his days. It is not for us to say whether or not a man's work is done, for we know nothing of the task allotted to him. Much can be done in a short time, and many men have achieved great things when young in years. The most stupendous work of the ages, the salvation of the world, was accomplished in the short space of thirty-three years of our Lord's earthly life, when on the Cross the Son of God declared, "It is finished!" T. L. H.

We can readily understand the value of a human soul to God when we realize the terrific battle the Devil makes to wean that soul from God. T. L. H.

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

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Betteridge, Thomas Anthony
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Moffett, Thomas C.
Pierce, Robert

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7:00
Evening Service and Address		7:45
Monday		
Young Women's Christian League		8:00
Tuesday		
Girl Scout Troop		8:00
Wednesday		
Child Clinic		1:30
Daughters of the King		8:00
Thursday		
Brotherhood of St. Andrew		8:00
Friday		
Choir Rehearsal		8:00
Announced		
Woman's Auxiliary		

THE PROGRESS OF THE PARISH HOUSE

At a meeting of the Bishop's Committee, Mr. Robert Gill, Architect, and your Rector, held at the Church House, Monday, March 17th, the architect submitted the estimates received for the building of the Parish House. The bids for the work were as follows:

General Contract	$26,717.00
Heating Contract	4,431.00
Plumbing Contract	2,125.00
Electrical Contract	1,178.00
Electrical Fixtures	441.80
Architect's Commission	2,095.00
Total	$37,095.00

The total of the bids demonstrates how efficiently our architect is handling the job. Months ago in a conference with Bishop Garland and your Rector, he told us that he was sure the cost of the building would not be over $38,000.00. The bids, including his commission, is $905.00 under his original estimate. Gradually the dream of your Rector is materializing. Everything is going forward.

FIRST your Rector bought and paid for the property upon which the Parish House will be built, $10,500.00.

SECOND, the Bishop gave us $25,000.00 for the building.

THIRD, an architect was engaged who drew up the plans and advertised for contract bids for the building.

FOURTH, a series of conferences with the Bishop's Committee was held at the Church House to consider and approve the architect's plans.

We are now about to take the final step. In a few short months we will begin to tear down and build up. And in a few short months later ST. JOHN'S MEMORIAL PARISH HOUSE will no longer be a dream but a realization.

In order to reduce the mortgage to a minimum we must now consider a little more seriously than we have the matter of raising funds. This task will not be at all difficult if each of us will "do our bit" as we are able to do it. We have several practical methods for raising this money, all of which are easily within our means.

FIRST: There are hundreds of families in the Parish who have not yet availed themselves of the privilege of placing names of deceased loved ones on THE MEMORIAL TABLET at a minimum cost of $10.00, which can be paid either in cash or instalments.

SECOND: There is the CENT-A-DAY proposition which would give us an income of over $3,000.00 a year if all our parishioners would pledge that amount to the 85 Club.

THIRD: The Bishop has proposed that we split our Sunday School Lenten Offering, GIVING ONE-HALF TO MISSIONS AND THE OTHER HALF TO THE PARISH HOUSE BUILDING FUND. Every one of us can help swell this fund by buying soap, wash cloths, dish cloths, salt, rice, peanut butter, soup, patronizing entertainments and HELPING THE KIDDIES TO FILL THEIR MITE CHESTS. Also the Sunday School boys and girls are in the business of selling candy. Most of us have a sweet tooth which sternly demands its desires candyward be satisfied. Look up some of these boys and girls and taste their wares. The candy is so good that if you eat one piece you will buy a whole box. All the time you are enjoying yourself you will say—WHAT A SWEET WAY TO RAISE FUNDS FOR OUR NEW PARISH HOUSE.

Confirmation, June 15th, 8 o'clock

The Sunday School Lenten Offering

The Sunday School Lenten Offering this year means more to the parish than that of any previous year. Many members of the parish feel that we are overdoing our support for Missions when we are so poor and need the money for our own support. We admit that to those who do not know the inside facts this seems to be a logical position. We want to meet the objection and win the objectors over to our way of thinking by making what we hope will be an enlightening statement.

IN THE FIRST PLACE we are MORALLY RESPONSIBLE to raise and give as large a Lenten Offering as we can possibly raise. Years ago, when the Parish was helpless and almost dead THE MONEY THAT WAS RAISED FOR MISSIONARY DEVELOPMENT BY OTHER AND MORE FORTUNATE PARISHES WAS THE MEANS OF SAVING OUR CHURCH AND PARISH FROM TOTAL ANNIHILATION. CERTAINLY NO

REAL ST. JOHNITE WOULD THINK OF REPUDIATING SUCH AN OBLIGATION, but would do more than double what was done for us in order to show we are gratefully aware of the big help we got when we needed it most.

IN THE SECOND PLACE the proceeds of the Sunday School Lenten Offering liquidates our debt to the Diocese which we would be forced to pay out of the Parish income if our Sunday School Lenten Offering fell below the amount we are taxed. This year the Diocese has taxed St. John's Parish $900.00. If we raise this much in our Lenten Offering the bill is cancelled. If we fall below that figure the Parish must make up the difference.

IN THE THIRD PLACE, Bishop Garland suggested that we try to raise a large Lenten Offering this year and split the proceeds between the Diocese and our Parish House. Of course, we MUST first pay at least $900.00 to the Diocese so as to meet our quota. That means we must work as hard as we can to raise as much money as we can over and above that $900.00 we must pay.

Perhaps somebody is thinking—well, why should we pay $900.00 to the Diocese? Sh-h-h-h! We are lucky—some parishes are being taxed $9000.00. Others are being taxed twice that amount. We are getting off easy and have no reason to complain against our apportionment.

With these facts before you, dear reader, we appeal to you to do your best and help us land a big Sunday School Lenten Offering. Here are some ways you can do it:

1. HELP THE KIDDIES FILL THEIR MITE CHESTS.
2. BUY TICKETS FOR WHATEVER IS GOING ON.
3. HELP THE BOYS AND GIRLS SELL THEIR CANDY.
4. BUY SOAP, ON SALE ALL THE TIME AT THE CHURCH.
5. BUY WASH CLOTHS, sold by the Kindergarten.
6. BUY DISH CLOTHS, sold by the Kindergarten.
7. BUY SALT, sold by Women's Bible Class No. 2.
8. BUY RICE, sold by Women's Bible Class No. 2.
9. BUY PEANUT BUTTER.

There are other schemes for raising money you will hear about if you come to church and stick around.

Confirmation, June 15th, 8 o'clock

What Has the Church Done For Me?

When we get tired "PATRONIZING GOD" and have about decided to deny the CHURCH of our VALUABLE GOOD WILL AND SUPPORT, it might help us back to HUMILITY OF SPIRIT to put ourselves through a catechism somewhat like this:

1. When I was in need of a job what did the church do about it?
2. When I needed a letter of recommendation, somebody to sign my bond, a person to use as reference so that I could go to work, who did I ask to help me?
3. When I wanted temporary work in the summer to whom did I apply? What did he do?
4. When I wanted a summer vacation with all expenses paid, who gave it to me?
5. Where did I first meet that "pal-o'-mine" who has become so necessary to my happiness?
6. Where did I first meet that man—that woman—who is now my life partner?
7. Who put me in touch with business opportunities which today mean hundreds, yes thousands, of dollars a year to me and my business?
8. Who stood by me, helped me to get my education, paid all my expenses for clothing, watched over my health, helped me generously financially when I could not help myself so that I might become self-supporting? Who did this against my will?
9. Who picked me up when Iwas down and out and sleeping upon a park bench and had no home, and my folks were too ashamed of me to let me stay around?
10. What institution clothed and fed me and my children; and sent me to the hospital when I was sick; and gave me coal when I was freezing; and paid my rent to chase the sheriff away; and comforted me in times of trouble; and visited me when sick; and paid my gambling debts to keep me out of trouble; and gave me money to settle up certain serious affairs to keep me out of prison; and buried my dead; and loaned me money; and advised me about my boy, my girl and performed a thousand other little services that have been forgotten? WHO DID ALL THIS FOR ME WITHOUT ANY THOUGHT OF REWARD OR RECOMPENSE?

It makes one shiver at "what might have been" had the Church of ST. JOHN THE EVANGELIST stayed dead.

It seems to us that we ought to do all in our power to keep such a valuable and friendly a friend as much alive and active as we can. Another time may come when we will need the church or the Rector to help us.

AND WE HAVE NOT EVEN MENTIONED HOW THE CHURCH HAS REVEALED THE LOVE OF GOD FOR US AND THE HOPE OF SALVATION IT BRINGS US.

Can we afford to neglect or snub a friend who has done so much for us?

Are We That Kind of Forgetters?

Confirmation, June 15th, 8 o'clock

PETITIONS

A man prayed for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of Divine Power.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing that he asked for, but all that he hoped for.—Anon.

Confirmation, June 15th, 8 o'clock

OUR EASTER OFFERING

Our EASTER OFFERING is one of the two special offerings raised each year TO HELP PAY THE CURRENT EXPENSES OF THE PARISH. The other is the Christmas offering. On account of the weekly envelope contributions being so very "weakly" our only way to "keep the wolf from the door" is to make an extra drive on these two occasions to raise as much as we can.

Sometimes we think that possibly the reason why a few of us are so impatient whenever church offerings are mentioned is because we do not realize the real burden of expense the Parish must carry in order to do its work. In another article we give a list of expenses which, when totaled, amount to over $3000.00 a year. Our coal bill alone is nearly $1,000.00 every year, and YOU know by actual experience that the coal man is no philanthropist but a hard-hearted business man who will not be put off. But then he is only a type. He is no worse than our other creditors. They all demand their pouch of gold and we must pay, willy-nilly.

But how can we pay? They will not accept promises. Like us, they want cash for their wares and their work. Consequently we must give our share towards the church expenses. I'm going to do my best, how about you?

There is a grand old Methodist hymn which opens up with the question, "Is my name written there on the page bright and fair?" You know the tune, you have sung it often. I wonder if we will join in singing the old refrain on EASTER DAY referring to whether or not our names will be found in the after-Easter issue of the BROADCASTER among the names of others who gave and joined our EASTER PARTY.

Give all you can and then look for your name in the BROADCASTER, which will signify to the whole Parish that you are a "regular feller."

Confirmation, June 15th, 8 o'clock

THE MITE CHEST

With concerted effort and a determined push it is possible for us to make our LENTEN MITE CHEST a LENTEN MIGHTY CHEST. Boys and girls from other churches succeed in raising hundreds of dollars for Missions just by going about collecting a cent here, a nickel there and a dime somewhere else. They first GIVE OF THE LITTLE THEY OWN, then they get after the members of the family, then they look up their friends and some even go so far as to ring door bells and ask the neighbors to drop something in the MITE CHEST.

Why not try some of these plans—all of them if you will—and make our MITE CHEST OUR MGHTY CHEST this year? We need a MIGHTY CHEST MIGHTY MUCH to help us raise our Lenten Offering and help us build our PARISH HOUSE.

You parents, relatives and friends can help the little folk materially just by dropping a coin in the MITE CHEST now and then.

Confirmation, June 15th, 8 o'clock

OUR EASTER COMMUNION

This is the one feast of the Church year you MUST NOT neglect or ignore. It is not only your duty but your high privilege to be present at least at one of the services on Easter morning and receive your EASTER COMMUNION. If you neglect it you have ex-communicated yourself from the Church, unless you have reasons you can honestly offer to God.

We hope you will try to realize the importance of your EASTER COMMUNION and will make every effort to be present.

Before you decide to pay no attention to this solemn admonition and stay away from your Easter Communion we beg of you to open your Bible to St. Matthew 22: 1-14.

Confirmation, June 15th, 8 o'clock

Our Intermediate Department

St. John's Sunday School is specially fortunate in the personnel of its teaching staff. This is particularly so with the KINDERGARTEN and the INTERMEDIATE Departments. We will leave the KINDERGARTEN go for a later issue of the BROADCASTER and will devote what space we have in commenting upon the work of the INTERMEDIATE DEPARTMENT. We have been spending much time in this department since Christmas and have been observing the vigor and enthusiasm of its teachers and their assistants in putting over a most interesting and

comprehensive program in such a way that the children like it. The boys are under the instruction of Vernon Matthews, and the girls under Margaret Rutter. The team work between the instructors and the instructed is beautiful to behold. The program of work is well planned and well executed. Thus far the scholars have been drilling in the Church Catechism, the Books of the Bible and the Church year. In the exercises particular attention is given to the Creed, the Lord's Prayer, the Ten Commandments and the Sacraments. The Bible training is most interesting. The scholars are learning to group the different books under special headings and giving the number of chapters in each book. This may seem to many as of little spiritual value to the scholar, which is true, because it is only laying the foundation in Bible study which will be developed in the SENIOR DEPARTMENT. By the time the Intermediate scholar is ready to be promoted to the SENIOR DEPARTMENT he will at least know HOW to use his Bible—a knowledge that is sadly lacking in many parents of our children. If Vernon and Margaret were being paid for their work they could show no greater interest and earnestness in their teaching than they do. We, the Pastor and the parents of the children, have every reason to thank God for the earnest service of such teachers. In years to come the personality of these two teachers will linger in the memory of their scholars and they will dream of the days when the vitalizing Margaret and the dynamic Vernon put them over the hurdles of "My duty towards God" and "My duty towards my neighbor." The seed that is being sown now will bring forth fruit when the voice of the instructors is low and uncertain and the fire of enthusiasm is burning low.

Confirmation, June 15th, 8 o'clock

Whistling Away the Blues

All of us get discouraged one time or another, that is nearly all; there may be some very exceptional souls which escape that feeling, but they are very few. For the rest of us here is a recipe for the blues:

Two insurance agents met sometime ago, one of them was a plain Presbyterian, the other was a Quaker or Friend. The first asked the Friend how business was with him. He replied, "Perfectly rotten, I never knew it to be so bad. I am greatly discouraged. How is it with thee?" The other said it was just about as bad with him, but he said he had a remedy for discouragement. He said, "When the blue devils get after me, I start out down the street with my chest out, my head up, a smile on my face, and whistle as if I had not a care in the world. And do you know, I do not go many blocks before I really believe that is so." "Try it," he said. The Quaker said he would. When they next met the Friend said, "I have tried thy plan, and it works!" Reader, try it yourself; there is no patent on the plan nor any charge for its use.

Confirmation, June 15th, 8 o'clock

Speech by Vernon Matthews

Delivered on "Parish Nite," February 27th

I am going to say a few words about three things which are at the present time closely bound together—THE PARISH HOUSE, THE LENTEN OFFERING AND THE "85 CLUB." A good many of you who were present at a meeting sometime ago heard Mr. Gill, the architect, describe the details of our new PARISH HOUSE. I will, therefore, not take up any time in discussing the plans of the PARISH HOUSE.

I made the remark to someone the other day that I wondered how many of us really know what goes on in our Parish. We come to Church, find the doors open, the place heated and the electricity on. We do not realize that something has to happen to make this possible.

To illustrate this point I would like to recall to your memory the Sunday when your Rector first announced the purchase of the property next door. Many people looked surprised or took the announcement as a matter of course. Our Rector told us we had a $6500.00 mortgage on this property and that it was rented. Since then most of the people have not thought about it except when they happened to look at it. At the present time we have clear title to the property and I have here, as you see, the MORTGAGE which is paid. We have also the deeds and the insurance policies. In other words the PARISH HOUSE is just as much ours as is the Church.

What has made it possible? I am sorry to say that this entire amount, which is $10,000.00, was raised by one man, your Rector. We now have the opportunity of showing whether we appreciate the work of one man raising $10,000 by being willing to raise, under his leadership and with his help, the remaining necessary $13,000.00.

At this time we have on deposit in the BUILDING FUND $1030, and we have raised this in about four months' time. We have then, as a Parish, to raise $12,000—only $2000 more than our Rector was able to raise by himself.

We have as a means of raising this TWO WAYS in which I am chiefly concerned this evening—THE "85 CLUB" AND THE LENTEN OFFERING.

Last week I attended a meeting of your Convocation and pledged our Parish to raise its quota of $900.00 for the General Missionary work of the Church. St. John's, with two others last year, raised their assessment; in fact, turned in an amount in excess of $1600.00. If we can do the same this year it will mean that $700.00 of that will be put into our Building Fund. IF WE RAISE $2000.00—$1000.00 WILL GO TO

MISSIONS AND $1000.00 TOWARDS OUR PARISH HOUSE. Therefore, this Lenten Season we are working as much for ourselves as for the Missions.

Most of you know more about the origin of the "85 CLUB" than I do myself. You know how it paid off your mortgage on the Church and made possible many repairs. I have in my hand the BANK BOOK which, together with some Liberty bonds, amount to OVER $10,000.00 RAISED BY THE "85 CLUB" METHOD OF ONE CENT A DAY. We are now going to turn this $10,000.00 into an ENDOWMENT FUND which will pay us 5% interest, which will amount to over $500.00 a year. When we have finished our PARISH HOUSE the "85 CLUB" will be turned back into the ENDOWMENT FUND.

You all know that our Rector has worked without a salary for over eighteen years; that his work at the City Mission during the week enabled him to support himself. We also know that at regular times he gives much more to the Church than any parishioner. WE HAVE AS OUR LEADER A MAN WHO IS SETTING AN EXAMPLE BY WORKING FOR NOTHING AND SUPPORTING THE WORK AS WELL.

And now we have reached a crisis in the affairs of the church. We have the biggest thing that was ever attempted in the history of the Parish. We have had a sporting proposition laid before us by a man who has given his time, his money and practically his health. We have reached the time when it is necessary for us to assume some of the responsibility.

You have now a PARISH COMMITTEE which is doing everything possible to help our Rector. I am appealing on behalf of this Committee to you as true, red-blooded parishioners of this old Church, to get behind the LENTEN OFFERINGS AND THE "85 CLUB" TO PUT OVER OUR PARISH HOUSE.

Bishop Garland has given us $25,000.00: and $10,000.00 raised through the efforts of your Rector amounts to $35,000.00 In comparison we are asked to raise a mere $13,000.00. I have here a letter written by Mr. Gill to the contractors from which I will read a paragraph.

LETTER

As you see the year, the month, the day, the hour of the day is now set when I might say actual work will be started. The next step will be the tearing down of the building and the replacing of it by the one which is to be OUR PARISH HOUSE. The dream of our beloved Rector is about to come true. We are about to show him that it is no longer a dream but an actual fact. We cannot do this by talking but IT CAN BE DONE BY PAYING UP OUR CHURCH ENVELOPES, HELPING THE CHILDREN WITH THEIR SALE OF CANDY AND TICKETS AND BY SUBSCRIPTIONS TO MEMORIALS, WHICH YOUR RECTOR HAS SPOKEN ABOUT.

We can all give according to our means and we can resolve to do it here tonight. I HAVE PLEDGED THIS EVENING TWO MEMORIALS, ONE FOR MY MOTHER AND ONE FOR MY SISTER. I AM GOING TO TRY TO FOLLOW THE EXAMPLE SET BY OUR RECTOR and I hope you are all going to do the same.

Now is the time to band ourselves together so that the future of this dear old Parish may be assured and that the work of the man we all love will not have been in vain.

Confirmation, June 15th, 8 o'clock

BRASS TACKS

Some time ago your Rector appointed a Parish Committee to consider the finances of the church. After several weeks' work they find the finances stand as follows:

Number of Members of St. John's Church....	982
" " Packages of envelopes distributed	332
" " Members who will not take envelopes	650
" " Communicants holding envelopes and contributing LESS THAN ONE CENT in the first quarter	86
" " Communicants holding envelopes and contributing LESS THAN ONE DOLLAR in the first quarter	130
" " Communicants holding envelopes and contributing LESS THAN TWO DOLLARS in the first quarter	76
" " Communicants holding envelopes and contributing less than THREE DOLLARS in the first quarter	20
" " Communicants holding envelopes and contributing less than FIVE DOLLARS in the first quarter.	16
" " Communicants holding envelopes and GIVING OVER FIVE DOLLARS in the first quarter	1
Total amount received through the envelopes in the first quarter	$272.55
A monthly income of	$91.51
A weekly income of	$22.88

Now honestly, dear reader, WOULD YOU TRY TO SUPPORT AN ORDINARY SIZE FAMILY ON SUCH A SMALL INCOME AS THAT?

Well, then, how DO you expect US to run a parish of over 900 souls on it?

Oh, but you say, the Church does not begin to have as many expenses as a family. Has it not? Let us see about that. The church expenses are:

1. Salary of Organist.
2. " " Parish Visitor.
3. " " Sexton.
4. Expenses of Rector.

5. " " Special Helper.
6. Bills for Coal—40 tons—$600.00.
7. " " Gas.
8. " " Electricity.
9. " " Organ Repairs.
10. " " General Church Repairs.
11. " " Furniture.
12. " " New Furniture.
13. " " Insurance.
14. " " Bibles.
15. " " Prayer Books.
16. " " Hymn Books.
17. " " Choir Music.
18. " " Sunday School Material.
19. " " Bread and Wine.
20. " " Stationery.
21. " " Stamps and Post Cards.
22. " " Printing.
23. " " Soap, scrubbing brushes, brooms, etc., for the Sexton.
24. Many small miscellaneous bills we find hard to classify.
25. Bills for Altar Flowers and flowers for Christmas, Easter and Confirmation.

SALVATION IS FREE, BUT—

Yes, we have our bills to meet the same as the family, only ours happen to be about ten times larger than you spend on your family and we spend none of our income for the "movies, cigars, ice cream or chewing gum." Our income is so small we are compelled to cut out such luxuries—even to the Radio—which very likely you have.

We do not know whether or not you will bother to read all this letter. We do hope, however, that your eye will drop on some part of it and you will get enough of what we mean that it will penetrate your understanding and you will become conscious that we are trying to make you see that though Salvation is free we still owe some bills we have contracted in making YOUR salvation possible.

You Cannot Cheat God All the Time

Confirmation, June 15th, 8 o'clock

Broadcasting from Laughland

Jimmie—"Every time I kiss you it makes me a better man."

Ethel—"Well, you needn't try to get to heaven tonight."

The train to Backville, as usual, crawled along and stopped dead.

"Conductor," chuckled Jim Brown, shoe salesman, "may I get off and pick some flowers?"

"Afraid you won't find any?" laughed the trainman.

"Oh, there'll be lots of time," replied the salesman, "I've brought a packet of seeds."

"Oh, it isn't the money you're making,
It isn't the clothes you wear,
And it isn't the skill of your good right hand,
Which makes folks really care—
It's the smile on your face,
And the light in your eye,
And the burdens that you bear."

"What kind of a fellow is Smith?"

"Well, if you ever see one fellow trying to borrow money from another, the fellow shaking his head is Smith."

FARMER BLUES

Our hoss is gone dead,
An' our mule's gone lame;
I lost my dog
In a poker game.

A cyclone came
The other day
An' blew the house
Where we live away.

An earthquake followed
When that was gone,
An' swallowed the spot
The house stood on.

An' now the collector,
He comes 'round
An' makes me pay
On a hole in the ground.

—A Friend.

Many a man spends his life trying to decide whether or not to believe in God. . . . And then worries an hour or two on his deathbed over the question of God's belief in him.—N. Y. Herald.

AND A LOUD HOOTER

Algernon (reading joke)—"Fauncy this, Percy: a chap here thinks that a football coach has four wheels."

Percy—"Haw! haw! And how many wheels has the bally thing?"—The Log.

IN THE SUBURBS

She—"When a man who bores me asks where I live, I always say, 'In the suburbs.'"

He—"Aha! That shuts him up, I bet. But where DO you live?"

She—"In the suburbs!"

"Do you think it healthy to keep your hogs in the house?" a social investigator asked.

"Waal, I dunno," he drawled, "but I been akeepin' my hawgs there for fourteen years, and I ain't never lost one of 'em yet."

WHAT'S WRONG WITH THESE PICTURES?

"I simply won't have any more clothes," cried the

young flapper, "until Mother gets all the things she needs."

"Don't trouble yourself, dear," promised the husband. "I'll gather up the papers when I finish reading."

"So you lost fifty dollars at poker? Well, never mind, dear, I can do without that new hat."

"Hello, dear," cried the husband; "I'm always glad to have you drop into the office this way."—The Shrine Magazine.

A MYSTERY

"What caused your husband to leave home?"

"I haven't the least idea. He just picked up and left the morning after my mother and two sisters came to spend the winter with us."

BUT IT'S TRUE

Chop-Suey is an American dish—not Chinese.
Irish stew is more American than Irish.
Catgut is from sheep and not from cats.
Most linen collars are made from cotton.
Rice paper is not made from rice at all.
Turkeys originally came from southern Mexico, and not from Turkey.

A gentleman is the one who keeps his promises made to those who are powerless to enforce them.

Confirmation, June 15th, 8 o'clock

"I NEVER PRAY"

With an overpowering, overwhelming conviction that he had no other way to turn, Lincoln was often on his knees in prayer.

No! I'm not going to offer prayer—I'm simply going to try to write about what we call prayer.

Prayer is a self-preached sermon. We cannot pray without learning what is uppermost in our hearts and minds, and when we know our inward thoughts, we know what we are. That's something.

A man said to me the other day: "I never pray," and of course I understood that he had never been to sea, for it is when we are in danger that we pray, and that is proof that we have faith in prayers.

Sometimes I think people are ashamed to acknowledge that they get down on their knees and pray. In fact, they would not think of kneeling in public, and if that is their personal attitude, I'll say it is all right, for it is not necessary to kneel; yet somehow, when we kneel, it leaves a great impression on others just to see a strong man bend his knees before his Maker. Impressions are always important.

Prayer is simply a sincere wish turned Heavenward and can be made while we are dressed in evening clothes and standing as straight as an arrow shot at the stars, but somehow it does not leave that same impression on others; so, you see, kneeling is not a bad idea.

Then again, there is that great urge of expectancy in prayer. If you do not expect any blessings, why ask for them?

People who have great faith in prayer honestly and sincerely believe there is no Gethsemane without an Angel.

Men with wisdom often pray, not as a means whereby they may simply obtain the desired things of earth, but as a means whereby they may get along without so many playthings of earth. That is a good prayer.

I know a man better than anyone else can know him and if he was to pray this moment with words, not a pen, here is what he would petition for.

Lead me, dear Lord, away from the quiet stupor of great success to the tiresome, tedious, prosaic path of small achievements that I may know the awful pangs of actual want, and then through my more enlivened energy, may I escape so great a punishment as that of hunger and cold. In plain words, dear Lord, give me the health and the strength to work hard.

Make me recall vividly the desolation of other days that I may fully appreciate my present advantages.

In my threatening dangers and trying difficulties, give me the courage to challenge with confidence those things that are not for my good.

Give me high and hard tasks that I may be better fitted to handle my opportunities when they arrive.

In my unguarded moments, guide me into a little trouble that I may be taught how to be more careful and not get into much greater trouble.

Keep me friendly with my better self and make me a severe critic of that other self of mine.

Give me a good forgettery for my enemies and a marvelous memory for my friends.

Give me a great sense of humor so that most of my troubles, like bubbles, will blow away.

Make my life simple and straight and I will serve Thee and obey Thee all the days of my life.—The Silent Partner.

Confirmation, June 15th, 8 o'clock

Broadcasting from Station S. T. J. C.

How Is the Lenten Season With You?

Our "Parish Nite" was a success and we hope to have another later in the year.

* * *

We must work harder than ever this year for so many are out of work that our SUNDAY SCHOOL LENTEN OFFERING will suffer greatly unless we do.

* * *

The K. K.—Kindergarten Kids—are selling soap, wash cloths and dish cloths for the Parish House. Are YOU interested?

Make the Mite Chest the Mighty Chest

While we were BROADCASTING an authoress

of more than local fame dropped in to see us upon a matter of business. In course of her conversation she told a story of her experience with a modern young woman. She asked the young woman whether she went to church. The young woman looked her up and down with cool contempt, then, with a withering sneer, she shrugged her shoulders and said:

"Who, I? Of course not."

"My!" replied my friend, feigning an expression of awe—"HOW SQUASHED GOD MUST FEEL."

People who patronize God are awfully funny. Arent' they?

* * *

Parents, are you helping to fill the Mite Chests of your children?

* * *

Are you using every means of Grace this Lenten season to help you to a truer realization of your relationship to God?

Will Your Name Appear in the Church Easter Party List This Year?

How about those overdue Church envelopes?

Don't Forget That Cent-a-Day!

Get your candidate for Confirmation.

* * *

Remember one-half of our SUNDAY SCHOOL LENTEN OFFERING goes to the PARISH HOUSE this year.

* * *

If you pledge to give A-CENT-A-DAY to the PARISH HOUSE we will tell you a secret if you ask us. No catch in this, it's really worth hearing.

* * *

Are you out of a job? Perhaps Mr. Frank can help you.

* * *

How about your Church Envelopes—are they paid up to date?

* * *

We hope Mrs. John E. Hill will come often. We like her.

* * *

THAT GOES FOR FATHER SOUDER, TOO.

Confirmation, June 15th, 8 o'clock

The Power of Faith and Prayer

To get the connection in which the Apostle Paul made this statement you should read the 27th chapter of the Acts of the Apostles. It is the story of a shipwreck, and the saving of all on board just because one man believed God, and did as God told him to do.

Here is another story of a man and his wife who believe God, and are doing what He tells them to do in His way. They also are telling the story to those who are lost in trespasses and sins, and showing them the way to Eternal Life through Jesus Christ our Lord.

They are members of the Soudan Interior Mission, which is interdenominational. Its offices are in Toronto, Canada, while its field of work is in Northern Nigeria, Africa. Some time ago this couple were home on furlough. The time had come for them to go back to their station, but there was no money in the Mission treasury to pay for their passage.

This is a "faith mission." That is, they never ask anyone for anything, but look directly to God to supply all of their needs. Has he not said, "Go up into all the world, and preach the gospel to every creature, and lo, I am with you always?" They depend on Him for everything. They never borrow or go into debt, obeying the Scriptural injunction to "owe no man anything."

So, not having anything in the fund to send these missionaries back to their work, they did as they always do—went to their Banker. They set a day for definite prayer that the Lord would send them $1000 if it was His will that these people should go to Africa. The day came and they offered their prayer. The very next day a letter came from England with a draft for 200 pounds sterling, or about $1000, and designated "for outfit and passage," a most unsual designation, showing that it was a direct answer to prayer.

Someone to whom this story was told at once objected that it was not an answer to prayer, because the money had been sent before they asked for it. He was reminded of Isaiah 65:24: "Before they call on Me and I will answer them, and while they are yet speaking I will hear."

Confirmation, June 15th, 8 o'clock

The Cheerful Caller

Somehow it seems to me that a star must have danced at the birth of the one who can help us smile and help us fight the infirmities of illness.

How I wish it were possible for me to write a worthy tribute to the cheerful caller on the sick.

When we are sick and so tired of studying the paper on the wall, how it helps to have a sympathetic, cheerful friend call.

The cheerful caller is like bright weather, spreading sunshine on a sick bed. The very presence of the cheerful caller keeps up that daylight in the mind of the ill.

Long live the cheerful caller!

Confirmation, June 15th, 8 o'clock

"Here Am I, Lord"

In a certain church there is a group of men ready to do what they can to forward the Lord's work. Among other missionaries in whom they are interested is one in Montana. He wrote that one of his

people, for whom he had done all he could, had tuberculosis, and had to leave his family for a sanitarium. He needed a warm bathrobe and a sweater. The day the letter was received the story was told, and before night the bathrobe and sweater were on their way west, with more to follow. Some one said "It was a miracle!" It was nothing of the kind. It was simply a case of some men saying, "Here are we, Lord, use us," and He used them.

Can He so use you?

Confirmation, June 15th, 8 o'clock

THE CHURCH

"My House Shall Be Called the House of Prayer"

The air is full of pessimism.

The writer was seated in a gathering of clerical and lay delegates that had been convened to discuss certain phases of Church development in what, some folks are fond of saying, is a very difficult field of church work. Somehow it has become the fashion in such a congregation for someone to strike a minor note and everybody join in the weeping whenever the state of the Church is mentioned. On this occasion the hour of lamentation was started by the rector of one of our largest and most influential parishes. He arose with a solemn dignity that would have knocked any undertaker cold with jealousy and mournfully said he feared the day had come for old-time religion to quietly withdraw. The world didn't like it any more. The Church, if it would save itself, must cast off the robes of pure spiritual propaganda and assume the cloak of social service. Men's souls must be saved through their bodies.

What a rhetorical ringer!

The astonishing part of the incident was almost everybody in that assembly agreed with him.

Why President Smith of the American Society of Atheism could not have struck so shrewd a blow at the Church.

Boiled down, the idea is a paraphrase of St. John Baptist's great declaration—the world must increase but Jesus Christ must decrease.

We suspect our brother meant to imply that sugar-coated pills of piety would be taken by people aplenty; whereas if you force the raw dose of religion on the unregenerate sinner he will kick and howl and fight and spit it out.

Maybe so. Maybe so. On the other hand our observations on the result of sugar-coated dosing has led us to almost suspect that the naughty sinner has by some uncanny means learned to lick away the sugar coating and throw away the part that is good for what ails him.

A certain church in this city reached the conclusion that "it did not pay" to have Sunday Evening Service, so it closed its doors and turned out the lights.

On Monday night, and every other week night, however, the parish building was ablaze with light and life. All sorts of social events were in full swing. Boys and girls, men and women from other parishes were cordially invited to come to their social gatherings—to become members if they would. Many did. Many do. Just like monkeys, you know. The result was what one would expect. Today that church is a mournful monument to the spiritual demise of the parish. Its adopted motto—Christ the minimum, the world, the maximum—as a grinning skull, is a warning to the unwary priest who would attract the souls of men with the poisoned sweets of the world.

God's House must not only be "called" the House of Prayer. It must be so in very truth. The emphasis must always be laid on the spiritual. The social and the material elements of Christianity are only incidental and ought to be developed with great wisdom and discrimination. The Church has only one definite place in civilization. It must not stoop to disguise itself in the hope of winning men. As a matter of fact when the Church tries to entertain it is clownish. Its banquets are robberies. Its entertainments are the pitiful ravings of amateurs. The only result the Church gains in trying to ape the world is to make a monkey of itself.

The priest who says the world wants the Church to be new and up-to-date is a fool. God is God, Love is Love, Truth is Truth. What God is He always has been and always will be. Of course, the world wants a different God—a different Church. There has always been and always will be strife between the spiritual and the material. But the priest who forsakes the ancient altars of his faith for the call of the world is unworthy his high calling.

The Value of the Church

What is the best institution in our community today?

Is it the public school system? Is it the welfare organizations? Is it some or all of the various lodges?

Give all the honor you will to these things in which we rightly take great pride, and then ask yourself the question, "What would any or all of these amount to in our community if our community had no Churches?"

Would you be willing to invest your money in property, or seek such a place in which to live, or advise it as a place in which to develop young lives?

We believe that you will agree with us that in spite of all its defects, the Church is by far the greatest and best institution in this or any other community.

Why not then link up with that which is the biggest and best? It needs you.

Confirmation, June 15th, 8 o'clock

"Because I Love It"

By Oliver Wendell Holmes.

Gladstone's rule, even in his older years, was that of a "twicer," as he termed it, at public worship.

"Churchgoing," he said, "is not a matter of fancy for a Christian. It is his duty for the work's sake. I am a regular churchgoer. I should go for various reasons if I did not love it, but I am fortunate enough to find great pleasure in the midst of devout gatherings, whether I can accept their creeds or not. For I find that there is in a corner of my heart a little plant called Reverence which wants to be watered about once a week."

Are you looking about for a means or a method by which you can help improve the community in which you live?

There is no other way by which a man can make what is best in himself such a wide and permanent influence for good in his community as by throwing himself heartily and vigorously into Church work.

To be an outside saint is better than nothing, but the best position is to be an inside laborer in the life of the Church, thus helping to develop the finest character and bestowing the greatest blessings on mankind.

A man is never more safe or more happy, never more useful, than when he has associated himself with the composite life in the Spirit which the Church provides.

"Come thou with us and we will do thee good and thou shalt be to us instead of eyes."—From the Bulletin of the Methodist Episcopal Church, South Orange, New Jersey.

Confirmation, June 15th, 8 o'clock

A Citizen of Zion

Within Thy tabernacle, Lord, if any would abide,
And dwell for aye in Zion's hill, securely by Thy side,
He upright in his walk must be, in conversation true,
And from defilement keep his heart, as all the righteous do.

Upon his tongue he must not hold a single slanderous word,
Nor must he e'er in any case by man or God be heard
Repeating shameless gossip's lies against a brother's name;
He must not do his neighbor ill, nor any man defame.

This man, though just, in his own eyes must ne'er exalted be,
But, as befits a child of grace, think always soberly;
Upon the man who fears the Lord he must the honor place,
And keep his oath, to his own hurt, without a change of face.

Unlawful gain, called usury, he must not ever take,
Nor out of human helplessness aught of profit make.
The man who lives this life of grace, by man and God approved,
In Zion shall forever dwell; he never will be moved.

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Rise up, O men of God!
Have done with lesser things.
Give heart, and soul, and mind, and strength
To serve the King of kings.

Rise up, O men of God!
His Kingdom tarries long.
Bring in the day of brotherhood
And end the night of wrong.

Lift high the Cross of Christ!
Tread where His feet have trod.
As brother of the Son of Man,
Rise up, O men of God!

PARABLES

1. What is a Parable?
2. Why did our Lord speak in Parables?
3. Is the meaning of a Parable always clear?
4. What is the best way of studying a Parable?
5. From what did Jesus sometimes take His Parables?
6. Name some of the things He used as the base of His Parables.
7. What is a sower?
8. From what was the Parable of the Sower spoken?
9. Why did our Lord enter the boat?
10. Into how many kinds of soil did the Sower drop His seed?
11. Name them.
12. What is meant by the "wayside"?
13. Why is this soil unfit for seed?
14. What is meant by "stony ground"?
15. Why wouldn't the seed geminate in it?
16. Whom does the Sower represent?
17. What does the seed represent?
18. What does the soil represent?
19. Who tries to keep the seed from growing? Eph. ii: 2.
20. What happened to the seed that fell among thorns?
21. What happened to the seed that fell in good ground?

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

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MacFarlan, Robert Francis
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Quaile, Helen Jean
Rutter, Regina
Terrare, Marie Ray

MARRIAGES

Carl O. Manson and Eva Margaret Stuck.

BURIALS

Jacobus, Margaret
Fox, William
Basil, William

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

The Ancient Church and the Modern Radio

Can the Church Be Supplanted by This New Invention?

Since the almost universal adoption of the Radio there appears to be a growing tendency among individuals and whole families to neglect going to Church on account of the Church coming to them out of the air as it were. Certain delinquent Church members assure us that they are not neglecting Church worship, they just "tune in" every Sunday on certain services and enjoy the best of Church music and the most famous preachers without stepping outside the house.

We admit the Radio is a great invention and adds lots of joy to our lives. It is an unqualified blessing to the sick, the aged and the shut-in. It is most comforting to know that we have this means of bringing to God's unfortunates great spiritual blessing and comfort. It is most satisfying to know that all of us can tune in upon the cathedral services and the famous pulpit orators and enjoy the intellectual exhilaration we get from the experience. But after all is said in favor of Radio, it still has its limitations as a substitute for the Ancient Church and many handicaps it can never hope to overcome.

THE CHURCH ATMOSPHERE AND ENVIRONMENTS

First of all, there are the Church environments and atmosphere which always take a worshiper's mind off the familiar and worldly things and envelop us in a finer and more spiritual atmosphere. This atmosphere and these environments in themselves are conducive to a truer worship. The interior of the Church with its pictured windows, the choir, the chancel, the altar, the cross, the font, impress their influence upon us the instant we cross the threshold of God's House. We know we are in another world, we walk almost on tip toe, we speak in whispers because the Church is so different in every respect from the rest of the world. We really get more spiritual help and satisfaction out of an empty and silent church than we do out of the most elaborate and beautifully rendered Radio service in our house, surrounded with the old familiar sofa, chairs, tables, etc. In the home the atmosphere and environment conducive to worship are lacking and there is no real substitute we can supply.

CONGREGATIONAL SINGING AND PRAYING

Another great handicap to the Radio service is the lack of congregational singing and praying one experiences in the Church service. Somehow even the most hopelessly untuneful singer forgets he is singing off key when he is in Church singing with the others, and is supremely happy in the knowledge that he is making a joyful noise unto the Lord. As it is with his singing so is it with his praying. He could never bring himself to kneel down in his home surrounded by his family while the Radio offered prayer; but he does not hesitate to kneel in the Church among his fellow worshipers. In this simple act of reverence there is an uplifting of the spirit one misses in the Radio service.

PERSONAL ASSOCIATIONS

Again there is a big difference between our Radio service associates and our Church service associates. Generally the Radio service audience is our own immediate family. One is reading a newspaper while the service is in progress, Mother is washing dishes or making the beds, Dad is in his socks smoking a pipe and talking to a friend, Sister is entertaining her boy friend, and Brother is doing everything and anything else under the sun than listening to the Radio. Now and then they catch a hymn or a sentence; but taking it all in all, the associates and their moving around and their talk and their general disturbance about ruin the spiritual effects of the Radio service. On the other hand, there is a poise and deportment among the Church worshipers which always leave their impression upon mind and heart. There is generally a pose of respectful attention which, if it be disturbed by the least act or sound of levity, calls forth frowns of disapproval upon the irreverant and a strong criticism as to one's proper conduct in the Church of God. This is a state of mind and spirit that the Radio service cannot possibly develop in a million years.

SACRIFICE OF EFFORT AND POSSESSIONS

Among the really serious shortcomings of the Radio service is the absence of any sacrifice of effort or money. The effort one puts forth to dress in his "Sunday clothes" and slick up his personal appearance so that he will look presentable among other Church-going folks is more than an empty gesture. One FEELS and THINKS differently in his Sunday clothes. He puts on a new set of emotions with them, and he is conscious all day long that Sunday is a day apart from other days. The Radio worshiper does not even have to shave himself or put on his shoes. He can loaf around in undress and "enjoy" the singing of the celebrated choirs and the preaching of the famous preachers. Curiously enough, such folks are violating the first law of the psychology of worship and do not know it. A man must "be clothed and in his right mind" in a very particular sense before he can "worship the Lord in the beauty of holiness."

"Taking up the collection" is an expression which

always has its humorous appeal to a certain class of folk. But after all it has an important psychological and spiritual place in worship. In the truest sense IT IS AN OFFERING OR A SACRIFICE and ought to be referred to as such. No worship of man has ever been complete without its sacrifice. It is the universally accepted necessary part of worship. There can be no true worship without sacrifice. This is one of the places where Radio service breaks down. It is a service especially adapted to tight-wads and misers who imagine that because Salvation is free they are putting one over on the Church by patronizing the Radio and saving their penny. Their logic would be sound IF THE CHURCH OFFERING WERE NOT AN INTRINSIC PART OF WORSHIP. When Radio worshipers will make their sacrifices and offerings in the Churches in their vicinity, then we will believe in the sincerity of their worship.

THE SACRAMENTS

The Radio service has no Sacraments. It has no altar, no cross, no Body and Blood of Jesus Christ. Therefore it cannot possibly be of spiritual benefit to its followers. The center of worship is its Sacraments. No true worshiper can starve his spirit of these essentials and remain a well poised and robust Christian. Nor will he retain the image of Christ long in his mind. The more he absents himself from the Holy Eucharist, the paler and more intangible will become the Christ. Christ will soon fade away from his life, and he will find himself eventually in the company of those who deny and forsake Him. There is life in the Sacraments. Their is death in their neglect.

CONVERTS

The Radio makes no converts. It is claimed for one broadcasting evangelist that even Jews and Roman Catholics are known to "listen in" and "enjoy" his service. No doubt it is true. But the point is, has any of these "listening in" Jews been converted to Christianity? Is any of them better Jews for the Radio? How about the Roman Catholic bloc of the audience, have they been converted to the evangelist's brand of Protestantism? Are they any better or more consistent Roman Catholics than they were? How about the non-professing and frankly sinful section of the Radio audience who enjoy the music and oratory of the service? Did any one of them at any time feel a conviction for his sins and fall down, as did the Publican in the Temple, and cry out in an agony of repentance, "God be merciful to me a sinner," and get up a converted man?

The Master Teacher Himself says, "By their fruits ye shall know them." SO FAR AS OUR PERSONAL KNOWLEDGE GOES, we do not know of one convert that can be credited to the Radio. It is here where the service of the Living Church is most potent.

If any of our readers take the trouble to read to the end of this article we are sure they will say the writer is a reactionary and has a grudge against the great power of the Radio. Such is not the case, however. We honestly believe the Radio is a great auxiliary to the Church. It is a blessing to those who cannot, for many reasons, attend Divine worship of the Church or are so isolated that they cannot reach the Church. We believe it is good for all of us to hear the glorious music of the choirs that broadcast. It is a great intellectual experience to listen to the eloquent preachers of the "Word." Our contention is not that the Radio service is altogether vicious and to be unsparingly condemned. Rather we are warning a certain careless class of Christians against substituting an auxiliary of the Church for the Church itself. In its place it is good. Out of its place, like everything else, it is bad.

PRAYER

Not that there be less to bear,
Not that there be more to share;
But for braver heart bearing,
But for freer heart for sharing,
Here I pray.

Not for scenes of richer beauty,
Not for paths of lighter duty;
But for clearer eyes for seeing,
Gentler hands, more patient being,
Every day.

Not that joy and peace enfold me,
Not that wealth and pleasure hold me;
But that I may dry a tear,
Speak a word of strength and cheer
On the way.

Words of Thanks

Next Time You Come to Church Take Notice of the Decorations of the Sunday School Platform

Though we do not see much of GEORGE himself, he has a way of reminding us that he is around. Last CHRISTMAS he and WALTER BENCKERT decorated the chancel of the Sunday School room so beautifully that we would not destroy the decorations but kept them up until Easter. Just a week or so before EASTER we dropped in on GEORGE, who is connected with the DENNISON COMPANY on Chestnut street, and asked him how about changing and freshening up the decorations for EASTER. With his usual genial smile, he acquiesced at once and began to plan an evening he could spend doing the job. On Wednesday evening in HOLY WEEK he arrived at the Church with two co-workers, FREDERICK L. LYNCH and ERIC SANDQUIST. And did those boys know their paper stuff? We'll say they did, and then a lot more. When GEORGE DOWNS & CO. got through with that platform we could not realize it was the same spot. The CHRISTMAS trimmings were beautiful, but this EASTER adornment is even better.

Thanks, GEORGE, for adding so materially to the

EASTER JOY of the whole Parish, and tell FRED AND ERIC to stop around now and then—we like to get better acquainted with such smart fellows.

CONFIRMATION

Our time has been so occupied with Lenten and Easter activities that we have given scant attention to this most important event of the Parish. We need the active aid of every man, woman, boy and girl communicant of the Parish to help us "round up" a well-trained and representative class for Bishop Taitt on his first visit to St. John's, on Sunday evening, June 15th, at 8 o'clock. There are scores of folk of all ages all around the Church who are not connected in the remotest way with any Church of any denomination who ought and would come out for Jesus Christ if they were given the slightest encouragement. Your Rector is constantly running into whole families, who are perfect prospects, every Sunday afternoon he makes his rounds of parochial visits. The trouble is he cannot follow up and cinch them as they ought to be cinched. He is confidently depending on the Y. W. C. L., the Daughters of the King, the Woman's Auxiliary, the St. John's Fellowship and the Brotherhood of St. Andrew, to scour the Parish,—North, East, South and West, and bring in recruits for Christ. EVERY SUNDAY NIGHT WILL BE DEVOTED TO EXPLAINING THE CHURCH AND ITS PRACTICES. Bring your prospects to the Sunday evening service and get them educated and interested in the Kingdom of God and His Christ.

An Answer to Prayer

Last month we printed an answer to prayer in connection with the work of the Soudan Interior Mission. That occurred in Toronto, Canada. Here is another instance of how God hears prayer and honors the faith of His children. This time it was right here in Philadelphia.

Many of us know that when the late Dr. Russell H. Conwell built the Grace Baptist Temple, at Broad and Berks streets, it was a hand-to-mouth proposition. They had very little money and proceeded as they had funds. Sometimes it seemed as if the work must stop, because there was no money in hand or even in sight to carry it on. A friend tells the story:

One Sunday morning he went to hear Dr. Conwell preach. As he was about to begin his sermon, he glanced down at the place where his hand was resting on the open Bible. He gave a slight start, then said: "I had intended to preach another sermon today, but I feel that I must preach on the text on which my hand is lying," and he read "Oh ye of little faith." He went on to say that on a certain occasion when they were building their church, a payment of $18,000 was due the contractor at 5 o'clock Friday afternoon, and he would be promptly on hand for his money. On Monday morning of that week there was no money in hand or in sight to meet the payment. That man of God went into his study, and after locking the door he spent an hour on his knees pleading with his Heavenly Father for the needed funds. He arose from his prayer with the definite assurance that when the time came the need would be met. Monday, Tuesday and Wednesday morning passed, but no money came in. At noon on Wednesday the Chairman of the Building Committee came in to ask what was to be done. Dr. Conwell told him what had occurred, and said he was positively certain the money would be in hand when due in answer to his prayer. The other went out grumbling "that did not pay bills." Wednesday afternoon and Thursday passed, still no money came. On Friday morning a woman came in and said to Dr Conwell that she had been greatly helped by his preaching. She had $1000 which was lying idle and she gave it to him. He told her the story, and said her gift was part of the answer he was expecting. She said she was very sorry she could not spare more, but he told her not to worry, it was all right. From that time on, all through the day men and women came in with varying sums, from $50 to $750, until, just at the stroke of five o'clock the sum of $18,000 was made up!

People and organizations who live by faith in God, looking to Him for their needs and giving their lives to His service, find that our God is faithful, and never fails them. Like the Israelites in the wilderness, while He supplied their needs, He gave just what they needed. They gathered each day just enough manna to keep them until the next day except on the sixth day, when they gathered a double portion, so as not to work on the Sabbath.

The trouble with us is that we not only do not trust God enough, but to judge from our actions we do not trust Him at all. This in spite of the injunction of our blessed Saviour that we should cast ALL of our cares on Him, for He careth for us.

Cohen and his family sat down to dinner on Sunday. To his three boys Cohen said: "Now children, vhich of you vould vant it a nickel instead of meat for dinner?"

Each of the three decided in favor of the nickel settlement, so Mrs. Cohen put the meat away. Then she brought in the pie and put it on the table.

"Now, my children," inquired Cohen, "how many of you vant a nickel's vorth of pie?"

Our Bunny Party

This list of names are those who by contributing their EASTER OFFERING are entitled to be rated as SUPPORTING MEMBERS OF ST. JOHN'S CHURCH.

Anonymous
Anonymous
Adams, Mrs. Helen
Adgate, James
Adgate, Margaret
Amerman, Mrs. Frank, Jr.
Armstrong Florence
Ashman, Dorothy
Ashman, Helen
Ashman, Margaret
Barnes, Cecelia
Barnes, Ethlyn
Barnes, Joseph
Barnes, Mary
Barnes, William
Bauer, Mrs. Helen
Beck, John
Bedlow, Mrs. Louisa
Beisser, Charles
Beisser, Mrs. Annie
Beisser, Miss Mamie
Bender, Caroline
Blech, Charles
Blech, Jennie
Branton, Eva
Bricker, Jennie
Bromley, Catherine
Bromley, John
Bruch, Marion
Burns, Katharine
Capie, Joseph
Carbarnes, Henry
Carbarnes, Anna
Carbarnes, Elizabeth
Carbarnes, Mrs. Meta
Clark, Harry
Clark, Kathleen
Clendenning, Charles
Clendenning, Jennie
Clendenning, William
Coates, Florence
Coates, Victor
Collins, Mrs.
Colvey, Joseph
Colvey, Maria
Connelly, Mrs. C.
Cooper, Mrs. Helen
Corson, Mrs. Mary
Coyle, John
Cressee, George, Jr.
Cressee, Mrs. George
Cressee, Raymond
Cressee, George, Sr.
Cunningham, Walter, Jr.
Darr, Margaret
Daughters of the King
Davis, John William
Davis, Mrs. Amelia
Davis, Naomi Mercedes
Davis, Oliver C.
Dean, Mrs. Mary
DeCosta, Margaret
Deitrich, Marie
DeYoung, Mrs. Herbert
Dingler, Mrs. Annie
Downes, Mrs. George
Downs, George
Doyle, Francis
Drumm, Robert
Dunbar, Elizabeth
Dunbar, Anna
Dysert, John
Emberschied, Mrs. Annie
Erickson, James, Jr.
Erickson, Mrs. James, Jr.
Erickson, Joseph S., Sr.
Erickson, Mrs. Margaret
Evans, Thomas
Fanger, Mrs. Anna
Fanger, Harry
Feinauer, Mrs. Amy B.
Felder, Heywood
Fischer, John
Fischer, Mrs. Mary
Fisher, Miss M. Beatrice
Fitzpatrick, Mrs. Cath.
Fitzpatrick, Edward D.
Fogarty, Andrew
Fogarty, Joseph
Forster, William
Fort, Elsie
Fort, Mrs. Minnie
Fowler, Mrs. Jennie
Fowler, Miss Myrtle
Frederickson, Clara
Gallagher, Robert
Gallagher, Isaac
Gallagher, Joseph
Gallagher, Kate
Gorman, William
Green, Emma
Green, Joseph
Green, William
Greenfield, Lydia
Greenfield, Robert
Gregory, George
Gregory, George
Gregory, Grace
Gresh, Mrs. Margaret
Griggs, Anna
Griggs, Elizabeth
Grubb, Pauline
Grubb, Rufus
Grubb, William
Hall, Louisa
Hall, William
Hallowell, Elizabeth
Hallowell, Enos
Haltz, Mrs.
Hamilton, Florence
Harris, Marie
Hartman, Earl, Sr.
Hartman, John
Hartman, William
Hasson, Mrs. Kate
Hasson, Kathryne
Hasson, William
Haury, Mary
Henderson, Catharine
Henkel, Mrs. Rebecca
Hill, George
Hogg, Margaret
Holton, Alice
Holton, Edna
Holton, Joseph
Holton, Margaret
Holton, Margaret
Hopkins, Mrs. Harry
Howard, Mrs. Hannah
Jackson, Elsie
Jaeschke, Herman
Jaeschke, Mrs. Herman
Jorett, Mrs. Catherine
Kalessee, Elizabeth
Karstein, Elizabeth
Kelly, Sarah
Kelly, Mrs. Mary
Kelly, Raymond W.
Kelly, Mrs. V. E.
Kelly, Charles
Kelly, Ruth
Kensil, John
Kensil, William
Keough, Mrs. J.
King, Mrs. Clara
King, John
King, William
Knowlton, Mrs. Anna
Knowlton, Frank, Jr.
Knowlton, Frank, Sr.
Kraft, Edward
Kraft, Ornet
Krause, William
Krause, James T.
Krause, Mrs. Sarah
Lafferty, Martha
Lawrence, Catherine
Lawrence, George, Sr.
Lawrence, George, Jr.
Lawrence, James
Lawrence, Mary
Lenhart, Eleanor L.
Lenhart, Miss Margaret
Lenhart, David, Jr.
Lenhart, David, Sr.
Lenhart, Mrs. Margaret
Little, Charles
Little, Mrs. Mary
Little, Pauline
Little, William
Long, James G.
Ludwig, Mrs. Anna M.
Lumbeck, Mrs. Jennie M.
Lumbeck, Miss Lillie W.
Major, William
MacVaugh, Sylvania
MacVaugh, Mrs. Anna
MacVaugh, William
McCall, William
McCall, James
McCloskey, Carrie
McDowell, Mrs. Mary
McDowell, Samuel, Jr.
McHenry, H. Cresson
McHenry, John E.
McKeown, Mrs. Lillian
McKeown, Mrs. Martha
McKeown, Matthew
McKeown, James, Sr.
McKeown, Mrs. Rebecca
McLaughlin, Rosella
McLaughlin, Mrs. Matilda
McLaughlin, Michael
McLaughlin, Anna
Maguire, Eliza
Maguire, George
Maguire, Lydia
Mann, Leta C.
Marley, Emma
Marnie, Thomas
Matthews, Vernon
Meckling, Philip
Mehring, Anna
Meinhart, Herbert
Miller, Dorothy
Miller, Eleanor
Miller, Robert
Miller, Mrs. Dorothy
Miller, Walter
Miller, Anna May
Miller, Warren
Mitchell, Madeline
Moffett, Edith
Morris, Robert
Morris, Sadie
Morrison, Frances
Munion, Benjamin
Munion, Henrietta P.
Munion, Mary
Munion, Winthrop
Murphy, Margaret
Nelson, John J., Jr.
Nilsson, Hilma
Nuttall, Hannah H.
Oliver, Mrs.
Olsen, Genevive
O'Donnell, Katharine
Patterson, John, Jr.
Patterson, Mrs. John, Jr
Patterson, Anna

Payne, Mrs. Emma
Pearo, Adelia
Pearo, James
Penrose, Dorothy
Penrose, Harry
Pierce, Eva
Pierce, Evelyn
Pine, Mrs. Lillian
Preole, James
Preole, John
Preole, John F.
Preole, Ruth
Prettyman, Caroline
Quaile, Dorothy
Quaile, Mrs. Clara
Quaile, William
Rand, Andrew
Rand, Mrs. Mary
Read, Mrs. Hannah
Redding, Louisa
Redding, Dorothy
Redding, Frances
Reed, Lottie
Reynolds, Catharine
Reynolds, Leona
Reynolds, Jennie
Reynolds, Walter
Robins, Anna
Robinson, Annie
Rudderow, Bertha
Rudderow, Godfrey
Rutter, Mrs. Jeremiah
Rutter, Jeremiah
Rutter, Mrs. Elizabeth
Rutter, Ruth
Rutter, Elizabeth
Rutter, Jennie
Rutter, Edward
Rutter, Heber
Rutter, Charles
Rutter, Catharine
Rutter, Margaret
Rutter, Robert
Schaab, Frederick
Schabacker, Anna
Schlembac, Catharine
Schlembac, Joseph
Schmidt, Mrs. Frank
Schmidt, Frank G.
Schmidt, Martha W.
Schweppenheiser, Mabel
Scott, Mrs. George
Seher, Catharine
Seher, Harry
Seher, Margaret
Shields, Mrs. Bella
Silbert, Ella
Silbert, Mrs. Ella
Simpson, Emma
Simpson, Jennie
Smith, Mrs. Rebecca
Snell, Samuel, Sr.
Snell, Hazel
Snell, Mrs. Katharine
Snell, Richard
Spratt, John, Jr.
Springer, Anna
Stenger, Dorothy
Stenger, Webster
Stenger, Ethel
Stenger, Laura
Stenger, William
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Stockman, Florence
Stockman, Harry
Stockman, James
Stockman, Robert
Stockman, Samuel
Stone, David
Stone, Elizabeth
Stone, William
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Stryker, Valentine
Substalae, Florence
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Sutterlin, Thelma
Sutterlin, Ethel
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Taylor, Ethel
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Tittermary, Harry, Sr.
Tittermary, Johanna
Tittermary, John
Tittermary, Mrs. John
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Venezialle, Dominick
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Ward, Abraham
Ward, Carrie
Ward, William
Ward, Carrie
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Warrington, William C.
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Watkins, Richard
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Woerner, Hannah
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Woman's Auxiliary
Young, George
Young, Laura
Young, Viola
Young, William, Jr.
Young Woman's Christian League

The Man Power of the Parish

Its Fine Demonstration on Easter Day

The most striking feature of EASTER DAY was the impressive demonstration of the man power of the Parish. It has been the Rector's dream that sometime he would have the joy of giving the BLESSED SACRAMENTS to at least one hundred men and boys. EASTER DAY he more than realized his dream for just ONE HUNDRED AND FORTY-EIGHT MEN AND BOYS MADE THEIR EASTER COMMUNION. It was a wonderful sight—men and boys kneeling at the altar rail, men and boys kneeling in the choir, men and boys kneeling two abreast in the nave all the way from the choir steps down to the doors of the Church and in the hall beyond. CAN WE HOPE FOR OR EXPECT A GREATER BLESSING THAN THIS?

Good News from the Finance Committee

From the latest reports of the Finance Committee of the parish we have reason to congratulate ourselves on the upward tendency of our offerings, both to the CURRENT EXPENSES of the parish and the CENT-A-DAY fund. We are pleased with the quiet and understanding manner the members of the parish accepted the new and business-like way of reminding delinquent members of the amount they owe the Church at the end of each quarter of the year. The response has been extremely gratifying. Many who were several weeks behind in their offerings have settled their accounts up to date while a very big increase in the CENT-A-DAY contributions is shown.

We were sure all the time that if we put our finances on a business basis and took our members into our confidence, there would be a satisfactory response. Our first experience has been so pleasant that we mean to continue our quarterly letters to our delinquent brethren. May we suggest for your guidance that, unless you are out of employment; or there is serious sickness in the house, or your wages are hopelessly below the line of self-support, YOUR MINIMUM OFFERING TO THE CURRENT EXPENSES OF THE CHURCH OUGHT NEVER TO BE LESS THAN TEN CENTS, and that minimum ought to be obtained only so long as funds are needed for extraordinary family expenses. THE GENERALLY ACCEPTED MINIMUM OF EVERY PARISH IS TWENTY-FIVE CENTS. This is $13 per year per capita.

The point in making your offerings to your Church is not TO GIVE AS LITTLE AS YOU CAN BUT TO GIVE AS MUCH AS YOU ESTIMATE GOD'S BLESSINGS ARE WORTH TO YOU. If your life, your health your capacity to enjoy the good things of life, your financial state, your friends, your loved ones, are of

more value and importance to you than a ten cents a week offering to the Source of all these blessings as YOUR expression of gratitude to HIM, then, by all means, MAKE YOUR OFFERING IN PROPORTION TO YOUR VALUATION OF THESE BLESSINGS. And remember this—the offerings you make to God and the Church, whether they be money or service, will always return to you a hundredfold. GOD PAYS THE HIGHEST INTEREST KNOWN TO MAN ON ALL THE FUNDS WE DEPOSIT WITH HIM. Don't be foolish and refuse to trust your money with Him. There are those in our own Parish who have "plunged" and speculated their little bit on God and have come out winners every time. If you have any sporting blood in you at all, take a "flyer" in Church offerings and WATCH YOUR PROSPECTS BRIGHTEN. You cannot possibly lose. It is the only sure thing gamble in life. It is so sure that it is no gamble at all.

The increase in the CENT-A-DAY or the 85 Club is most encouraging. We are watching several other members of the Parish, wondering when they are going to loosen up and help swell the fund with THEIR CENT-A-DAY. It means practically nothing to them, but it means the clearing off of the Parish House Mortgage to us as a parish. When everybody begins to pay in his CENT-A-DAY, we will have that mortgage licked in two years. Don't hesitate, brother. PUT YOUR HANDS IN YOUR PANTS' POCKET, BRING OUT THAT CHICKEN FEED AND DUMP IT INTO THE 85 CLUB POCKET OF YOUR CHURCH ENVELOPE EVERY WEEK. Then when the new Parish House is finished, you can stick your thumbs in your vest, spread your legs apart, throw out your chest, tilt your hat back on your head, elevate your cigar to a sassy angle, squint your eyes, and say to all and sundry: "There ye'ar, sir! That's the kind of building I help to build. Gee, it's great to have such a funny feeling!"

Church Vocabulary

The Church of St. Luke and the Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchmen, under the title of CHURCH VOCABULARY. It is so important that we have determined to print a portion of its contents in every issue of the BROADCASTER until we have published the whole of it. We advise the BROADCASTER readers to save each issue to keep ever handy. This list is especially valuable to the members of the Altar Guild.

THE CHANCEL

THE CHANCEL: That part of the Church separated by steps from the Nave or body of the Church. It comprises the choir and the Sanctuary.

THE CHOIR: That part of the chancel containing stalls and seats for the clergy and choir.

THE SANCTUARY: That portion of the chancel containing the Altar, Bishop's Chair and Credence, within the Communion rail.

THE LECTERN: That which supports the large Bible from which the lessons for the day are read. Its position is just outside the choir. The figure of an eagle with outspread wings, symbolizes the strong and far flight of the Gospel message over the entire world.

THE PULPIT: Stands on the opposite side from the Lectern. It suggests the thought of the sacred and important work of the Christian Ministry as preachers of the Word of God.

THE BISHOP'S CHAIR: Placed on the Gospel side of the Altar. It is a reminder of the highest order of the Christian Ministry.

THE CREDENCE: A table of wood or stone on the opposite side of the Sanctuary from the Bishop's chair, sometimes let in the wall or set against it. It is used to hold the sacred elements and vessels, also the alms basons when there is no Communion service.

THE ALTAR: A table of wood or stone on which the Holy Communion is celebrated. Strictly speaking, nothing is placed on the Altar but the Altar Desk, which holds the Service Book, and when the Holy Communion is celebrated, the Communion vessels with the Proper Altar cloths.

THE ALTAR CROSS: The special emblem of Christianity. This and the Vases for flowers (and nothing else) are placed upon the Re-table, i. e., the shelf back of the Altar. The vases ought to be placed well to the ends of the Re-table, so that the Cross may always shine out alone and take prominence.

ALTAR COVERINGS: The Altar is covered with Cere Cloth, Altar Cloth, Fair Linen and the cloths of Service for the Holy Communion. When there is no Communion, the Protector is placed on the top of the Fair Linen, and the Credence cover is removed from the Credence.

(Continued in Next Issue.)

NOW!

A Final Word About the Memorial Tablet

Only a few more months and the MEMORIAL PARISH HOUSE will be a dream come true. The contractor has begun to tear down the old building prior to its erection.

NOW is the time for those who mean to buy a space on the MEMORIAL TABLET to do so. After the PARISH HOUSE is built and the tablet is placed, it will be too late.

NOW you can arrange with the Rector to pay for the Tablet space on whatever terms you wish. As soon as the money is paid in full, the name you choose for the Tablet will be put in its space.

PLEASE DO NOT DELAY. DO IT NOW and get the matter off your mind.

Our Parish House

Its Building Presents a Challenge to the Parish

We hold no hard feelings against the Doubting Thomas group who never expected to see the MEMORIAL PARISH HOUSE completed. We realized ourselves the audacity of the venture and the magnitude of the undertaking. Now that we are committed too far to back out we will confess that many a time we were really scared and almost had heart failure when we stopped to think of what we were doing. But, on account of our fool tendency to hang on like a bulldog when once our teeth were sunk in a thing we could not and we would not let go.

Now the only thing we need to make the venture a grand triumph is the co-operation of every member of the Parish. We want the dubious-minded to join us in doing the most creditable thing the Parish has ever done. If everybody will do his little bit for the next few years we will not only have our MEMORIAL PARISH HOUSE but we will have it free of debt.

The plan of financing the proposition is sound in every way. The CENT-A-DAY idea will not only meet our interest but will pay off a big slice of the principal of the mortgage. The MEMORIAL TABLET idea is bringing in an income which will materially reduce the building debt. If we can consistently develop these two sources of income the Parish House will be clear of debt in a very short time, and the Parish of St. John the Evangelist will have the most up-to-date Parish House in South Philadelphia.

Broadcasting from Station S. T. J. C.

EASTER DAY

All the Easter services were well attended.

FOUR HUNDRED MADE THEIR EASTER COMMUNION.

One hundred and forty-eight men and boys received.

The Easter music of the choir was exceptional.

Sunday School Lenten Offering, **$1442.57.**

Church Easter Offering, **$475.00.**

Miss Martha Schmidt received a chorister's red collar for perfect attendance at choir practice and Sunday morning and evening service since the beginning of the church year.

Martha Lafferty, Viola Young and John Preole each received a red cloth-bound church hymnal with music for perfect choir service during the Lenten services.

Martha Schmidt, Thelma Sutterlin, Helen Ashman, Martha Lafferty, John Preole, Frank Knowlton, Jr., and Harry Seher received beautiful unframed pictures, subject, "In Remembrance of Me," for perfect attendance at choir practice.

"Not Understood"

Not Understood, we move asunder,
Our paths grow wider as the seasons creep
Along the years. We marvel and we wonder
Why life is life, and then we go to sleep—
Not understood.

Not Understood, we gather false impressions
And hug them close as the years go by
Till virtue oft seems to us transgression
And thus men rise and fall and live and die—
Not Understood.

Not Understood, poor souls with stunted vision
Oft measure giants by their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled against those who mold the age—
Not Understood.

Not Understood, how many breasts are aching
For words of sympathy. Ah! yes, today
How many hungry hearts are breaking,
How many noble spirits pass away—
Not Understood.

Oh God, if men could see a little clearer
Or judge less harshly when they cannot see;
Oh God, if men would draw a little nearer
To one another, they'd be nearer then to Thee—
And Understood.

—Anon.

Broadcasting from Laughland

SAFETY FIRST

"I don't like your inviting that chap to dinner. He used to kiss you before we were married."

"Well, so did you."

"Yes, but I've got over it and maybe he hasn't."

* * *

THE COURSE OF TRUE LOVE

She—"You remind me of the ocean."

He—"Wild, romantic, restless—?"

She—"No, you just make me sick."

* * *

QUITE SO!

"Do you ever allow a man to kiss you when you are our motoring with him?" inquired a careful mother.

"Of course not, mother," answered the daughter

scornfully. "A man who can drive safely while kissing me isn't giving the kiss the attention it deserves."

* * *

A rich man lying on his deathbed called his chauffeur and said, "Sykes, I am going on a long journey; rugged and worse than you ever drove me."

"Well, sir," consoled the chauffeur, "there's one consolation; it's all downhill."

* * *

NO CONCERN OF HIS

A landlord wrote to his tenant: "I regret to inform you that my rent is much overdue. Will you kindly forward me a check?"

Back went the reply: "I see no reason on earth why I should pay your rent. I can't even pay my own."

* * *

OFFHAND OBSERVATIONS

It appears that the Quebec housewife who recently gave birth to triplets was formerly a telephone operator. Wrong number—excuse it, please.

—*Goblin.*

* * *

Business Man (to his rival next door)—"Man, where are your ethics?"

"Oh, I traded that for a Hudson."

* * *

If you pull the tail of a frog,
Will he holler, kick or swim?
That's one thing we'll never know,
For there ain't no tail on him.

* * *

The young man was prematurely gray, and proud of it.

"Looks quite poetic, don't you think?" he asked the girl he had met at the beach.

"It does remind me of a certain poem," she said meekly.

"And what is that?"

"'When the Frost Is on the Punkin'."

* * *

"Stealing chickens again, Rastus?" asked the Judge. "Have you anything to say, any excuse this time?"

"'Deed, yes, Jedge," replied Rastus, "it ain't mah fault, Jedge; it's de fault ob mah high-up ancestors."

"How so?"

"Well, Jedge, mah ancestors dun come over in de

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Mayflower, an' evah since Ah was born Ah has an' uncontrollable desire foh Plymouth Rocks!"

* * *

Teacher—"What's your name, little boy?"
New Pupil—"Sam."
Teacher—"What is the rest of it?"
New Pupil—"Mule."

* * *

I'm going to wash my hands of the whole affair," said the deaf-mute who had just finished telling a dirty story.

Claw.

* * *

HE ADDED TWO LINES

A man who is now 100 years old says: "When I was scarcely able to talk my mother taught me this prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake
I pray the Lord my soul to take."

At the age of 100 that man added two lines to his childhood prayer:

"Should I live for other days,
I pray the Lord to guide my ways"

* * *

MR. GERALD ALLEN, JR.

Personal Escorter

Tots and kiddies took to school and returned prompt in perfect condishion if receiveed that way. Military discipline. Rates 25 cents a week. Speshiol rates to twins. Refined conversashion. No extry charge for nose-wipin. All I ast is a trial.

* * *

GO ON! OR COME ON!

Sending your children to church is all wrong. Take them.

The greatest manager does not say: Go on! He says: *Come on!*

* * *

Thinking to be smart, the headwaiter suggested honeymoon salad and the groom blandly replied: "*Yes, lettuce alone.*"

* * *

The high-hat, self-important individual who figured that inaccessibility indicated his individual imprtance, is now on the retired list.

Did it ever occur to you that selfishness and self love are the worst form of I-dolatry?

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William Hasson, Secretary

CHANCEL GUILD

Miss Martha W. Schmidt
Miss Marion Bruch
Miss Kathryne Hasson
Miss Frances Hudak
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Margaret Rutter

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Miss Martha W. Schmidt, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Choirleader
Martha Weymann Schmidt, Organist

Sopranos

Miss Helen Ashman
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Catherine Nelson
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Miss Marion Bruch
Miss Kathryne Hasson
Miss Margaret Rutter
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.

Basses

Mr. William Capie
Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.
Mr. Harry Seher
Mr. Samuel McDowell

PARISH ORGANIZATIONS

Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

Men's Club

President, George Cressee, Sr.
Vice-President, Charles Little.
Secretary, George Downes, Jr.
Treasurer, John Weber.

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Bunker, Dorothy Viola
Garson, George William
Kelly, Albert Charles
O'Donald, Elizabeth Ann
Scarinci, John Arthur

BURIALS

Cooker, Wilhelmina
Smith, Sarah L.
Stone, David A.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

CO-OPERATION

Its Meaning and Its Importance

What do we mean by CO-OPERATION?

Every schoolboy knows it is a compound word and is made up thus: Co-with and operation-working. If you put the two together, you have a word that means WORKING WITH. Therefore co-operation means working WITH and not AGAINST each other.

The whole world is coming more and more to feel that the greatest and biggest thing in the world is CO-OPERATION. If a man wants to start a business these days he does not "go it alone" and put in all his own cash. He gets a lot of others, forms a corporation (another form of co-operation) and each of them pays so much per share in the new business; and, after taking out articles of incorporation (another use of co-operation) they set up in business. The advantage of this is that the man gets more money to invest by taking others in with him and the danger of failure is much less if many instead of one are interested in the business.

This is the way CO-OPERATION works out. If you want anything you are interested in you want to get others to co-operate with you. There is an old saying, "IN UNION THERE IS STRENGTH." This is very true.

Our Nineteenth Anniversary

The first instance in which I am anxious to get the full CO-OPERATION of the whole Parish is in connection with our NINETEENTH ANNIVERSARY. What I would like to see on June 15 is all the boys and girls whom I have baptized in those 19 years, all the boys and girls who were Sunday School scholars, all the boys and girls, men and women, who have been confirmed in old St. John's Church, all the original members who CO-OPERATED with me in my 19 years' labors, all the couples I have married in that period and their families, all the families of all those whom I have laid to rest, all those to whom I have given the blessed Sacraments. What a glorious company of people that would be, and how happy would be such a REUNION for all!

We hope everybody WILL CO-OPERATE with us on June 15 and make it the most joyous Anniversary we ever had. We want you to be at the

HOLY COMMUNION .....10.30 A. M.
DINNER .....12.00 Noon
ROSE FESTIVAL ..... 2.30 P. M.
PARISH VISITING ..... 4.00 P. M.
SUPPER ..... 5.00 P. M.
CONFIRMATION SERVICE ... 8.00 P. M.

Also we want you to CO-OPERATE with us in tendering to OUR BISHOP-COADJUTOR, THE RIGHT REVEREND FRANCIS M. TAITT, a most hearty welcome, and remember he was a downtown boy and one of us. DON'T LET IT BE SAID THAT OLD SOUTHWARK NEGLECTED TO DO HONOR TO ONE OF HER MOST DISTINGUISHED SONS.

Also we want you to CO-OPERATE with us in making the Rector's NINETEENTH ANNIVERSARY RECEPTION a success. It will be held on the evening of Tuesday, June 17. Please invite not only your friends but everybody else who might want to come.

Confirmation

If the whole Parish of St. John the Evangelist will CO-OPERATE on getting CANDIDATES FOR CONFIRMATION, we will have a bigger class than ever on June 15.

We are trying to stimulate CO-OPERATION in this matter by offering a beautiful limp leather-back Bible, with references, teachers' helps, maps, concordance, etc., to every person who will get 10 candidates for Confiirmation this year. It makes no difference how old they are, so long as they know the difference between right and wrong.

If you want to own a real Bible, now is the time to get it—just by CO-OPERATING.

A-Cent-a-Day

As we have said before, A CENT is the smallest coin in the United States. I know this because if there were smaller, I'd find 'em in the Church offering. There is where you find little things. Yet, at the same time, I'm not despising THE CENT. I have the greatest respect for it. Because I KNOW that if you and I CO-OPERATE and each gives A-CENT-A-DAY we will pay both the principal and the interest on our new Parish House in less than three years.

IF EVERY MEMBER OF THE PARISH WILL CO-OPERATE IN OUR CENT-A-DAY CAMPAIGN WE WILL HAVE AN ANNUAL INCOME OF OVER $3000 A YEAR.

If you want to CO-OPERATE with us in this business, put seven cents every week in the 85 Club pocket of your Church envelope. If you do not have Church en-

velopes then put seven cents IN ANY KIND OF AN ENVELOPE, MARK ON IT CENT-A-DAY PLEDGE FROM MR. OR MRS. — —.

YOUR CO-OPERATION IN THIS MATTER WILL BE MOST HELPFUL.

The Memorial Tablet

Again we need your CO-OPERATION in getting names for the MEMORIAL TABLET. You know many friends who have buried a member of the family who no doubt would be glad to have the name of the deceased inscribed upon our Tablet, did they know anything about it. A few words from you explaining the idea would be sufficient to induce them to make application for space on the Tablet. How about CO-OPERATING with us by helping us get two hundred more names on the Tablet?

Call their attention to the time payment plan of paying the subscription. Many persons will be glad to avail themselves of it. Point out to them that a Parish House is much more practical and useful than a tombstone and that it will bring much more joy in the lives of the living.

Our Current Expenses

We need your CO-OPERATION in raising money to meet our current expenses. We must pay our organist, our sexton, our coal bills, our light bills, our repairs, our printing, our stationery, our Bibles, our Prayer Books, our Hymnals, our choir materials, our insurance, our organ repairs, etc., etc., etc., and we must CO-OPERATE and give what we can afford towards them. I'm sure not one of us would expect our neighbors to pay OUR DEBTS; neither would we pay our NEIGHBOR'S DEBTS. Well, we have no more right to expect others to pay our share of our Church debts. Now, have we?

If we will just CO-OPERATE with each other and EACH OF US PAY OUR JUST SHARE OF OUR BILLS, the Church will always be out of debt. We have not had very close CO-OPERATION in the past in our finances and it has made the burden very heavy for us who have paid our own and the share of many other members who would not CO-OPERATE with us.

Our Parish Organizations

Where we show a grave need of CO-OPERATION is in our Parish Organizations. The most deadly thing in any Church or social institution is a "clique." If you do not know what a "clique" is, I'll tell you. It is an organization of men or women or young folks who get together in a little group all by themselves and then freeze out anybody and everybody who would like to join their group and work with them. CO-OPERATION with everybody in the whole Parish is the only remedy for this unwholesome social condition. Every member of every Parish organizatjon ought to be too big-hearted and too broad-minded to ever allow himself to exclude others from his companionship, especially in the Church of Jesus Christ. It has made me feel very sad indeed to see how sometimes some persons are snubbed and humiliated when they showed a desire to be friendly and work with a group in the Church. I am sorry to say that some who tried to be friendly and CO-OPERATIVE have stopped coming to Church because they were made to feel that there was no place in the parochial scheme for them. May it please God that there will be no "cliques" in Paradise, lest we might find ourselves cold shouldered out of Heaven.

Our Poor and Sick

Where your Rector needs special CO-OPERATION is in the visitation of the poor and the sick. The Parish is too big for him to manage as he should. There are nearly 900 souls who claim allegiance to St. John's Church. Your Rector must give his time to the City Mission every day in the week. The only time he has to visit is Sunday afternoons after Sunday School and before Fellowship service. In order to do this he must go without his supper every Sunday night. If the young folks, for instance, would group themselves into so many visiting committees and call on families by districts, it would be a wonderful act of CO-OPERATING with the Rector and would increase our Church attendance 50 per cent. How about trying it out and help the Rector make good on the big job he has on his hands? Think of the number of members we could restore to the Church! Think of the great Communions we would have! Think of the size of our Sunday School! Think of the aroused spiritual tone of the whole Parish if we would but CO-OPERATE with the Rector and help him in this greatest of all pastoral work—Visitation.

Those Who Do Not Co-operate

Those who do not CO-OPERATE are anti-social and narrow. They are like an ingrowing toe nail. Instead of being an aid, they turn in upon themselves and eventually hurt each other. Every "clique" sooner or later comes to a sad end. The group that does not expand and absorb new members all the time is bound to shrink within itself, dry up and die. Only in CO-OPERATION can there be life and growth.

Let Us, Therefore, Co-operate

Broadcasting from Station S. T. J. C.

A play entitled "THE ODD JOB MAN" will be given by the YOUNG PEOPLE'S FELLOWSHIP of Calvary Church, Germantown, SATURDAY, JUNE 7, at the CHURCH OF ST. JOHN THE EVANGELIST.

The FELLOWSHIP has volunteered this play to help us with our Parish Building Fund. We owe the Fellowship a big debt of thanks already for their splendid aid in previous years. TICKETS ARE ON SALE NOW. PRICE 25 CENTS. ICE CREAM WILL BE SOLD AT 10 CENTS A PLATE. STRAWBERRIES WILL BE SOLD WITH THE ICE CREAM FOR 5 CENTS EXTRA.

* * *

Our Sunday School Lenten Offering is now $1461.18. We are only $138.32 behind last year. This year's offering is really a greater demonstration of the self-sacrificial spirit of the Parish than last year's, because so many parishioners have been jobless so long.

ACTING UPON BISHOP GARLAND'S SUGGESTION, WE ARE TURNING OVER $1000 TO THE MISSIONARY WORK OF THE CHURCH AND DEPOSITING THE $461.18 IN THE PARISH HOUSE BUILDING FUND.

* * *

St. John's Church puts on it Summer Schedule of services Sunday, June 22:

Summer Bible School, 10 to 10.55 A. M.

Morning Service, 11 to 12 noon.

Evening Service of Singing and Pictures, 8 to 8.45 o'clock.

Everybody is most welcome to attend.

* * *

Want to get a new Prayer Book? Send in the names and addresses of 10 families who do not go to church. Address Rev. H. Cresson McHenry, 225 South Third street.

* * *

BOYS AND GIRLS OF THE CONFIRMATION CLASS: want to get a Prayer Book? Attend Friday afternoon instructions at 4 o'clock and you will get one when you are Confirmed.

* * *

EVERYBODY IN THE PARISH: want to earn a handsome limp leather back Bible with references, maps, concordance, etc? Get 10 candidates for our Confirmation Class and the Bible is yours.

* * *

Everybody arranging for the Baptism of any unbaptized person in the Parish will receive honorable mention in each issue of the "Broadcaster."

* * *

Please subscribe $1 for the "Broadcaster" and help us pay the postage in mailing it to you.

* * *

PATRONIZE OUR ADVERTISERS.

Remember the Confirmation.

Remember the Anniversary.

Remember the Rector's Reception.

Remember Bishop Taitt Is Coming.

Remember the Dates, June 15 and 17.

Our Christening Offer

We are appalled at the carelessness and indifference of the parents of the children in the Parish in the matter of attending to the all-important business of having their children Christened. This matter ought to have the parents' earliest attention, at the latest two weeks after the birth of the child. The Parish is full of unbaptized boys and girls. We must do something about it. WE ARE GOING TO DO SOMETHING ABOUT IT. We are going to ask our parishioners to get on the job at once and stay on the job. Get next to the parents of every unbaptized child you know and urge them to bring the child at once to the Church. EVERYBODY SUCCEEDING IN PERSUADING SUCH PARENTS WILL RECEIVE HONORABLE MENTION IN THE "BROADCASTER" SETTING FORTH HOW MANY CHRISTENINGS THEY ARE RESPONSIBLE FOR AND AT THE END OF THE YEAR THE PERSON WHO HAS BROUGHT THE MOST CHILDREN TO BAPTISM WILL BE SUITABLY REWARDED.

St. John's Summer Schedule

Beginning Sunday, June 22, St. John's Parish will go on its summer schedule of services. They will be as follows:

Summer Bible School .10.00 A. M. to 10.50 A. M.
Morning Service .....11.00 A. M. to 12.00 M.
Evening Service ..... 8.00 P. M. to 8.45 P. M.
Celebration of the Holy Communion every first Sunday in the month.
Weddings, Christenings, Sick Calls, Burial Services, by appointment.

The Summer Bible School will resume the study of the Missionary Journeys of Jesus Christ. The course formed the basis of a most interesting study last summer. We were able to cover only one-half of the subject, however, before we went back to our fall and winter schedule. This summer we hope to finish this phase of our Lord's life, and later we hope to study Jesus Christ as a Teller of Stories. We are sure it will be most interesting. May we urge the young folks to attend the Bible School sessions if they are in town. THE CHURCH IS THE COOLEST PLACE IN SOUTH PHILADELPHIA, and as long as you are in the city you might as well make yourself comfortable. There is always a lot of singing and the services are short and snappy. If you get thirsty there is always ice water on tap.

Then those summer evening services! What a beautiful way to close the day. Of course it will be too hot to preach a sermon, so we will show pictures instead.

How to Help Your Parish Grow

Here is an easy and a profitable plan to help you make your parish grow. There are hundreds of men, women and children living in the Parish who are not connected with any Church. We feel that scores of them can be reached and brought into the Church if we go about it in the right way.

Here is our proposition to you:

We will give every member of St. John's Church a new edition of the BOOK OF COMMON PRAYER for their very own for the names and addresses of 10 families who go nowhere to church and who live in the Parish.

As we do not wish our JEWISH friends to think we are trying to proselyte any of their faith, we will ask you to give names and addresses of GENTILE families only.

UNDERSTAND, YOU DO NOTHING TO EARN THE PRAYER BOOK EXCEPT TO SEND US THE NAMES AND ADDRESSES OF TEN GENTILE FAMILIES WHO ATTEND NO OTHER CHRURCH. You do not have to mention the fact to them. Your sole responsibility is to give us their names and addresses. WE WILL DO THE REST.

St. John's Sunday School Picnic

Sunday, May 11, we had lots of fun choosing a place for our Sunday School picnic this summer. We gave everybody in the Sunday School a slip of paper and asked them to show their preference by ballot. When the vote was counted it showed there was an overwhelming number of votes for Lenape Park. After the school session the teachers and officers met to choose the day and get a committee to look up the rates. The Sunday School Teachers' Association chose Saturday, July 12, and appointed a committee to look up the rates. The committee got busy and this is what happened. They found that no trains ran to Lenape Park. Next, Merz would rent busses at the following rates: One bus for 25 passengers, $30; one bus for 30 passengers, $35; one bus for 35 passengers, $40. The P. R. T. would provide busses holding 33 passengers for $44. This would make the trip cost over $1 per capita.

The Committee thought the price was too high. Then someone suggested that we investigate the trip and the prices to Riverview Beach. We did so and learned the boats are big and beautiful. It costs only fifty cents round trip for adults, twenty-five cents for children from 5 to 12 years, and free for those under 5. These prices just about suit our purse, and the Committee, feeling that it was justified to go ahead under the circumstances, arranged with the steamboat company for an excursion to RIVERVIEW BEACH WEDNESDAY, JULY 9. BOATS LEAVE CHESTNUT STREET WHARF 8.30 AND 10.00 A. M. AND LEAVE RIVERVIEW BEACH 4.00 AND 5.00 P. M.

ALL ABOARD!

BRICKS

Now we are ready to talk BRICKS for our PARISH HOUSE. Mr. Gill told Mr. McHenry it would take One Hundred and Twelve Thousand (112,000) BRICKS to build.

The mortgage on the PARISH HOUSE will be $12,000. IF WE SELL OUR BRICKS FOR TEN CENTS EACH we will have enough money to pay the mortgage.

Mr. McHenry asked Mr. Gill how many bricks a hod carrier carried in a hod. Mr. Gill said he thought he could carry TWENTY-FOUR bricks.

Now here is our suggestion: First of all, let's say that a hod holds only TWENTY BRICKS. Then we can sell 'em to our friends on this basis:

Cost of one brick—ten cents.

Cost of one-half hod (10) $1.00.

Cost of one hod (20) $2.00.

Anybody can pay for one brick. Most everybody can buy a half a hod. And lots of people can purchase a whole hod.

We will soon be ready to go into the brick business and we want about 100 salesmen and saleswomen full of "Pep" to help us.

Don't go to members of St. John's Church only. GO FROM HOUSE TO HOUSE in your street and ask the neighbors to pay for a brick. Hundreds of negihbors will do it and like you for asking them. Our Parish House is going to greatly improve the looks of our section, so of course the neighbors will want to feel that each has at least one brick in the building.

BUY BRICKS YOURSELF AND SELL BRICKS TO OTHERS.

CHURCH VOCABULARY

As noted in our last number, the Church of St. Luke and the Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchmen, under the title of CHURCH VOCABULARY. It is so important that we have determined to print a portion of its contents in every issue of the BROADCASTER until we have published the whole of it. This number contains the second instalment. We advise the BROADCASTER READERS to save each is-

sue to keep ever handy. This list is especially valuable to the members of the Altar Guild.

LITURGICAL COLORS

These are known as "Liturgical" or "Ecclesiastical Colors." They are:

WHITE: Signifying purity and joy, is used for the Great Feasts, Saints' Days—of those saints who were not martyrs—and on Festival occasions, such as Confirmation, Weddings, etc., and at some Funerals.

RED: The emblem of blood and fire, is used on the Feasts of Martyr and at Whitsuntide.

VIOLET: The emblem of penitence, is used in Advent, in the seasons from Septuagesima to Lent, in Lent and also on Rogation Days—and at most Funerals.

BLACK: Signifying mourning, is used on Good Friday and also sometimes at Funerals. (Only the Black Stole and a plain dark purple Dossall are used on Good Friday, no Hangings).

GREEN: Used on all other days.

THE HANGINGS

THE DOSSALL: The curtain which hangs behind the Altar.

THE ALTAR CLOTH. An ornamental cloth covering the front of the Altar. It is composed of a Frontal and Super-Frontal.

THE FRONTAL: This is embroidered and has fringe along the bottom and is put on a frame.

THE SUPER-FRONTAL. This covers the Altar and hangs down in front over the Frontal. The part covering the Altar is made of linen. The Super-Frontal may be used (if made separate from the Frontal) alone.

ACCESSORIES

THE SERVICE BOOK, on the Altar.
THE SERVICE BOOK MARKERS, of ribbon.
THE LECTERN BOOK MARKERS, in colors.
THE PULPIT FALL, from the pulpit desk.
THE BURIAL PALL, used at funerals.

THE LINENS

THE FAIR LINEN: A white cloth covering the top of the Altar and hanging down at the ends. It is embroidered with five crosses symbolic of our Lord's five wounds. (The Fair Linen is supposed to represent the cloth which was wound about our Lord's body at His burial).

THE CHALICE VEIL: This is of linen, square, embroidered and used to cover the vessels when not in use. (It is supposed to represent the cloth wrapped about our Lord's head at His burial).

THE PALL: A small square of fine linen cambric, embroidered and with lace, used to cover the Chalice during Celebration.

THE CORPORAL: A square of linen (embroidered with one cross in front) spread on top of the Fair Linen at the Celebration that the vessels may be placed upon it.

THE PURIFICATOR: A small napkin used at the time of the Celebration for cleaning the vessels.

THE CREDENCE CLOTH: A cloth used to cover the Credence.

THE CERE CLOTH: This is the first cloth which covers the Altar.

THE MUNDATORY, or Towel: This is made of linen (bird's-eye) and has a cross at one end. It is used after the Celebration for cleansing the Chalice.

THE PROTECTOR: A green linen or denim cloth, the length and width of the top of the Altar (embroidered with five crosses). This lies over the Fair Linen Cloth. As the Altars in Church are continually kept vested, this is used to protect the Fair Linen and is kept on for all services when there is no Celebration.

THE COMMUNION SILVER

THE CHALICE which is the cup.
THE PATEN, which holds the bread.
THE FLAGON, which holds the wine.
THE PERFORATED SPOON, to recover crumbs of bread.
THE ALMS BASON, to contain the offering.

(Continued in next issue)

Broadcasting from Laughland

* * *

"Where did you get that beautiful umbrella?"

"It's a gift from my sister."

"A gift from sister? But you have no sister."

"Neither I have, but that's what is engraved upon the handle."—Anon.

If the Eighteenth Amendment is repealed and selling intoxicants is legalized will the young people and college boys and girls stop drinking?

Judge: "It seems to me I have seen your face before."

Prisoner: "You have, your Honor. I gave your daughter singing lessons."

Judge: "Thirty years."

A man with all the earmarks of a laborer was smoking thoughtfully and watching a large building in process of construction. Being short-handed, a foreman approached and asked:

"Hey, you want a job?"

"Yes," was the reply, "but I can only work in the morning."

"Aw, shucks! Why can't you work all day?"

"Well," the man explained, "every afternoon I got to carry a banner in the unemployed parade."

Mark Twain was talking to some friends when the

conversation finally touched on the authorship of the Shakesperian plays.

"When I get to heaven," said the great humorist, "I am going to ask Will Shakespeare whether he really wrote these plays."

"But," said one of the party, "Shakespeare will not be in heaven."

After a moment of contemplation Mark said: "That's so. You ask him."

Freshman: "Got my golf sock on today."
Soph: "How's that?"
Freshman: "Eighteen holes."

Sir Walter Scott was not a very bright boy. After he became famous he one day visited his old school. The teacher put the pupils through their paces. After a while Scott said:

"But, which is the dunce? You have one, surely? Show him to me."

The teacher called up a poor fellow, who looked the picture of woe as he bashfully came towards the distinguished visitor.

"Are you the dunce?" asked Scott.

"Yes, sir," said the boy.

"Well, my good fellow," said Sir Walter, here is a crown for you, for keeping my place warm."

He: "Then it is settled, we are to elope tonight?"
She: "Yes, darling."
He: "Are you sure you can get your trunk packed in time?"
She: "Oh, yes! Papa and mamma have both promised to help me."

PRETTY TOUGH!

"My razor doesn't cut at all."

"Why, Henry, you don't mean to tell me that your beard is tougher than the linoleum!"

A CLOSE SHAVE

Here's an old one that used to tickle the A. E. F.:

The sergeant rebuked the private angrily: "Jenkins, why haven't you shaved this morning?"

"Why, ain't I shaved?" the private exclaimed, apparently greatly surprised.

"No, you ain't," the sergeant snapped. "And I want to know the reason why."

"Well, now, I guess it must be this way," Jenkins suggested. "There was a dozen of us usin' the same bit of lookin' glass, an' I swan I must have shaved somebody else."

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BLURRED VISION

"Do you mean to say you washed your face, Tommy?" demanded that youngster's mother.

"Yes'm," replied Tommy.

"Nonsense! It's just as dirty as ever."

"Mebbe the dirt's on your glasses, mom. Wipe 'em off."

A THOUGHTFUL YOUNGSTER

Mother: "Bobby, when you were eating nuts in the street car, I hope you didn't throw the shells on the floor."

Bobby: "No, mother, I put them in the pocket of the man who sat beside me."

SPEARMINT IS AN ASSET

The cool and fragrant mint that grows so luxuriantly and abundantly along many streams is a real boon to the housewife. While its natural habitat is near the water, it does very well in almost any location, and every garden should have a bed of it. It will appreciate the coolest, dampest corner where so many things refuse to grow. The city dweller may grow a fine clump under the faucet at the side or back of the house. A few sprigs from the market if placed in a glass of water will root in a few days. Transfer to the garden when well rooted and keep moist until well established.

Innumerable are the ways in which mint may be used. A little sprig boiled with new peas gives a pleasing flavor. Chopped fine and sprinkled over veal salad it imparts a piquant flavor, as well as a garnish. Try a few chopped leaves in the deviled eggs, or deviled ham sandwiches. When making fruit salads or cocktails, add a little chopped mint just before serving. It may be used the same way with grapefruit or orange. A green and gold luncheon dessert may be made by peeling oranges and cutting them into small bits. Sprinkle with powdered sugar and chopped mint leaves. Or you may add a grapefruit or pineapple juice and use as a cocktail.

A little sprig or a few leaves (bruised) added to a glass of iced tea, lemonade, or almost any cool fruit drink seems to enhance the coolness and flavor, and it plays the "leading part" in many delectable drinks.

Mint vinegar adds a delightful flavor to salad dressings and fish sauces. To make it chop enough mint leaves to fill loosely a quart glass jar and cover with cold vinegar. Let stand two weeks then strain off and bottle. The shredded leaves may be used in salads.

Bell Phone, Lombard 4648

Mrs. Arthur J. Rogers
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PLAIN SEWING
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The Parish Broadcaster

VOL. 4, No. 7 PHILADELPHIA, JULY, 1930 By Mail $1.00 Yearly

The Parish Broadcaster

Published in the interests of the Church of St. John the Evangelist, N. W. Corner Third and Reed Streets, Philadelphia, Pa.

REV. H. CRESSON McHENRY, Editor.

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Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Martha Weymann Schmidt, Organist.

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Martha Weymann Schmidt, Organist

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Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Catherine Nelson
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
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Miss Kathryne Hasson
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H. Cresson McHenry, Chaplain

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Vice-President, Charles Little.
Secretary, George Downes, Jr.
Treasurer, John Weber.

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Brodie, Lawrence Joseph
Burke, Richard Edward
Conover, Martha Washington
Dunne, Robert Emmett
Dunne, George Ogden Lummis
Dysert, Sarah Jane
Hoopes, Edward
Hoopes, William
Krider, Florence Reba
Logue, Charles Edward
Olsen, Oliver Joseph

BURIALS

Cucknell, James W.
Davis, Elmer J.
Morozzi, Angelo A.

WEEKLY CALENDAR

	A. M.	P. M.
Sunday		
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

Our Summer Schedule

During the Vacation Season, Services Will Be Short

We have already instituted our Summer Schedule of Services. They are as follows: SUMMER BIBLE SCHOOL, 10.00 A. M.; MORNING PRAYER AND SERMON, 11.00 A. M.; EVENING SERVICE, 8.00 P. M.

The change of services is accompanied with a complete change in our program of work. *The Summer Bible School* will be under the personal charge of the Rector. He will continue last Summer's study of the Missionary journeys of Jesus Christ, using the Bible, the map, the blackboard and other materials necessary to an intelligent understanding of our subject. Every Sunday we will have a *story period* for the benefit of the younger scholars and the program will be interspersed with lots of singing of old familiar hymns.

THIS SUMMER WE ARE OFFERING A PRIZE OF A BEAUTIFUL NEW RED BACK PRAYER BOOK TO ALL THOSE WHO ATTEND SUMMER BIBLE SCHOOL NINE OUT OF THE THIRTEEN SESSIONS.

This gives everybody a wide margin of four Sundays for vacation. To those who received a Prayer Book at Confirmation another will be given—perhaps a new Church Hymnal.

Please understand the Summer Bible School is NOT for Sunday School scholars only. It is for every member of the parish—from the baby in the cradle to the old ones in their second childhood. Be sure you come and learn for yourself how delightfully cool it is in the church at that hour in the morning.

As to the *Morning Service:* We will eliminate the Venite, the Te Deum, etc., and use hymns instead. We will use short selections of Psalms for the Psalter and eliminate the Old Testament Lesson and the Ante-Communion Service. The Sermon will be reduced to fifteen minutes in length. With these changes the entire service will be over within the space of an hour. Our theory is, we would rather have a short service which is interesting and beneficial than a long service that is both tiring and trying.

In the evening we will have a very simple service of hymn singing, prayers and an illustrated talk on Bible incidents. Last Summer these Sunday evening services were very popular. We hope to make them more so this Summer.

Trinity Sunday and Our Anniversary

What a contrast there is between this Trinity Sunday and that Trinity Sunday of 1912! That was the day our Rector held his first service in St. John's Church. The romantic story of its miraculous growth is too well known to need repetition here. We feel, however, that we ought to give a brief account of our stewardship in order to show that our years of service have not been wasted. The following facts are gleaned from our Parish records and we can vouch for their integrity. Since taking over the work, the Parish shows the following development:

Families added to the Church	450
Individuals involved	1,800
Baptisms	960
Confirmations	1,402
Weddings	222
Burials	490

Our present membership, eliminating removals by death, by transfer and by removal, is about 830.

We were so weak during the first few years of our struggle from the brink of the grave and oblivion that only the appropriations from the Convocation saved us. However, we eventually developed such strength that at last we were able not only to support ourselves, but also to contribute our share to the Missionary needs of the Church. Our contributions through the Sunday School Lenten Offering, including 1930, amount to $10,677.57, which we are egotistical enough to feel is pretty good for such a little folk. Especially when one considers that in the meantime we have paid all the bad debts we inherited and have paid all our bills as they fell due. Today we are abreast of our current expenses, but before the close of the year we will be face to face with a mortgage of about $11,000, $3,000 of which we have in hand or will have in hand by that time.

Our study of the data of other parishes, especially those that are BLESSED WITH ENDOWMENTS and whose members have more of the world's goods than we have, convinces us that our record is at least fair and encourages us to press on to higher heights.

It is the favorite indoor sport of a few outside our Parish to charge, BY MEANS OF A WHISPERING CAMPAIGN, that our success is due entirely to generous and questionable raids upon the resources of the City Mission. We have branded the statement over and over again as false and made by persons irresponsible who do

not know the truth. But who has ever been able to lay a false rumor? From now on we will save our breath for doing bigger things, while they are wasting their's telling fibs.

But, come to think of it, suppose we had drawn ever so heavily on the City Mission for aid, either financially or materially, just where would be the moral delinquency of that act? As a matter of fact, every parish, EVEN THE RICH AND THE ENDOWED, are urged by the Church to use the City Mission to their utmost, and the officers of the City Mission have never failed to respond to every demand from every parish in the Diocese and also many outside it. Even our critics have had both fists in the City Mission honey pot many, many times, and nobody even said boo! The officers liked to see 'em help themselves and make themselves at home.

St. John's Parish has the distinction of being the poor man's Church. WE HAVE MORE UNEMPLOYMENT THAN ANY OTHER PARISH. WE HAVE NO ENDOWMENT. NOT ONE MEMBER CAN PROPERLY BE CONSIDERED OUT OF THE WAGE CLASS AND IN THE SALARY CLASS. Yet by the CO-OPERATIVE EFFORTS of our membership, we have accomplished almost as much PER CAPITA for ourselves and for Missions AS HAVE THE ENDOWED PARISHES that surround us. This is not a boast; it is a simple statement of fact which no whispering campaign can put to rout.

We would also add that no real St. Johnite is given to criticizing or boasting. Many of our members show a cordial spirit of co-operation with other parishes and do much to help the spirit of fraternity to our neighbors. How much better for the growth of the Church if all parishes would forget the spirit of criticism and jealousy and would work for a better spirit of Christian understanding and endeavor in love to conquer Southwark for God.

Why not make the next step in our development a real unity of God's people of all creeds in order that we may present a solid and an aggressive front to the forces of Evil about us. Whoever wishes to criticize, let him criticize; as for us, let us ever keep the Christian ideals before us and press on to a moral and spiritual victory in the name of Jesus Christ.

Our Rose Festival

It Was Beautiful and Served a Practical Purpose

Our ROSE FESTIVAL on Anniversary Sunday was interesting in many ways. After the singing of the first hymn the devotional service was taken over by the young folks. One led off with the Creed, another with the Lord's Prayer, another with the Collect for the day, etc., etc. It was most impressive, from many unexpected parts of the Church would come the voice of a boy or a girl in prayer. The children of the Intermediate Department of the Sunday School rendered a Rose Song which, of course, was very appropriate. In place of a Bible lesson we took "WISDOM" as a subject for our discussion. First, a member of the congregation stood up and asked a question. For instance, "What is Wisdom?" Another member stood up with a Bible in his hand and read a passage from it telling us what "WISDOM" is. Thus we went through a series of questions and answers of the subject for about 15 minutes. It was most interesting. This was followed by a hymn. Then came the really beautiful part of the program. Everybody had come with at least one rose. At this point they were instructed to hold their roses high at a given signal. Suddenly the Church looked like an immense Rose Garden. There were roses and roses and more roses. The sight was beautiful. Then each class brought its offering of roses to the chancel as their gift to the shut-ins of the Parish. At the close of the FESTIVAL the girls made up the roses into bouquets and they were delivered to the shut-in candidates for Confirmation. And wherever the Bishop went that evening to confirm a shut-in, he saw and admired our Rose Offering.

After the Rose Program, Mr. Wendel Philips gave us a highly interesting and peppy talk on ANCIENT AND MODERN EGYPT. It was not half so serious as the title would indicate. As a matter of fact, it was not serious at all. He just kept all of us on our toes telling us one interesting story after another. Why he even got the preacher so stirred up that he wanted to start a matrimonial bureau in Heaven among the Arabians. And the kids! They simply would not let him go. They waylaid him after the FESTIVAL and drove him in a corner and made him tell them more. At times the riot was so boisterous that the Rector, who is a very quiet elderly man and always does everything decently and in order, was inexpressibly shocked. Oh, my, yes!

One thing that made Mr. Phillips so interesting was that he was telling things first hand. He had lived in Cairo, Egypt, some years after graduating from an American college and had gone to Egypt to take a position as instructor in languages and athletics in a college located there. And—oh, yes, we almost forgot to mention it. Wendel Philips has promised that he will come again some time and tell us more. So play Injun and keep your ear to the ground.

Say Fellas! How about the way Egyptians play baseball!

Scripture Cake

Three and one-half cups I. Kings, 4:22.
One-half cup Judges, 5:25 (last clause).
Two cups Jeremiah, 6:20.
Two cups I. Samuel, 30:12.
Two cups Nahum, 3:12.
Two cups Numbers, 17:8.
One-half cup Judges, 4:19 (last clause).
Two tablespoonfuls of I. Samuel, 14:25.
Three tablespoonsfuls of Amos, 4:5.
Season to taste with II. Chronicles, 9:9.
A pinch of Leviticus, 2:13.
Six of Jeremiah, 17:11.

A Dozen "DON'TS"

Summer "Dont's" Most Vacationists Don't Keep

1. Don't spend money on fun that ought to be spent on the family.
2. Don't forget that dissipation is not recreation.
3. Don't strain the laws of modesty beyond the limit, especially in the matter of bathing.
4. Don't take a vacation from Church attendance. Go at least once a Sunday wherever you are.
5. Don't ignore your Holy Communion.
6. Don't leave your Bible and Prayer Book at home.
7. Don't be ashamed to "Stand Up for Jesus" at all times.
8. Don't forget that even a cynical world secretly admires a sincere Christian.
9. Don't miss an opportunity to do good to others.
10. Don't make a raid on your Church obligations to help pay your vacation expenses.
11. Don't forget to pray without ceasing. A playing Christian needs to be a praying Christian, lest he fall into temptation.
12. Don't do or say anything among strangers you would be ashamed to do in the family circle.

Bishop Taitt's Itinerary

You may always depend upon St. John's Parish to introduce an innovation. On Confirmation night the unusual, as usual, happened. On checking up our candidates for Confirmation we found there were six shut-ins on the list who wished to be confirmed in our 1930 class. Of course, they could not come to the church, therefore other arrangements had to be made. In our perplexity we consulted Bishop Taitt, who, with his usual calm way of meeting an emergency, directed us to meet him at the home of one of the shut-ins at 6.30 P. M., and after having Confirmation Service there we would proceed to the home of each of the others in turn. We did as he planned and met him first at the home of our dear old friend, John Dysert, at 1106 Tree street, to confirm Mrs. Dysert. We left there for the home of Mrs. Jones, 115 Mifflin street; from there we went to the home of Mr. and Mrs. Strang, 1810 South Front street. From there we went to the home of Mrs. Helen Welsh, 218 Greenwich street, and from there we went to the home of Mr. William Boyd, at 1217 East Moyamensing avenue. In each home we were met by a group of St. Johnites. Each group was different from the others. They had preceded Bishop Taitt and the Rector and had taken flowers with them. When the Bishop's and the Rector's cars arrived each group had everything in readiness for the service and they themselves participated therein. Bishop Taitt had the full Confirmation Service in every home. It was a new experience for all of us, but it was an experience we will always remember with real pleasure. Bishop Taitt is certainly at his best at the bedside. His ministry was most impressive, at times very tense. We were all the better for Bishop Taitt's itinerary through St. John's Parish. The five Confirmation Services were held in less than one hour and nothing was hurried in the least. At 10 minutes before the hour we had arrived at St. John's Church for the main Confirmation Service.

But that is another story.

FOOD FOR TALK

By EDGAR A. GUEST

Nobody noticed Bill Brown's lawn.
Nobody said: "Have you stopped to see
That Bill has planted a maple tree
On the spot where the ash can used to be?'

Nobody thought to pass along
The word that Bill could be found at night
Trimming his lawn in the fading light,
And putting the rubbish out of sight.

It seems that people who passed that way
Weren't stirred to talking about Bill Brown,
Who kept the weeds in his garden down;
He wasn't news for his little town.

His yard was neat and his lawn was trim,
And the rubbish pile wasn't plain to see,
And Bill had planted a maple tree
On the spot where the ash can used to be

But one night Bill didn't trim his lawn
And left the rubbish where men could see.
And somebody said: "Bill's on a spree;
Or has left his wife and his family."

There's little or nothing to this tale;
Save this: scarce noticed is man, if he
Is keeping his ground as it ought to be,
But his rubbish pile we are quick to see.

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"Honor to Whom Honor Is Due"

It gives us real pleasure to publish this list of teachers and scholars of our Sunday School for their perfect attendance record for the Sunday School year of 1929-30. The stars indicate those who are Sunday School teachers and show that we are especially fortunate in having a teaching staff so faithful to their duties.

Had we made allowance for sickness or absence due to unavoidable circumstances, our ROLL OF HONOR would have been much longer. As it is, we have eliminated the names of many a deserving and faithful teacher and scholar.

Incidentally we would add that our Sunday School year was most successful. We have an enrollment of 370 officers, teachers and scholars. Our high record

of attendance was 286 three weeks **AFTER** Christmas. Our low record was 149 the Sunday before we disbanded for the summer and organized our Summer Bible School.

We have an idea this record will stand up in favorable comparison with any downtown Sunday School of any denomination.

HOW COULD IT BE OTHERWISE WITH SUCH A SPLENDID AND LOYAL STAFF OF OFFICERS AND TEACHERS?

CLASS

1. John McHenry
   Frank Knowlton
2. Miss Hannah Nuttall*
   Mrs. Bella Shields
5. Martha Lafferty
6. Helen Ashman*
   Dorothy Quaile
   Beatrice Woerner
7. Ethel Stenger*
   Florence Armstrong
8. Maria Colvey*
9. Adelia Pearo*
   Catharine Lawrence
   Margaret Spratt

CLASS

11. John Preole*
    Robert Drumm
14. Dorothy Stenger*
    Thomas Spratt
    Charles Clendenning
    William Clendenning
15. Miss Sarah Watts*
    William Winters
16. Mrs. H. H. Read*
17. Jennie Clendenning*

*Teachers

The Confirmation of 1930

THE CONFIRMATION SERVICE, held Sunday evening, June 15, 1930, brought to a close the celebration of the NINETEENTH ANNIVERSARY of our official connection with St. John's Parish. It was an amazing service from many angles. First of all, the big church was packed to the doors by the relatives and friends of the candidates. It was the largest congregation that has ever been in the church. Next, and really much more important, was the size and personnel of the Confirmation Class. In it were 11 men, 11 women, 24 girls and 21 boys, making 67 candidates in all. Added to this were the six shut-ins, which brought the total up to 73 candidates.

The evening was excessively hot, but Bishop Taitt was in such a happy and interesting frame of mind that I doubt whether many of us gave much thought to the heat. The size of the class was the most surprising feature of the evening. We were so sure that our 1930 class would be weak in numbers that we called out all the available strength of the parish to do missionary work. The men and women rose to the occasion magnificently. Night and day for months they were cross sectioning and doing duplicate work through the whole parish. Every argument and means of persuasion were used to win the men and women. On the night of the Confirmation the men had requisitioned seven cars, which were kept going between the church and the homes of the candidates so that they would be on time and prepared. The most surprising feature of the evening was the coming forward of two men, well-dressed and mechanics by trade. They had been seriously considering the move of being Confirmed and had evidently fought the fight alone and came to a decision independent of any outside influence. On Confirmation night they presented themselves and asked to have their names added to the class. Did we do it? We did.

Another feature of interest was a man who presented himself for Confirmation whom the Rector had coaxed for years to take the step. He was always friendly to the Rector and the Church, but he would not be persuaded. On Confirmation night, even after the class had been presented, who should come walking up the aisle of the church but our dear old friend. He went forward to the Chancel and was Confirmed.

A very touching little incident occurred on Confirmation night which we think it is well to relate. A lad, about 12 years old, whose shoes and clothing were sadly worn, who had no coat nor necktie, nor hat, whose every appearance denoted poverty, came to the Rector and told him that his mother was so poor and sick that she could not buy clothing for him for Confirmation and would it be wrong for him to be confirmed in his old clothes? Of course, you know the answer. Any boy who is earnest enough and brave enough to step over the conventions and present himself in his old clothes for Confirmation will never be turned away from the Chancel of St. John's Church. Call it sentimentalism or what have you—we believe that of such is the Kingdom of God.

HE IS GONE, AND WE REMAIN

He is gone and we remain
In this world of sin and pain:
In the void which He has left,
On this earth of Him bereft,
We have still His work to do,
We can still His path pursue;
Seek Him both in friend and foe,
In ourselves His image show.

He has gone! unto their goal
World and church must onward roll;
For behind we leave the past;
Forward all our glances cast:
Still His words before us range
Through the ages as they change;
Whereso'er the truth shall lead,
He will give what'er we need.

He is gone! but we once more
Shall behold Him as before,
In the Heaven of heavens the same
As on earth He went and came:
In the many mansions there,
Place for us He will prepare:
In that world, unseen, unknown,
He and we shall yet be one.

—ARTHUR PENRHYN STANLEY.

A Scotch traveling salesman, held up in the Orkney Islands by a bad storm, telegraphed to his firm in Aberdeen: "Marooned here by a storm; wire instruction." The reply came collect: "Start summer vacation as from yesterday."—Anon.

Confirmation Class of 1930

MEN

Bainbridge, Samuel, 2d
Boyd, William
Chinnis, Guy Roderick
Hudson, Edward
Jones, George Carlisle
Logue, Robert
MacFarlan, John
Powell, George
Rassman. Edward
Scarinci, John Arthur
Schmidt, Conrad, Jr.
Smith, Lewis, Sr.
Strang, Edward

WOMEN

Brown, Anna Nicholas
Bedlow, Anna
Crecelius, Ethel May
Dysert, Sarah
Hamilton, Irene Josephine
Hatty, Stella
Jones, Fannie Fassitt
Kurz, Elizabeth Reicther
Ronzelvalle, Marguerite Marie Virginia
Schmidt, Lillian
Scarinci, Dorothy Emma
Strang, Elizabeth
Tittermary, Hazel May
Welsh, Helen
Van Arsdale, Lillian

BOYS

Barnes, Edward B.
Capie, Richard J.
Capie, Frederick
Crecelius, Henry Herbert
Colvey, George Winfield Scott
Crystal, Joseph Robert
Crystal, Harry Frank
Dean, John
Hart, Martin
Jeffers, Arthur Charles
Jeffers, Benjamin
Kurz, John William
Kurz, Joseph Rudolph
Romano, Ralph Vernon
Romano, Thomas William
Rowand, James Thomas
Seher, Thomas Cichel
Schweppenheiser, Charles
Wilson, George Alfred, Jr.
Winters, William
Zigelmann, Christian Elias

GIRLS

Beck, Catharine Elizabeth
Bennett, Hester May
Butler, Anna K.
Butler, Emma Ida
Carney, Marie Agnes
Connelly, Marie Alma
Crecelius, Emma May
Dunbar, Irma Lorraine
Ewell, Thelma Virginia
Grubb, Marie Catharine
Heisler, Jacqueline
MacFarlan, Margaret Elizabeth
Moffett, Florence Edith
Outen, Elizabeth Jennie
Powell, Mary Elizabeth
Topper, Anna Laura
Sink, Charlotte M.
Walker, Ada May
Walker, Margaret Louise
Walker, Mabel Gertrude
Rutter, Margaret
Rutter, Mary
Wilson, Dorothy Mabel
West, Anna Mabel

A Vote of Thanks

George Downes and Frederick Lynch, of the Dennison Paper Co., Place Us Under Obligations Again

Again the Parish takes pleasure in extending to George Downes and Frederick Lynch, of the Dennison Paper Company, their unanimous vote of thanks for the beautiful decorations of our Sunday School platform. We thought their Christmas creation was beautiful. We were sure that their Easter design was more beautiful and now we are quite sure that their anniversary effort is most beautiful. The charming scheme of colors used by them added wonderfully to the pleasure and success of the Rector's Reception. We are sorry that George and Fred were not there to hear how much everybody appreciated the artistic effect of their labors.

George is an old member of St. John's Parish. His family and he worshiped in the old church long before the present rector knew anything about the parish. For many years he has been away from the church. Now, we are happy to say, he has returned to us and is doing many little things to show that he has the same old love for the dear old church.

The Rector Asks For a Purse

He Should Have Known Better and He Didn't Deserve What He Got

Of all the breaches of good manners and modesty our Rector surely succeeded in committing the worst this year. It has been the custom of the Parish to present him with a beautiful and useful gift on the reception night of his anniversary. This year he thought he would anticipate any such move on the part of the Parish and come right out boldly and tell them what he wanted for an anniversary present. Yes, he did! He was just that presumptuous! He got up one day in the choir and said to his people something like this: "Now folks, you know Anniversary Day is coming. Every anniversary you give me a present. In the past years you have given me dandy things, which I liked a lot. But this year I want you to let me choose my present. I WANT YOU TO GIVE ME A PURSE WITH LOTS OF MONEY IN IT." Then to cover up the perfectly apparent wish in the secret recess of his heart he had the grace to add he wanted to give the purse to the Parish House Building Fund. Likely story!

Well, of course, the folks are not so dumb as he imagined they were. *They* saw what he was after. They didn't say a word, however, but they just went along and collected the money for the purse, and on the night of his reception Vernon Matthews, acting as one of the mouthpieces of the Parish (he was ably aided by several juvenile mouthpieces from the audience), called Mr. McHenry to the front and said in effect: "Here you are, you old schemer. You thought we were too thick to know what you were getting at when you asked for the purse, didn't you? Well, we aren't such dumb bunnies you take us to be. You might have had the modesty to pretend you were not going to get any present at all. If I had such a nerve as you I'd kill it. Here is your old purse. It contains twice as much as what you ought to get—but take it and may you enjoy every cent of it yourself. We don't want you to spend it on our nice new Parish House. We will take care of that ourselves and don't need you to tell us how to pay our debts."

With that he got a lot of girls to come up on the stage and tell the Rector in song and dance what they thought of him and wound up in handing him a purse containing $223 to spend on himself.

Next time that smarty Rector will know his place and will be careful how he insinuates.

Broadcasting from Station S. T. J. C.

What an Anniversary Celebration!!!

* * * *

Our Rose Festival was beautiful. The shut-ins of the Parish were made glad with the big bunches of roses they received from it.

* * * *

6 shut-ins confirmed in their homes by Bishop Taitt.
3 candidates from the Mission of the Transfiguration confirmed.
64 candidates from St. John's Parish confirmed.

—

73 candidates confirmed on our nineteenth anniversary.

* * * *

BISHOP FRANCIS M. TAITT made quite an itinerary through St. John's Parish on Trinity Sunday evening. Beginning at 1106 Tree street, he confirmed our dear friend Mrs. Dysert; then at 115 Mifflin street he confirmed Mrs. Jones; then at 1810 South Front street he confirmed Mr. and Mrs. Strang; then at 218 Greenwich street he confirmed Mrs. Helen Welsh; then at 1217 East Moyamensing avenue he confirmed Mr. William Boyd; then he visited old St. John's Church and confirmed 67 more candidates. Outside of these six full confirmation services and a sermon he had nothing to do that night.

* * * *

The Confirmation congregation was the largest ever seen in old St. John's Church.

* * * *

Was Confirmation Night Hot?

* * * *

The greatest piece of missionary work ever done in the parish was put over by the men and women organi-

zations. Out of an almost hopeless condition they built up the second largest class ever presented by us for Confirmation.

* * * *

KEEP AN EYE ON THAT PARISH HOUSE! IT'S GROWING!

* * * *

How about that name for the Memorial Tablet?

* * * *

Are you keeping up your Cent-a-Day?

* * * *

Bricks, 10 cents each; one hod containing 20 bricks, $2. Be sure you buy your hod load for the Parish House.

* * * *

Got a brick "selling" envelope? Get one and get your friends to buy bricks, too.

* * * *

Ladies of the Parish, we thank you politely for that anniversary dinner and supper. Mrs. Pine has not lost her art of arranging appetizing meals.

* * * *

That stunt of requisitioning seven cars to gather up the candidates for Confirmation was a great stunt for the Brotherhood men to put over.

* * * *

The Rector's Reception, Tuesday, June 17, was like old home night.

* * * *

The Parish took the Rector completely off his guard in presenting him with that purse of $223. He had asked for an anniversary gift of money for the new Parish House. The Parish was quick to pick up the idea of a purse, but on the night of the reception they insisted that the Rector must keep it for himself.

* * * *

The Parish presented Mrs. McHenry with a beautiful handbag also. It was their gracious way of showing their appreciation to her for keeping the "boss" in condition to do his stuff.

* * * *

Thanks, Mr. Quinn, for the loan of the palms and the gift of that beautiful bouquet for the Rector and all those beautiful roses for our Rose Festival!

The Progress of the Parish House

By Early Fall We Will Be Occupying It

Up, up, up she goes! Every day she is growing bigger and bigger. In a few more months our dream will be a reality and our Parish House will be built. Now what we want to do so that we can enjoy it thoroughly is to raise the money and reduce the mortgage. As everybody knows, we have several schemes afoot for this purpose. They are as follows:

THE CENT-A-DAY: You get a package of church envelopes and put in a cent-a-day in the 85 Club pocket every week. If you have no church envelopes then you put 7 cents in any kind of an envelope, write your name on it and drop it in the Alms Bason on Sunday.

THE MEMORIAL TABLET: You make known your desire to have the name of one you love who has died placed upon the Memorial Tablet that is to be erected in the new Parish House. It being understood you pay $10 for each name you have recorded there. It is also understood that you can pay this $10 either in cash or in installments.

THE BRICK FUND: We have learned that it will require 112,000 bricks to build the Parish House. If we can sell bricks at 10 cents each we ought to more than make the goal. We have several envelopes for brick money in circulation and hope those who have them will be interested enough to collect all the money they can by this means.

If each of us will scratch our heads over the problem we will raise the money easily. Our mortgage will be about $11,000. We have almost within our grasp the sum of $3000, which means we have only $8000 to raise.

Here is some more good news. In building the Parish House it was necessary to change our heating system so as to heat both the church and the Parish House. We have now installed a system that burns buckwheat coal instead of egg coal, which means a saving of about $150 in our coal bill. That is going to be a big help when the time comes around to pay the interest on our mortgage if we are so foolish as to allow our mortgage to run that long.

Church Vocabulary

As noted in our last number, the Church of St. Luke and the Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchmen, under the title of CHURCH VOCABULARY. It is so important that we have determined to print a portion of its contents in every issue of the BROADCASTER until we have published the whole of it. This number contains the second installment. We advise the BROADCASTER READERS to save each issue to keep ever handy. This list is especially valuable to the members of the Altar Guild.

THE SEASONS

The Christian Year or Church Year

This is designed to commemorate the principal events in the Life of our Lord. It is the finest and most comprehensive of the Church's symbols. It is divided into nine principal seasons, thus:

ADVENT

Turning our thought toward the "Coming" great joy of Christmas. This season includes four Sundays and extends from Advent Sunday, which is the nearest Festival to Festival of St. Andrews (November 30), until Christmas Eve.

CHRISTMAS

Commemorating the Birth of Christ. The Christmas

season lasts 12 days, from Christmas Eve to the Eve of the Epiphany.

EPIPHANY

Meaning literally the Manifestation of Christ to the Gentiles. The Epiphany season extends from January 6 to Septuagesima Sunday and includes from one to six Sundays, according to the date of Easter.

Septuagesima, Sexagesima, Quinquagesima

The three Sundays in reverse order next before Lent.

LENT

The season of penitence, commemorating our Lord's fast for 40 days, His Passion, Death and Burial. The period extends from Ash Wednesday to Easter Even and includes six Sundays.

EASTER

Commemorative of Christ's joyful Resurrection. The Easter season continues from Easter until Ascension Day.

ASCENSIONTIDE

Commemorating the going up of Christ into Heaven. This season extends from Ascension Day (the fortieth day) after Easter.

WHITSUNDAY

Commemorating the outpour of the Holy Ghost. Whitsuntide continues until Trinity—one week.

TRINITY

The season extending from Trinity Sunday through the Summer on to Advent again is a period of from 22 to 27 weeks, according to the date of Easter.

BRICK SUNDAY

What It is. What We Do. How We Do It

We stay awake nights thinking of different ways to raise money to pay for our new Parish House. On one of these wakeful nights we determined we would try the old scheme of selling bricks for the purpose. We learned from our architect that 112,000 bricks would be used in erecting the building. If we can sell them at 10 cents a brick we will be absolutely out of debt. In order to further this idea we bought 500 "Brick Seller" envelopes, which hold $5 each when filled. We are distributing these among our folks with the request that they go through the parish and places where they work and ask their friends and neighbors to drop in at least a dime to pay for a brick. Also, we sell bricks by the hod load. There are 20 bricks in a hod. Whoever gives $2 will be credited with buying a hod of bricks.

SUNDAY, JULY 27, WILL BE BRICK SUNDAY; ALSO SUNDAY, AUGUST 31. On these two Sundays those who have BRICK SELLERS will please bring them to any service on those Sundays and drop them in the Alms Bason. BRING THEM EVEN IF THEY ARE NOT FULL. You are also requested to bring a dime, the price of one brick, for the offering on those Sundays. All the offerings for the two Sundays will be given to the BRICK FUND.

Now get your BRICK SELLER and DO YOUR STUFF.

Bell Phone, Lombard 4648

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The Merchants whose advertisements are found here are leaders in their line of business. They want your trade and solicit your patronage through your own paper. Patronize them, they are worthy of your co-operation.

FOOLISH QUESTIONS

At a Southern railway station it is the custom of darkies to sell chicken patties and other delicacies to travelers. A traveler who was enjoying a pattie leaned out the window and asked of the dusky salesman:

"Where do you get your chickens?"

The darky rolled his eyes. "You all f'om de No'th, ain't yo,' sah?" he queried.

"Yes," was the reply. "But why do you ask that?"

" 'Cause, sah! No gen'lman f'om de Souf eber asks a niggah whar he gits his chicken."

Broadcasting from Laughland

EASY!

Teacher—"Johnny, if your father could save $1 a week for four weeks, what would he have?"

Modern child (promptly)—"A radio, an electric refrigerator, a new suit, and a lot more furniture."

* * * *

In Scotland they call the victim of an April Fool joke a cuckoo. In France, the dupe of a practical joke on that day is branded a fish. In America we sometimes practice surprises on All Fool's Day, and sometimes these jokes carry us into the very clouds of ecstasy, and occasionally give us a deep dive into the depths of disappointment. Here is an example while you wait.

Consider the case of Mrs. Day, whose daughter, Theresa, thought to play an "April Fool" joke.

Bursting into the parlor where, on the afternoon of April 1, Mrs. Day was entertaining "society dames," Theresa exclaimed excitedly: "Oh, Mamma! There's a strange man in our kitchen! I peeped through the keyhole—an' he has Mary, our maid, on his knees, an' he's pettin' her an' kissin' her!"

Excusing herself, Mrs. Day started for the kitchen, to put an end to such carryings-on in her chaste household. Whereupon Theresa danced up and down in glee, crying:

"April Fool, Mamma! It's no stranger at all. It's only Papa."

* * * *

APOLOGY PENDING

The ladies of the Helping Hand Society enjoyed a swap social on Friday evening. Everybody brought something they didn't need. Many of the ladies were accompanied by their husbands.—Opelika (Ala.) Star.

* * * *

Reader—"Dear Editor—What's the best way to find out what a woman thinks of you?"

Answer—"Marry her."

* * * *

NO WONDER!

Street Car Conductor—"Madam, this transfer has expired."

Irate Lady—"Well, you can't expect much with the cars so poorly ventilated."—Columbia Jester.

* * * *

"Do you know Sharp?"

"Yes, he's a second-hand automobile salesman."

"But do you know anything about him? Is he honest?"

"Haven't I just told you what he is?"

* * * *

MUSIC VS. FINANCE

"That tenor has a wonderful voice. He can hold one of his notes for half a minute."

"That's nothing. I've held one of his notes for two years."—Cornell Widow.

PETE'S MEAT MARKET

Northwest Corner

2d and Reed Streets

Buy at Pete's to Save Money, Worry and Carfare

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No Connection With Any Other Store

The Parish Broadcaster

VOL. 4, No. 9 PHILADELPHIA, SEPTEMBER, 1930 By Mail $1.00 Yearly

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Martha Weymann Schmidt, Organist.

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John Weber
Vernon Matthews
George Cressee, Jr.
William MacVaugh
Charles Little
William Grubb
Samuel Snell, Sr.
Frederick H. Schaab
William Hasson, Secretary
John Nelson, Jr.
Joseph Colvey

CHANCEL GUILD

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Mrs. James Chamberlain
Miss Kathryne Hasson
Mrs. F. Ammerman, Jr.
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Margaret Rutter

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Miss Martha W. Schmidt, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Choirleader
Martha Weymann Schmidt, Organist

Sopranos

Miss Helen Ashman
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Catherine Nelson
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Mrs. James Chamberlain
Miss Kathryne Hasson
Miss Margaret Rutter
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.

Basses

Mr. William Capie
Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.
Mr. Harry Seher
Mr. Samuel McDowell

PARISH ORGANIZATIONS

Woman's Auxiliary
Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew
Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Daughters of the King
Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50
Miss Helen W. McHenry, Captain.

Young Women's Christian League
Mrs. Annie Beisser, President.

St. John's Fellowship
Margaret Rutter and John Nelson, Councellors
H. Cresson McHenry, Chaplain

Men's Club
President, George Cressee, Sr.
Vice-President, Charles Little.
Secretary, George Downes, Jr.
Treasurer, John Weber.

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Bedlow, Beatrice
Bedlow, Ethel
Dingler, John Fralinger
Henderson, Marion Caroline
Palmer, Eugene Chester
Powell, Wesley Francis
Powell, John William
Raymond, Joseph Donley
Savin, Louise Desire
Watson, James Barrett

MARRIAGES

Robert J. Hamilton and Lillie May Despeaux
John L. Bergling and Jessie N. Cutchall
Wendell W. Phillips and Marguerite M. Ronzelvalle

BURIALS

Gabel, Henry
Hill, Catharine
James, Albert
Hammell, George
Yarger, Ella
Woodruff, Edmund

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

Summer Time at St. John's

The Parish Is Full of Hot Weather Christians

Yes, this is the hottest summer we have had for many a year. Yet, the dyed-in-the-wool St. Johnite has been right on the job most every Sunday and has paid about as much attention to the heat as he does to a snowflake in the winter. Of course, now and then, here and there, a face or two would fade away for a couple of Sundays while the owners of said faces took 'em to the country or the shore to get a coat o' tan. But sooner or later they would appear in their usual place in the congregation, brown and happy.

Our Bible School

We begin our Sunday with our Bible School at 10 o'clock in the morning. The curriculum of studies, though comprehensive, is easy and interesting. A gentleman visited our School on the second Sunday in July. After the session he told the Rector he did not wonder the School was so successful because it was so interesting. "Why," he remarked, "there is not a second that the students are not doing something worth while in an interesting way."

Our schedule is so arranged that the student is unconsciously absorbing something new or old all the time. First is the CATECHISM DRILL. Each Sunday we cover at least half of the Catechism. There is no attempt to memorize—that is too strenuous for summer days. The entire school have their books open and read the answers. By this method of constant reading the students find it much easier to memorize later on, the words fall into their proper place in the mind of the student. Also, this familiarity with the words of the answer makes it much easier for the instructor to explain the meaning when the Catechism is taken up for a more exhaustive study later in the year.

Our next period is devoted to the reading of the Collect, Epistle and Gospel for the day. This is done by the whole school. First, the Collect is read; and in order to assure us we know what we are praying about in this short prayer, we ask the school two or three leading questions, and after we get intelligent answers we note where the Epistle is found written and proceed to read it. Then we ascertain where the Gospel is found written and we read that, too.

Now comes our Drill in the Books of the Bible. First, we run rapidly through the names of the Books as they appear in the Bible; then we repeat them according to their classification; whether they belong to the Division of Law, History, Major, Minor Prophets in the Old Testament and whether they belong to the History, Pauline or General Epistles of the New Testament. Also we have spelling bees of the names of the Books and memory tests as to the number of chapters in each Book, and Book finding contests, too.

Our next period is spent in the Study of the Life and Missionary Work of our Lord Jesus. We are now studying His Perean Ministry. In our work we use the Bible for our text book along with a large wall map of the Holy Land and a blackboard. The history, geography and customs of the times seem to have a peculiar interest for the young students.

Probably the most interesting period is our Story Reading. The Rector selects a short story and then asks somebody present, whom he knows is a good reader, to read the story to the school. By the way, we have many really fine readers in our Summer School.

Of course, these different periods are separated by the singing of old familiar hymns.

The reader can judge from this account of our Bible School how busy we are all the time. Sometimes we are so busy and get so interested that we unconsciously steal a few minutes from the Church Service.

Our Summer Sunday Services

We put over our Summer Schedule of short Sunday MORNING services as we had planned to do. The attendance proved the wisdom of our plan. The attendance at the services of the Holy Communion was exceptionally good. Naturally we were greatly encouraged by this demonstration of the spiritual life of the parish.

During June and July we stuck loyally to our EVENING program and had the satisfaction of seeing them well attended. This was especially true of the Fellowship Service at 7 o'clock. The Rector wants to take this opportunity to express his feelings towards his wonderful band of young men and young women. THEY CERTAINLY PROVED THEIR LOYALTY TO OLD ST. JOHN'S DURING THESE HOT

MONTHS. Not only were they on the job at Fellowship meetings but they were present at, helped, aided and assisted in the later service and helped manipulate the machine during our picture talks.

We were forced for physical reasons to close the church during August. The intensely hot weather of July was just a little too much for the Rector and, having no assistant, he was forced to do what he declared he would never do and close the church Sunday evenings during August.

However, taking it all in all, it has been a most wonderful summer. We feel we have accomplished much and have been amply rewarded for all our efforts.

The Man Who Knows

I want to walk by the side of the man who has suffered and seen and knows,
Who has measured his pace on the battle line and given and taken blows,
Who has never whined when the scheme went wrong nor scoffed at the falling plan—
But taken his dose with a heart of trust and the faith of a gentleman;
Who has parried and struck and sought and given and scarred with a thousand spears—
Can lift his head to the stars of heaven and isn't ashamed of his tears.

I want to grasp the hand of the man who has been through it all and seen,
Who has walked with the night of an unseen dread and stuck to the world-machine;
Who has beaten his breast to the winds of dawn and thirsted and starved and felt
The sting and the bite of the bitter blasts that the mouths of the foul have dealt;
Who was tempted and fell, and arose again, and has gone on trusty and true,
With God supreme in his manly heart and his courage burning anew.

—Author Unknown.

Reducing Our Membership

The Rector Removes a Lot of Dead Wood From the Church Register

For many months the Rector has thought seriously of removing from the CHURCH REGISTER the names of all those WHO PERSISTENTLY NEGLECT THEIR COMMUNION, FAIL TO SHOW A DISPOSITION TO SUPPORT THE CHURCH AND IGNORE THE CHURCH SERVICES. His pruning operations involve many families and individuals; yet he has determined to put his elimination idea into effect. Hereafter he will go through this same process every six months until he is sure that the list contains the names of those who are reasonably interested and active in the things pertaining to their soul's welfare and the development of the Parish.

All the names he strikes off of the PARISH REGISTER will be put upon a PROBATION LIST so that if any person, whose name has been removed, shows a desire to be restored to membership in good standing, his name can be restored to the PARISH REGISTER. It is not the intention of the Rector to publish the names of the delinquents. They will realize who they are when they notice they no longer receive church mail.

The reasons for taking this step are manifold:

FIRST, to continue carrying delinquents and reporting them as members is to make annually a false statement to the Diocesan Convention as to our parochial condition.

SECOND, their names overload our mailing list and make our mailing expenses unnecessarily high. If these delinquents are carried on the PARISH REGISTER they assume the right to all the considerations and privileges of members in good standing.

THIRD, to carry such dead wood on our REGISTER is to cheapen our membership in the eyes of all in and out of the church. What we want to do is to make the public, as well as our membership, realize that it takes more than money or personal influence to be a communicant in good standing in St. John's Church. IT TAKES LOYALTY, MORAL SUPPORT AND CONSTANT DESIRE TO AID THE GROWTH OF THE PAROCHIAL INFLUENCE BY ACTIVE INTEREST IN PAROCHIAL AFFAIRS.

FOURTH, to carry the names of delinquents greatly increases the burden and responsibility of the Rector. By removing them to a PROBATION LIST he feels less responsibility in matters of ministration and can give more time and attention to those who are spiritually earnest. This does not involve his neglect of THEIR soul's needs (UNFORTUNATELY THE NEGLECTFUL ARE REALLY THE MOST NEEDFUL) but it does mean that possibly this slight difference in the matter of ministerial attention may arouse them to the realization of their spiritual condition and quicken their conscience.

FIFTH, their neglect breeds indifference in others who are weak enough to be influenced by such a bad example.

Thus we could continue multiplying reasons why we should press the RULE OF ELIMINATION until the Church files are purged of sleeping and lazy brethren. What we have stated we feel is sufficient to justify the act and win the approval of all right thinking Parishioners.

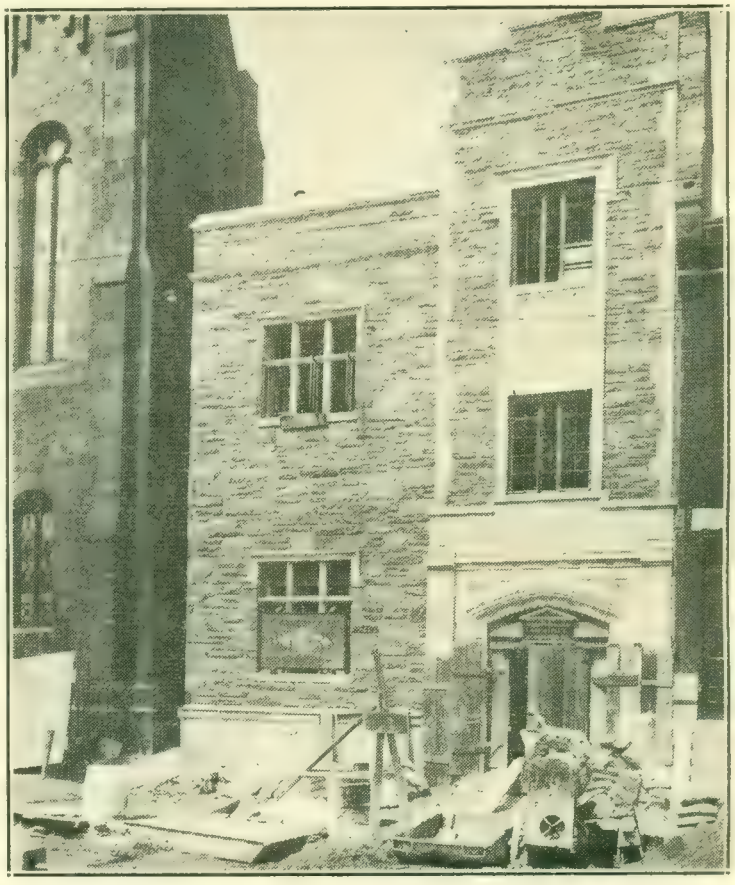
Remember, if your name goes on the PROBATION LIST it can be restored to the ACTIVE LIST whenever you are ready and willing to fulfill your Parochial and Spiritual duties.

A PHYSICAL MERGER

First He—"See that girl? Her face is her fortune."

Second He—"Yeah, and it runs into a nice figure."

—Ohio State Sun Dial.



Our New Parish House—Almost Completed

Send in your Memorials Now; Buy and sell all the bricks you can; Get your Cent-a-Day paid up to date.

THE MORE MONEY WE RAISE THE LESS WILL BE THE MORTGAGE

The Parish House of St. John the Evangelist

The Parish House is rapidly reaching completion. The importance of this announcement can be appreciated by only those who know the social and neighborhood problems that face such a locality as ours.

It will be the center of a most comprehensive Christian social service program. Among its activities will be:

An Employment Bureau.
Babies' Clinic (under the auspices of the Department of Health).
Neighborhood Library and Reading Room.
Game and Recreation Room.
Boy Scout Troop.
Girl Scout Troop.
Mothers' Meeeting and Sewing Society.
Men's Club.
Woman's Auxiliary.
Brotherhood of St. Andrew Neighborhood Council.
Basketball Clubs.
Dramatic Club.
Boys' Lyceum and Good Sport Club. (Lectures principally by leading athletes.)
Daughters of the King.
Neighborhood Meetings.

The first and second floors of the building are so arranged that six or seven of these activities can go on at the same time without interfering with each other.

The crowning feature is the Roof Garden. On warm or pleasant evenings one can retire here and get the cool breezes as they come up the Delaware just a few blocks away. We prophesy that this is going to be a favorite spot for the men to loaf and smoke and swap yarns.

The cost of the property is given below:

Property upon which it is built bought by the Parish	$10,000.00
Estimated cost of new building (architects' commissions included)	38,482.00
Advance from Bishop's Campaign Fund	25,000.00
Raised by Parish	3,000.00
Total amount to be raised	$10,482.00

The Parish is fighting tooth and nail to reduce this balance and will succeed in raising perhaps $1000.00 more during the coming year.

The full amount must be raised for the Parish has no business to carry a mortgage, the interest of which will be hard to raise.

ALL DEPENDS

Alexander—"Which is right: 'The girl began to walk home,' or 'The girl started to walk home?'"

Riddle—"Who was the girl?"

—College Paper.

Church Vocabulary

As noted in our last three issues, the Church of St. Luke and the Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchmen, under the title of CHURCH VOCABULARY. It is so important that we have been printing a portion of its contents in the last three numbers of the BROADCASTER and will continue to do so until we have published the whole of it. This number contains the fourth installment. We advise the BROADCASTER READERS to **keep** each issue ever handy.

DIOCESAN MATTERS

ANGLICAN CHURCH

The name given to the Church of England as being the Church of the Anglo-Saxon race. The Church is supposed to have been introduced into Britain as early as A. D. 61, possibly by St. Paul. It has continued there as an organization ever since, the Church of the whole English nation, until within the last three centuries, speaking generally, when divers and sundry religious bodies have sprung up there as elsewhere.

ANGLICAN COMMUNION

The term used to designate the churches that are in communion with the Church of England, i. e., hold the same Faith, Order and Worship. Under this term are included the Church of England, the Church of Ireland, the Church of Scotland, the Church of British North America, South Africa and in all the English colonies throughout the world, wherever established, and the Episcopal Church in the United States.

APOSTOLIC SUCCESSION

"The fundamental principles of the Christian Ministry is that it is derived from our Blessed Lord Himself, for whom through the Apostles it is perpetuated by Episcopal Ordination." The Apostolic Succession is simply the theory that the Christian Ministry has never failed to exist since the time when our Lord commissioned it and sent it forth.

THE CHURCH

The name intentionally, though apparently arrogantly, used by Episcopalians for that body of Christians legally known as "The Protestant Episcopal Church in the United States of America." American Catholic Church is a name desired by some in the hope that it would be descriptive of "The Holy Catholic Church" in so far as that has this land and people as the field of its operations.

THE PROTESTANT EPISCOPAL CHURCH

In the United States, this is already both in name and in fact, the daughter of the Ancient, Historic, Catholic and Apostolic Church of England; it is a partaker of the same life and the inheritor with the Mother Church, of the same worship, rites, customs, doctrines and traditions. It is, therefore, in its position, likewise, ancient and historic.

THE WORKERS-IN-CLAY

Those Who Bought and Sold Bricks for the Parish House. Another List of Names Will Appear in Our Next Issue

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Adams, Helen
Allen, Rev. W. Fred

Barnes, Mrs. C.
Beisser, Charles
Beisser, Mrs. Charles
Beisser, Mamie
Bender, Mrs. Caroline
Boyce, Benjamina
Boyd, William
Bullitt, Rev. James F.
Bullitt, Orville H.
Butler, Emma

Carter, Rev. & Mrs. G. C.
Carter, Mary Ridgely
Carter, Virginia Benson
Connelly, Mrs.
Corson, Mrs. Mary
Coyle, John
Cresswell, Mrs. Charles T.

Davis, A.
Davis, Naomi
Davis, Mrs. M. J.
DeYoung, Irene
Dean, Mary
Dingler, Mrs.
Downes, George, Jr.
Drum, Wm. Robert
Dysert, John
Doyle, Francis

Emberscheid, Mrs. Anna
Erickson, Mrs. J.
Evans, Thomas

Fanger, A.
Forster, William

Gallagher, Mrs. Kate
Gallagher, Robert
Gibson, A.
Gill, J.
Green, E.
Gresh, Mrs. M.
Gute, Fred

Harris, Marie
Hartman, Earl, Jr.
Henderson, George M.
Henkel, Mrs. R.
Holton, M.
Horstman, Mrs. Walter

Jackson, Elsie
Jaeschke, Mrs. Herman
Jeffers, Richard
Jefferys, Rev. Dr. & Mrs. Edward M.

Karstein, Elizabeth
Karstein, Lillian
Kelley, Ruth
King, William
Knowlton, Frank
Kraus, Sara

Little, Charles
Little, Mrs. M.
Logue, Mr.
Ludwig, Mrs.

Major, William
Moffett, Florence
Mogridge, Cecil
Morris, C. Christopher
Morris, Mr. & Mrs. P. H.

MacVaugh, Mrs. A.
McKeown, James
McKeown, Rebecca
McDowell, Mrs. Mary
McDowell, Samuel, Jr.
McNeeley, Florence

Neher, Mrs. M.
Newbold, Mrs. Arthur E.
Nuttall, Hannah

Orr, Mrs. M.
Outen, Betty

Patton, J. Lee
Patterson, A.
Payne, E.
Pearo, Adelia
Pearo, James
Preole, J. C.
Preole, J. F.
Proffitt, Edward
Prettyman, Mrs.

Quaile, Clara
Quaile, Mrs. C.

Rand, Mrs.
Read, Mrs. H.
Robins, Anna
Reynolds, Leona
Rutter, Margaret
Rutter, Ruth

Schabacker, Annie
Schweppenheiser, Mabel
Schweppenheiser, Charles
Shields, Mrs.
Seher, Frank
Schmidt, Frank
Schmidt, Mrs. Frank
Smith, Edward
Smith, Mrs.
Strang, Edward
Sweeney, James
Sutterlin, Thelma

Tittermary, H., Sr .

Vaughan, Annie
Van Arsdale, Mrs. T.

Ward, Carrie
Welsh, Mrs.
Wharton, A.
Weber, John
Weber, Mrs. John
Webster, M.
Woerner, Hannah
Woessner, C. W.
Wilson, Richard

Young, Viola
Young, Laura

Zimmerman, Louis

August 31st

May we hope that the receipts to the BRICK FUND will be as satisfactory on Sunday, August 31st, as they were on Sunday, July 27th. If we are so fortunate, our receipts will be over $600.00 for the two days. We can go far beyond that figure if everybody in the Parish who still holds BRICK ENVELOPES will return them on the above date.

Remember, the names of all who buy or sell bricks will be placed upon the PERPETUAL ROLL of the WORKERS-IN-CLAY.

Scurry around and find that Brick Envelope and get it filled. If it is lost, then get any kind of an envelope and put your brick money in it and give it to the Rector the first time you see him.

Broadcasting from Station S. T. J. C.

"In the Good Old Summer Time" St. Johnites just keep on going to church. Our summer congregations have been above the average in numbers and interest.

* * * * *

Is It Hot Enough, Etc.!!!

* * * * *

The Summer Communion Services were surprisingly well attended.

* * * * *

The Parish House Is Almost Completed

* * * * *

How about the names for the Memorial Tablet? Hurry them up or it will be too late.

* * * * *

THE SHACK-IN-THE-PINES CAMP is as popular as ever—even with the wayfarer and the stranger.

* * * * *

Are you keeping up your CENT-A-DAY contribution to the Parish House Fund?

* * * * *

The Men's Club received the gift of a very fine pool table. It is the first contribution to our new Parish House equipment. Now we want a GOOD RADIO CABINET.

* * * * *

We have already sold 4227 bricks for our new Parish House. KEEP PUSHING THE SALES.

* * * * *

Sunday, August 31st, Is Another Brick Sunday Don't Forget the Date! Don't Forget Your Brick Envelope!! Don't Forget to Come!!!

* * * * *

Be sure your name is among the members of the WORKERS-IN-CLAY. Every buyer or seller of bricks is made a member of this new Parochial Society.

* * * * *

A meeting of the WORKERS-IN-CLAY will be held sometime in September for organization and the further consideration of business.

* * * * *

How About Your Church Envelopes?

* * * * *

Did you save money out of your summer vacation funds to pay up all your church obligations?

* * * * *

Get Ready for the Bazaar!

* * * * *

Bazaar Will Be in the New Parish House

* * * * *

Oily to bed,
And oily to rise,
Is the fate of a man
When an auto he buys.

Workers-In-Clay

The New Parish House Is Responsible for a New Parish Society

The Rector is most anxious to preserve for all time the names of those who are helping him raise funds for the new PARISH HOUSE. In order to do so, he is organizing all those who buy and sell bricks or aid the building of the PARISH HOUSE in other financial ways, into a new Society under the title of WORKERS-IN-CLAY. Only those who have rendered financial aid in building the PARISH HOUSE can be enrolled members. It will be arranged to keep perpetually the names of all the "Workers" by having the whole membership edited once every two years and carefully noting the reception of new members who may join from time to time by paying the initiation fee of a hod of bricks—$2.00.

The WORKERS-IN-CLAY will hold monthly meetings for business and pleasure in the PARISH HOUSE. The monthly fees of the Society will be the price of two bricks.

Broadcasting from Laughland

ALWAYS OBLIGING

A lay preacher was lost in the happy selection of his text, when he repeated in vigorous accents of pleading: "Brothers and sisters, at the last day there are going to be sheep and there are going to be goats.

who's going to be the sheep and who's going to be the goats?"

A solitary Irishman who had been sitting in the back of the church listening attentively, rose and said:

"Oi'll be the goat. Go on and tell the joke."

—Author Unknown.

Father—"Young lady, do you mean to tell me you've been carrying that money around in your stocking?"

Dora—"Why, daddy, you told me to put it where it would draw interest."

Cannibal Chief—"Gosh, this meat certainly is tough."

Wife—"Naturally, you would say that, just because it is mamma."

Cop—"Let me see your license."

Autoist—"Marriage, car, driver's, camper's, fishing, dog, hunting or builder's license?"

"How long have you been married, Dick?"

"Let's see, Harry. I bought this overcoat I'm wearing five years ago."

"Man is wonderful. He has learned to fly like a bird."

"Yes, but he hasn't learned to sit on a barbed wire fence."

Teacher—"Johnny, what is a cannibal?"

Johnny—"I don't know."

Teacher—"Well, if you ate your father and mother, what would you be?"

Johnny—"I'd be an orphan."

Caller—"Won't you walk as far as the street car with me, Tommy?"

Tommy (aged seven)—"I can't."

Caller—"Why not?"

Tommy—"'Cause we're gonna have dinner as soon as you go."

A CASE FOR THE DEFENSE

The car was crowded and the conductor was irritable.

"Where's the fare for the boy?" he snapped, as Mr. Cohen handed him one fare.

"Ach, de boy is only three years old," said Cohen placidly.

"Three years," sneered the conductor. "Three years! Why, look at him. That kid's seven years old if he's a day."

Mr. Cohen leaned over and gazed earnestly at the boy's face. Then he turned to the conductor.

"Vell, can I help it if he worries?"

A MIGHTY BIRD WAS HE

A dear old lady was showing her new parrot to her gardener:

"You know, James, that this parrot comes from the Congo, and the Congo parrots are so intelligent they seem almost human. This bird whistles 'Home Sweet Home' so beautifully that the tears run down his beak."

"Yes, mum," commented James. "I know about them Congo parrots. I used to own one that whistled 'The Village Blacksmith' so beautifully that the sparks used to fly from his tail."

CAUSE JUSTIFIED

The prisoner, a ragged tramp, had been brought before the Court charged with unlawful entry.

"Why did you enter this person's home?" the judge asked, sternly.

"Well, yer Honer," the tramp replied, "I saw a mat on the doorstep readin' 'Welcome to Our Home,' so I just walked in!"

A MATTER OF SPELLING

A teacher was instructing her class in the use of antonyms. "Now, children," she said, "what is the opposite of sorrow?"

"Joy," shrieked the class in unison.

"What is the opposite of pleasure?"

"Pain."

"And what is the opposite of woe?"

"Giddap."

Some folks give their mite,
Others give with their might,
And some don't give who might!

—The Pioneer,
Hyde Park Presbyterian Church, Chicago, Ill.

A TEST ON INDIA

At a school examination the examiner asked one child:

"What are the products of India?"

The wretched infant began at once to reel off the list she had learned by heart.

"Please, sir, India produces curries, and pepper, and rice, and citron, and chillies, and chutney, and—and—and——"

"Yes, yes!" said the examiner impatiently. "What comes after that? What is the most important of all?"

Another infant's hand was raised.

"Well, you tell her!"

"Please, sir, India—gestion!"

NOT LUSCIOUS AND TENDER

It was Mr. Spurgeon, we believe, who discovered a new and extra Scriptural reason for the safety of Daniel while temporarily abiding in the den of lions. According to his conclusions, it was absolutely impossible for the lions to eat Daniel, because "the most of him was backbone and the rest grit." What lus-

cious eating lions would have with some of us!
—The Watchman-Examiner.

A river becomes crooked by following the line of least resistance. So does a man.
—The Immanuel Lutheran,
Mason City, Iowa.

THREE WISHES

I would I were beneath a tree,
A-sleeping in the shade;
With all the bills I've got to pay,
PAID!

I would I were beside the sea,
Or sailing in a boat;
With all the things I've got to write,
WROTE!

I would I were on yonder hill,
A-basking in the sun;
With all the work I've got to do,
DONE!
—The Christian Advocate, New York.

"Hey!" yelled the chauffeur, "don't you know anything about the rules of the road?"

"Well," replied the humble pedestrian, "I know that the Golden Rule doesn't seem to be one of them."
—Reformed Church Messenger.

Any Old Rags?

Here Comes the Rag Man Again!

You may not know it, but the sale of rags, paper, iron, bottles, etc., is a very profitable business. Quite a tidy little sum has already been received from the sale of junk for our Parish House. We are trying to get organized for the Autumn and gather up all the junk in the Parish. Soon there will appear a new call book in the Church Hall. Please enter in it a call for the car to come to your home to get the rags, etc., you have to donate to the cause. When once we get into the habit, this rag business is going to pay big dividends.

Fred Schaab is always ready to serve you cheerfully. When he comes give him an order for provisions just to show him you believe in patronizing a fellow church member. If you do, that smile of his will spread and spread until it meets at his collar button on the back of his neck.

Bell Phone, Lombard 4648

Mrs. Arthur J. Rogers
UNDERTAKER and EMBALMER
230-232 Queen Street

CHAIR CANING
UPHOLSTERING SEWING
PLAIN SEWING

Mrs. R. Henkel
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Ed. Pennington
GARAGE
306-10 REED STREET

The Merchants whose advertisements are found here are leaders in their line of business. They want your trade and solicit your patronage through your own paper. Patronize them, they are worthy of your co-operation.

The Parish Broadcaster

VOL. 4, No. 10 PHILADELPHIA, OCTOBER, 1930 By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Martha Weymann Schmidt, Organist.

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Charles Little
Rudolph Woener, Sr.
William Grubb
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Miss Margaret Rutter

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Mr. John Nelson, Jr., Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Choirleader
Martha Weymann Schmidt; Organist

Sopranos

Miss Helen Ashman
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Catherine Nelson
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Mrs. James Chamberlain
Miss Kathryne Hasson
Miss Margaret Rutter
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.
Mr. Harry Seher
Mr. Samuel McDowell

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Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

Margaret Rutter and John Nelson, Councellors
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Ward, Katharine Amanda
Tomlin, William Edward
Bady, Katherine Madeline
Snell, Catherine Elizabeth
Hines, Raymond Thomas
Gresh, Richard William
Burkhardt, Walter William, Jr.
Alburger, Donald Christopher
Horner, Marguarite Katherine
Gerry, Florence
Ibbetson, Virginia Alice

BURIALS

Marie Ferrar
Mary F. Taylor
Mary E. Wile
Michael Edward Barron
Martha Hibbs
Ella T. Pearsall

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

Our Parish Letter

To the Confirmed Women and Girls of Our Parish

Dear Ladies:

Would we had a magic pen that had power to indite the thoughts and feelings that clamor for expression in this epistle.

Our prayer for power to convey our emotions is inspired by the big army of women and girls whose names are on our Parish Register and who stand as loyal supporters of old St. John's.

In making up a mailing list of the female portion of our Parish we were astounded to learn upon completing it THE LIST CONTAINED THE NAMES OF 442 WOMEN AND GIRLS, CONFIRMED MEMBERS OF THE PARISH.

We fell to dreaming then.

WHAT IF THIS SPLENDID ARMY OF WOMEN AND GIRLS—every one of whom have sworn allegiance to Jesus Christ and His Church—should suddenly become inspired to faithfully adhere to their oath of allegiance they made in confirmation, what a profound sensation they would create! In less than a week that army of 442 women and girls would override the sin and iniquity of Southwark and claim the domain for Jesus Christ.

WHAT IF THIS SPLENDID ARMY OF WOMEN AND GIRLS determined to attend regularly to the services of the Church! Such a demonstration would inspire all women and girls of Southwark to do likewise. And where they went the men and boys would be sure to follow.

WHAT IF THIS SPLENDID ARMY OF WOMEN AND GIRLS would attend the monthly meeetings of the Daughters of the King and all other Parish Societies for women and girls. The fire of enthusiasm would burn so brightly and the spiritual warmth of the Parish so intensely, that every house in Southwark would feel its power.

WHAT IF THE WOMEN OF THIS ARMY should (as they ought) attend the meetings of the Woman's Auxiliary held every month. What if each of them realized how imperative it is for the WOMEN of the church in EVERY parish—ESPECIALLY IN ST. JOHN'S PARISH—to stand shoulder to shoulder as a WOMAN'S AUXILIARY and by the psychology of numbers, make the Church of Jesus Christ the greatest power and influence for good in Southwark.

Dear friends, this is a call to duty. This is a reminder of your oath of allegiance to God and His Church. This is your opportunity to prove your power for good, wholesome, decent, moral and spiritual community life.

Do You Acknowledge Your Allegiance?

WILL YOU SHOW YOUR LOVE FOR OLD ST. JOHN'S by a real endeavor to overcome all selfish desires, all narrow prejudices, all petty feelings and say, God helping me, I shall do my utmost for His cause in the Parish where I live and in the Church where I worship.

AND REMEMBER! Every confirmed female of the Church is an active member of the WOMAN'S AUXILIARY. Do not neglect nor ignore your duty to attend the monthly meetings of the Auxiliary.

What a glorious day it will be when the women and girls of Old St. John's rally 'round it and under its standard of the flying eagle spread its power east and west, north and south in the Parish.

Women and Girls, You Are Hailed to the Standard of the Cross!

Changing Our Schedule

After a Very Busy and a Very Happy Summer We Take Up Our Regular Sunday Schedule Again

Beginning Sunday, October 5th, we return to our regular hours for service, which are as follows:

Morning Prayer and Sermon ... 10.30 A. M.
Sunday School Service ..... 2.30 P. M.
Fellowship Service ..... 7.00 P. M.
Evening Service ..... 7.45 P. M.

Celebration of the Holy Communion, 11.00 A. M. every first Sunday and Holy days.

Christenings at any time by appointment.

Sick Calls and Private Communions by application made directly to the Rector.

Weddings ought to be arranged as far in advance as convenient.

Burial Services by appointment as soon after the decease as possible.

Please leave nothing to chance or to a third person. Get in communication with the Rector personally for all appointments.

A LEGAL SLAM

College Lad (arrested for speeding)—"But, your Honor, I am a college boy."

Judge—"Ignorance doesn't excuse anybody!!"

FIND YOUR NUMBER

Parishioners Holding Packages of Envelopes Numbered in This List

HAVE CONTRIBUTED NOTHING

To the CURRENT EXPENSES of the Church This Year According to the Parish Records

21	*22*	*23*	*28*	*31*	*45*	*52*
53	*54*	*58*	*71*	*79*	*90*	*107*
109	*110*	*128*	*132*	*165*	*173*	*174*
199	*200*	*201*	*215*	*216*	*234*	*240*
241	*242*	*252*	*254*	*258*	*261*	*262*
263	*267*	*268*	*272*	*277*	*278*	*279*
281	*284*	*287*	*289*	*291*	*294*	*297*
299	*300*	*304*	*311*	*320*		

THOSE CONTRIBUTING 50 CENTS AND LESS:

12	*18*	*29*	*49*	*50*	*52*	*81*
94	*105*	*112*	*113*	*114*	*118*	*142*
155	*158*	*167*	*184*	*208*	*210*	*213*
222	*224*	*229*	*237*	*243*	*257*	*266*
274	*276*	*293*	*310*	*313*	*318*	*321*

THOSE CONTRIBUTING $1.00 AND LESS:

24	*37*	*55*	*73*	*123*	*124*	*149*
186	*188*	*214*	*223*	*235*	*244*	*245*
253	*264*	*269*	*280*	*283*	*288*	*296*
305	*309*	*314*	*322*	*323*	*324*	

THOSE CONTRIBUTING $1.50 AND LESS:

67	*74*	*77*	*85*	*102*	*103*	*159*
165	*211*	*225*	*226*	*230*	*232*	*238*
239	*265*	*319*				

THOSE CONTRIBUTING $2.00 AND LESS:

8	*15*	*20*	*61*	*92*	*101*	*111*
119	*131*	*133*	*156*	*163*	*189*	*202*
218	*233*	*256*	*260*	*270*	*275*	*285*
315						

THOSE CONTRIBUTING $2.50 AND LESS:

13	*17*	*27*	*30*	*46*	*47*	*134*
150	*212*	*228*	*231*	*246*	*259*	*271*
312						

THOSE CONTRIBUTING $3.00 AND LESS:

11	*14*	*32*	*44*	*48*	*51*	*64*
66	*75*	*80*	*82*	*84*	*104*	*120*
121	*129*	*160*	*161*	*175*	*204*	*209*
250	*290*	*303*				

THOSE CONTRIBUTING $3.50 AND LESS:

5	*19*	*25*	*83*	*93*	*143*	*154*
176	*185*	*187*	*193*	*194*	*219*	*227*
247	*251*	*273*	*292*	*302*	*317*	*325*

THOSE CONTRIBUTING $4.00 AND LESS:

16	*38*	*39*	*41*	*42*	*43*	*59*
62	*63*	*70*	*72*	*76*	*95*	*100*
108	*122*	*125*	*126*	*127*	*135*	*136*
144	*145*	*152*	*162*	*166*	*170*	*172*
177	*178*	*181*	*182*	*183*	*190*	*207*
236	*255*	*298*	*307*	*316*		

THOSE CONTRIBUTING OVER $4.00 ARE AS FOLLOWS:

1	*2*	*3*	*4*	*6*	*9*	*33*
34	*35*	*36*	*40*	*56*	*57*	*65*
68	*69*	*78*	*86*	*87*	*88*	*89*
91	*96*	*99*	*106*	*115*	*116*	*117*
130	*137*	*138*	*139*	*141*	*147*	*148*
151	*153*	*157*	*164*	*168*	*169*	*171*
179	*180*	*191*	*192*	*195*	*196*	*197*
198	*205*	*206*	*217*	*221*	*248*	*249*
286	*295*	*301*	*308*			

Please locate your envelope number and see how many envelopes you need to bring to Church in order to square your account. ***THEN BRING THEM!***

The Dream Realized

And What a Beautiful Dream It Is, Too

Once upon a time there was a little church in a very bad part of a big city. It was so weak and so neglected that everybody said it ought to die. One day the Bishop of the Diocese closed it up and told the few folk who still worshiped there to go to some other church to worship and forget the old church. This made the folk very sad indeed but they had no money to pay their bills or pay a salary to a rector. Besides, it was such an old church it needed a new roof and new floors and new organ and new lighting system and new carpets and a new heating system and new painting and no money to pay the gasbill, last year's coal bill, the big mortgage, the sexton's salary, the organist's salary and a multitude of unpaid bills which amounted to hundreds of dollars.

Just after the church was closed along came a man who said when once a Church was dedicated to God it was the House of God and belonged morally and legally to HIM and nobody had any right to dispose of another person's property without His consent.

This man went to the Bishop about the matter and at last got grudging permission to re-open the church for worship and see if anything could be done.

To make a long story short the church took on new life and in a few short years it became, through the Grace of God, the largest and most influential parish in southeast Philadelphia.

Then this man began to dream of even bigger things. The center of his dream was a new Parish House. When he told his dream to others they laughed and laughed. The idea of old St. John's Church having a Parish House was too ridiculous to consider seriously. Some folk said something about how they would never be alive to see such a miracle.

Well, that just goes to show some folk are no good as prophets; for anyone walking along Third street near Reed can see for himself that dream has come true and is built in solid stone just next door the church. And what a beautiful dream! Even on the outside it is the most beautiful building on Third street south of Market. The interior is wonderful, too. The first floor is arranged so that many things can be done at one and the same time. It has a dandy basketball room. It has a big stage with sixty footlights. It has toilets and showers. In the front is a large room for social service work, an Employment Bureau and a Child's Clinic.

On the second floor there are three large rooms to be used by the different parochial organizations, a pool room for the men, a private office for the Rector, a large wide hall and a beautiful retiring room for the ladies.

Then there is the Roof Garden! When you get up there you just don't want to come down. We can see how that is going to become the most popular spot in the house—only this is outside the house. It will make a dandy place for a smoker or a place to get a breath of fresh air on a hot day, or a place to play games, or a place to sit and see the boats passing on the river; or a thousand and one other things.

Yes, Sir! We had a dream and that dream has come true. Now watch St. John's parish grow.

AND KEEP ON LAUGHING AND HELP US ENJOY OUR DREAM NOW THAT IT HAS BEEN REALIZED.

CO-OPERATION

The Fine Spirit Building
A Parish House Reveals

We have a lot of folk to thank for all they have done to make the building of our Parish House pleasant and comparatively easy. We are now speaking of those who are not communicants of St. John's Church and are active members of other churches in the neighborhood.

Take, for instance, the Block Party held September 5th and 6th on Daly street. The lights were loaned by the Church of Our Lady of Mount Carmel and many of the communicants worked hard to help us. One little girl, FLORENCE MILLER, along with a little friend of hers, ONA WICHART, who goes to the Lutheran Church, Fourth and Carpenter streets, sold things for us and turned in $5.00 as their receipts.

And so it has been all over the parish: Jews, Roman Catholics, Lutherans, etc., etc., etc., have shown a splendid spirit of co-operation and much of our success is due to them.

We have always tried to be good neighbors, now we are reaping the reward of that neighborliness. It's simply great to know you have so many friends and well wishers. When our turn comes to give a hand we will be there cheerfully.

Brick Envelopes

We are a little surprised to note that many holders of Brick envelopes are still holding them. We need this money NOW. In order to give all holders of Brick envelopes a final chance to settle up we are setting SUNDAY, OCTOBER 19th, as the THIRD BRICK SUNDAY.

MAY WE URGE ALL WHO HAVE NOT GIVEN IN THEIR BRICK ENVELOPE TO DO SO EITHER ON OR BEFORE THAT DATE?

MEMORIALS

Which would you rather have as a monument to your beloved asleep in Jesus—a piece of marble which costs you anywhere from $250.00 up to $100,000 in a cemetery or the beautiful and useful PARISH HOUSE which everybody will be using all the time next door to our church?

And think of the modest sum you pay to be able to say, "See that beautiful building over there? Well, that's my MEMORIAL to John or Mary" or whoever it may be.

A Memorial costs $10.00. When that sum is paid the name of the deceased will be placed upon the Record and finally the Tablet will be placed in the front hall of the Parish House.

If you want to pay the $10.00 in installments you may do so, but you had better get busy for the books may be closed at any time.

After Which It Will Be Too Late!

Subscriptions

If the PARISH BROADCASTER is a welcome visitor to your home, why not show your appreciation by sending us the subscription price, $1.00 per year, to help us meet our mailing and printing expenses? Surely it is worth nine plus cents per month to you for the news and the Parish gossip it brings you.

Put a dollar in an envelope, mark it SUBSCRIPTION FOR PARISH BROADCASTER and either give it to the Rector or drop it in the Alms Bason on Sunday.

Multiplication and Subtraction

What a Cent-a-Day Will Do If You Will Let It

Names on the Parish Register.....	860
860 x 1 cent a day	$8.60 per day
$8.60 x 7 days in a week.....	$60.20 per week
$60.20 x 52 weeks in a year	$3,130.40 per year
The Parish House Mortgage	$10,000.00
Subtract 1st year Cent-a-Day Income.....	3,130.40
Our Mortgage is reduced to	$6,869.60
Subtract 2nd year Cent-a-Day Income.....	3,130.40
Our Mortgage is reduced to	$3,738.20
Subtract 3rd year Cent-a-Day Income.....	3,130.40
Our Mortgage is reduced to	$607.80

In less than THREE MONTHS MORE the income from A-CENT-A-DAY will pay the mortgage in full.

Of course, this splendid result depends entirely upon YOU paying YOUR CENT-A-DAY. If YOU fail then YOU make it necessary for the rest of US to work all the harder and all the longer to pay off OUR mortgage.

Any Old Rags?

Here Comes the Rag Man Again!

You may not know it, but the sale of rags, paper, iron, bottles, etc., is a very profitable business. Quite a tidy little sum has already been received from the sale of junk for our Parish House. We are trying to get organized for the Autumn and gather up all the junk in the Parish. Soon there will appear a new call book in the Church Hall. Please enter in it a call for the car to come to your home to get the rags, etc., you have to donate to the cause. When once we get into the habit, this rag business is going to pay big dividends.

Fred Schaab is always ready to serve you cheerfully. When he comes give him an order for provisions just to show him you believe in patronizing a fellow church member. If you do, that smile of his will spread and spread until it meets at his collar button on the back of his neck.

The Brotherhood of St. Andrew

The Fall Meeting to Be Held in St. John's Parish House

On Thursday, October 16th, the Pennsylvania Diocesan Assembly of the Brotherhood of St. Andrew will hold its Fall meeting in the new Parish House. It is many years since the Assembly has met in St. John's Parish and we are glad to have them for our guests especially as we have such a beautiful house in which to entertain them. We hope a goodly number will be present and let us show them around. We are sure they will pardon us if we seem to throw out our chests and strut a little.

The meeting will be called for 8.15 P. M. and one or two speakers will be presented who will talk on different features of Brotherhood work.

THE BROTHERHOOD OF ST. JOHN'S PARISH WILL, OF COURSE, BE THE HOST OF THE OCCASION. WE ARE SURE THAT EVERY BROTHERHOOD MAN WILL TURN OUT AND HELP US DO THE HONORS.

AS A MATTER OF FACT WE CONFIDENTLY EXPECT EVERY MAN AND BOY OF

ST. JOHN'S PARISH TO ATTEND THE MEETING. THIS IS ONE OCCASION WHEN IT IS IMPORTANT TO EXHIBIT THE MAN POWER OF THE PARISH.

There will be many men, prominent in Church and business affairs, present at the meeting and we want to convince them by numbers that we are a man's church. Every man and boy of the Parish is in honor bound to uphold its good reputation on this occasion. Therefore, as Floyd Gibbson would say:

Until Then—Mark Time!

HELL-BENT

At one of the noonday services in St. Stephen's Church, the Rev. Donald G. Barnhouse was the speaker. He made the very remarkable statement that "IF MEN WILL GO TO HELL, THEY MUST DO SO OVER THE DEAD BODY OF THE LORD JESUS CHRIST."

Think what this means. We all have heard people say that others should only do this or that thing over their dead bodies. That is mere boasting. They never intended for a moment to die to prevent others from doing the thing to which they objected. The statement of Mr. Barnhouse, however, is absolutely true, for it is based on the literal fact.

We believe that Jesus Christ was the Son of God incarnate in human flesh. He was very God of very God, of one substance with the Father. As such he was the only person in all of God's creation who had the power to lay down His life for another. He was the only one by whose death we or any others could be saved from the penalty of our sins. We might have all the love in the world and be willing to die to help our friends. We read, "Greater love hath no man than this, that a man lay down his life for his friend." Any benefit to be derived from such an act would be but temporary—it could not save any man's soul.

Jesus Christ did actually lay down his life for us. He did it while we were enemies and not friends at all. He truly gave His life as a ransom for our sins, and for the sins of the whole world. "Whosoever believeth on Him should not perish but have everlasting life."—St. John 3:16. It is necessary for us to believe on Him, otherwise we can never have eternal life. We read St. John: 3:36. "He that believeth on the Son, hath everlasting life, but he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

Therefore, if a man will not believe on the Son of God, he cannot be compelled to do so. Even in the days of His flesh, our Lord said to the people, "Ye will not come to me that ye might have life." As He died for them—if they will not come to Him, THEY ACTUALLY GO DOWN TO HELL OVER HIS BLESSED, BLEEDING BODY.

Why not be among those mentioned in St. John: 5:24. "He that heareth my words and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation but is passed from death unto life."

Broadcasting from Station S. T. J. C.

Did you enjoy your vacation?

* * *

An important date, Friday, September 26th, the Parish Night in the new Parish House.

* * *

Another important date, Sunday, October 5th, Holy Communion; Sunday School, 2.30 P. M.; Fellowship Service, 7 P. M.; Evening Service, 7.45 o'clock.

* * *

Another important date, Thursday, October 16th, fall meeting Diocesan Assembly Brotherhood of St. Andrew, to be held in our new Parish House. All men and boys of the Parish are drafted to service that night.

* * *

Have you returned YOUR Brick Envelope?

* * *

Have you paid up your Cent-a-day?

* * *

Are all your church envelopes paid up to date?

* * *

Do you return from your vacation as refreshed in Spirit as you are in body?

* * *

Did you go to church while you were on your vacation?

* * *

Do you now feel physically strong enough to attend church service regularly?

* * *

Our Dream Is Realized: Our Parish House Is Built

* * *

Congratulations to Mrs. Woerner and all her aids for her successful Block Party. Receipts were nearly $300.00.

* * *

Who Will Start the Next Block Party?

* * *

Receipts from all Block Parties and entertainments go into the Parish House Building Fund.

* * *

REMEMBER THE BAZAAR

* * *

Mr. and Mrs. Papa and Mamma: Be sure the son and daughter are ready for Sunday School Sunday, October 5th, at 2.30 P. M. Please come with them. We are going to have a Sunday School Rally.

* * *

Don't Forget the Memorials

WORKERS-IN-CLAY

(Conti nued)

Those Who Bought and Sold Bricks for the Parish House. Another List of Names Will Appear In Our Next Issue

Anonymous
Anonymous
Armstrong, Florence
Blech, Charles
Bunting, Walter
Bunting, Mrs. Walter
Burt, Anna M.
Clay, Gertrude W.
Colvey, Joseph
Connor, Mrs. Rae
Connor, Mrs. Laura M.
Clark, Mrs. Harry
Clark, Harry
Cressee, George
Dean, Mrs. G.
Fitzpatrick, Mrs.
Fanger, Mrs.
Fisher, M. Beatrice
Fischer, Mrs. M.
Gorman, Mrs. William
Greenfield, Lydia
Hasson, William
Hasson, Mrs. William
Hasson, Kathryne
Henkel, Mrs. R.
Hopson, Rev. Sidney M.
Johnson, Margaret
Jones, George C.
Kensil, John
Kaiser, Emma
Kelly, Mary E.
Little, Charles
Maguire, Mrs. E. and Family
Mitchell, Madeline
Merrick, J. Vaughn
Martin, Susanna
MacFarlan, Margaret
McIntyre, Mrs. Mary
MacFarlan, J.
McHenry, John
Matthews, Vernon
Patterson, John, Jr.
Patterson, Mrs. John, Jr.
Roberson, A.
Romano, Ralph
Romano, Ida
Rudderow, Mrs. B.
Spratt, Peggy
Schaab, Frederick
Sutterlin, Mrs. Ethel
Substalae, Mrs. F.
Sweeney, James
Stone, David
Strang, Carrie
Tittermary, Edward
Weller, Mrs. C.
Woerner, Eleanor
Watts, Miss Sarah
Whitmyer, Lulu R.
Williams, Mrs.

The Club of Warwickshire

A Test

A noise merely annoys. Even a thunderclap is harmless. Sound never yet produced a dent. Gossip is simply the outburst of envy and malice—like a Chinese firecracker—often a fizz and usually dangerous only to him who explodes it.—Kaufman.

Near the small town of Warwickshire, England, lives the Rev. Frank Melville, vicar of Exhall. After many years of contact with people of all classes he has come to the conclusion that "half the sorrows of this world are caused by scandalmongers."

So, the Anti-Scandal Club of Warwickshire came into being. One of the requirements to membership is that even the subconscious mind must be purged of malicious gossip, because says the vicar, "The great trouble with scandal is that even if one does not believe it, it continually crops up in the subconscious mind whenever the victim is mentioned."

Members of this club take an oath either to speak well of people or remain silent. Before being enrolled as full-fledged members, applicants undergo a probation to test their ability to keep the rules.

* * *

All of which reminds us of a few paragraphs by Herbert Kaufman:

Hissing snakes are seldom deadly. The cobra, the fer de lance, the copperhead, and the moccasin do not advertise. Chattering birds are always harmless. The raven and the crow are arrant cowards—the eagle swoops without an outcry.

Only strong men can check or wreck you, and the strong do not stoop to meanness. They strike with clean weapons and not with the rusty sword of slander.

Broadcasting from Laughland

JUST REVERSED

When a woman dropped in one evening to chat with a friend, she was surprised to find the husband, enveloped in an apron, washing the dishes.

"Where's your wife?" the visitor asked, cheerily.

"Over at the barber shop," came the grumpy reply.—Sparks of Laughter.

* * *

DOUBLE BLESSING

An old maid was approached by a welfare worker.

"Will you subscribe for the Homeless Men Fund?" asked the solicitor.

"No," snapped the old maid. "But I might con sider taking one of the men."—Sparks of Laughter.

* * *

SORT OF A "B" ELIMINATOR

A chap was arrested for assault and battery and brought before the Judge.

Judge (to prisoner)—"What is your name, your

occupation, and what are you charged with?"

Prisoner—"My name is Sparks. I am an electrician. And I am charged with battery."

Judge—"Officer, put this guy in a dry cell."—Sparks of Laughter.

* * *

HARD HEADED

"Tom had a terrible accident."

"What happened?"

"He got hit on the head with a sledge hammer and now he's got fallen arches."

* * *

Love is like eating mushrooms. You don't know whether it's the real thing until it's too late.

* * *

A hotel manager going along a corridor saw a kneeling bootblack cleaning a pair of shoes outside a bedroom door.

"Haven't I told you never to clean shoes in the corridor, but to take them downstairs?"

"Yes, sir; but the man in this room is a Scotchman, and he is hanging on to the shoe laces."

* * *

Rastus (at dance)—"Mirandy, is you program full?"

Mirandy—"Lawdy, no! It takes mo' dan two sandwiches and a cup of coffee to fill my program."

* * *

AND THEN THE FUN BEGAN

Boarder—"Oh, I understand all about your

* * *

methods. Do you think I've lived in boarding houses all my life for nothing?"

Landlady—"It wouldn't surprise me in the least."

* * *

Father (at 1 A. M.)—"Is that young man asleep, Mary?"

Mary—"Hush, father. He has just asked me to marry him and make him the happiest man in the world."

Father—"I thought so. Wake him up and send him home."

* * *

"It took you a long time to pull that fellow's tooth," said the dentist's assistant.

"Yes, he married the girl I loved."—Magnolia Oil News.

* * *

Mary—"I will give yez my answer in a month, Pat."

Pat—"That's right, me darlint, take plenty of time to think about it, but tell me one thing—will it be yes or no?"

* * *

WRONG AGAIN

Customer—"Where is the Corset Department?"

Floorman—"Straight back."

Customer—"No, straight front."—Sparks of Laughter.

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WELL BROADCASTED

Here lie the remains of a radio fan,
Now mourned by his many relations.
He went to a powder mill, smoking his pipe,
And was picked up by twenty-one stations.
—Sparks of Laughter.

* * *

John—"Waitress, I found a hairpin in the soup!"

Waitress—"Goody! Look and see if you can't find my comb, too."

* * *

Tom Davies to Waiter—"Do you serve any cheese with apple pie?"

Waiter—"Yes, we serve anyone. Here, sit down."

* * *

Bill—"How did they discover iron?"

Vincent—"I guess they smelt it."

* * *

WHAT'S IN A NAME?

A traveling man was talking to the proprietor of a jewelry store:

"I see your sign reads: 'A. Fraud, Jeweler.' That sounds bad; why don't you use your full given name?" he asked.

"Well," replied the proprietor, "My full name would sound worse; it is Adam."

* * *

TIGHT

Johnny—"These pants that you bought for me are too tight."

Mother—"Oh, no, they aren't."

Johnny—"They are, too, Mother. They're tighter'n my own skin."

Mother—"Now, Johnny, you know that isn't so."

Johnny—"It is, too. I can sit down in my skin, but I can't sit down in my pants."

* * *

August 27, 1930.

Dear Sir:

Due to my employer not having sufficient work to give me more than two weeks' full pay since the first of January, I am writing to learn whether you can get a family in a like position to share my home with me on a fifty-fifty basis as to rent, food, etc. I was forced to discharge my housekeeper five months ago, and unless I can be helped in the above manner I will be forced to break up and go back to live with my wife again.

Yours very truly,

_____

_____

* * *

APPROPRIATE

"When she threw the ammonia bottle at him what did he say?"

"Didn't say anything, he sung it."

"What did he sing?"

"I'm dancing with tears in my eyes."

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The Parish Broadcaster

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Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

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Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

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Mrs. Vernon Matthews, Organist.

Sopranos

Miss Helen Ashman
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Catherine Nelson
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Mrs. James Chamberlain
Miss Kathryne Hasson
Miss Margaret Rutter
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.
Mr. Harry Seher
Mr. Samuel McDowell

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Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

Margaret Rutter and John Nelson, Councellors
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Frank Abbott Wilson, Jr.
Naomi Lee Hartmann
Elmina Clark Hackett
Irvin Henry Naphy
Catherine May Swift

MARRIAGES

James Cratham and Dorothy Griffith
Vernon Matthews and Martha Weymann Schmidt

BURIALS

Charles A. Schaffer

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

Sunday School Notes

The Auspicious Opening Was Most Encouraging

It was hard to disband our Summer Bible School and get back to the regular Sunday School work. We feel that much good was accomplished for old and young in our mutual study of our Lord's Ministry. The highlights of our study centered 'round the Preparation, the Annunciation, the Nativity, the Circumcision, the period of Temptation, the Ministry, the Betrayal and Trial, the Crucifixion, the Resurrection, the Great Commission, the Ascension of Jesus Christ.

During the Fall, Winter and Spring terms we have planned a careful study of the Fixed Holy Days of the Church. The course will include the study of the companions of Jesus Christ and certain outstanding events in His earthly career. The course will involve Bible references, Church colors and vestments, biographies, map work, reasons why the Church has fixed certain events in its calendar, etc. We believe the course will be interesting as well as instructive.

We are more and more convinced that the only practical way to "put over" any sort of a Church School program is by the question and answer method. It is amazing how intelligently even small children grasp a subject if they are asked questions that intrigue their imagination. There is nothing new about this way of teaching. We are perfectly willing to acknowledge that we borrowed it from the classics.

Our Rally Day was a wonderful success. Though the day was warm and beautiful—such a day to tempt folks out-of-doors—we had 213 scholars present and 100 per cent. of our teaching staff. Everybody seemed glad to be back again.

HOWEVER DID WE MANAGE WITHOUT A PARISH HOUSE! Sundays find it overflowing with boys and girls of the Intermediate Department. It is also the meeting place of both number one and number two Women's Bible Classes. There were nearly as many in the Parish House as there were in the regular Sunday School rooms, where the Senior Department, the Kindergarten and the Men's Bible Class meet.

Several new schools were enrolled thus far and quite a few scholars, who have been absent for years, returned and asked to be assigned to classes.

THOUGHT

What a truly wonderful gift is thought,
It is priceless, though often sold or bought;
Through this medium we may travel o'er land and sea
And still be resting in the Land of the Free.

It carries us back to babyhood days,
To a mother's love and kindly ways;
The good-night kiss and the "God bless you, dear,"
We hear her voice, it is low, yet clear.

Then we attend school to be taught,
For life without knowledge amounts to naught;
And to this add common-sense and truth
And you have a sure foundation for youth.

On this build a structure so staunch and fine
It will stand all the havoc of time;
As you are the builder and owner, too,
Watch your work daily and make it true.

Walk in the mid-pathway of life,
And in that way avoid all strife;
Live close to your King, sing His praises aloud,
Then you'll live in the sunlight and not under a cloud.

—Jean Ardley.

Daughters of the King

Last fall, at the suggestion of the Rector, the Daughters of the King visited various women of the Parish, and, under the guidance of the Directress, organized a Bible Class, which met at the same time as the regular Sunday School. They met in the upper hall and had many enjoyable as well as profitable afternoons.

When it came time for the presentation of the Lenten Offering it was found the Bishop Taitt Class led all the rest with nearly $250.00.

They have again renewed their sessions on Sunday afternoons, meeting in a room of the new Parish House, which they share with the Daughters of the King.

Many of the D. of K. belong to the class, but there are also many of the class who are not members of the D. of K. Any woman of the Parish who does not already belong to a Bible Class will be welcomed to our class on Sunday afternoon and also to the meetings of the D. of K. on Wednesday evening.

This is only one thing which the D. of K. have attempted in the Parish, but we feel it is a very vital one.

COAL SUNDAY

It Comes Only Once a Year
Just Like Christmas

We have good news to pass around. The new heating system we installed when we built the new Parish House is much more economical in the use of fuel than were the three pipeless heaters we operated in past years. Though we have two buildings to heat now, we have a heating plant that burns smaller coal and will heat both the Church and the Parish House on almost the same amount of fuel.

We need about $550 to pay our coal bill. You will receive your coal envelope in time to return it SUNDAY, NOVEMBER 16.

If You Give Your $1.00 We Will Not Need to Worry

WE'RE OFF!

The Parish House Is Scarcely Completed Before Activities Start

On October 7, 1930, the Cresson Club of St. John's Church was organized by 10 of St. John's live wires with their slogan, "A GOOD TIME FOR ALL BY ALL." Officers, consisting of President, Vice President, Secretary and Treasurer, were elected, and a Board of Governors is to be elected. The reason for the delay in the election of Governors was that, in order to be a member of this Board, it is necessary to be: (first), 100 per cent. member of St. John's, and (second), a 100 per cent. live wire. In short, the holders of these jobs must be O. K.

We started our basketball team with a two-hour practice, and we have been invited to join the South Philadelphia Church League. Any man in the parish between the ages of 18 and 80 years that doesn't get into this club is going to miss a wonderful winter. Plans are now being worked out for basketball one night a week; (and if there are any who can play basketball, we want them to come out for the team; but they must be good to make it).

We plan to have the stars of all sports down to meet you, and we also plan to have Ladies' Night one night a month. In other words, we plan to keep that parish house so crowded all the time that the walls will bulge. We are forming a string band, and we have a dandy pool table on the second floor. We need every man, woman and child in St. John's to help us put this over and make St. John's known from one end of the Diocese to the other.

St. John's has more man-power than any other church in the Diocese.

St. John's had the biggest confirmation class last year.

St. John's was the only church in the Diocese that gave its full quota to foreign missions; in fact, we doubled it.

St. John's is the only church that has Mr. McHenry —a regular fellow—for a rector, so let us all get in back of him and put this parish house over with a bang.

The dues of the club will be 25 cents a week, and anyone who doesn't get $2 worth of entertainment for his investment can have his two bits back.

And remember that every entertainment held by the Cresson Club is free to members in good standing.

WILLIAM HASSON.

The Other Man

Perhaps he sometimes slipped a bit—
  Well, so have you.
Perhaps some things he ought to quit—
  Well, so should you.
Perhaps he may have faltered—why,
Why, all men do, and so have I.
You must admit, unless you lie,
  That so have you.

Perhaps if we would stop and think,
  Both I and you,
When painting someone black as ink,
  As some folks do;
Perhaps, if we would recollect,
Perfection we would not expect,
But just man half-way correct,
  Like me and you.

I'm just a man who's fairly good,
  I'm just like you;
I've done some things I never should,
  Perhaps like you.
But, thank the Lord, I've sense to see
The rest of men with charity;
They're good enough if good as me—
  Say, men like you.

—*Anon.*

Our Church Envelopes

All This Year's Church Envelopes Are Due Sunday, November 30

We are quite aware that the continued unemployment has worked much havoc with the family purse. The first consideration must always be the family expenses. Rent, fuel, clothing, food must be paid for in order to maintain life. All other demands must be secondary. Church dues come under the head of secondary consideration. This state of affairs, of course, embarrasses those who are trying to conduct the business of the Church. There are certain imperative debts that must be paid. Fuel, light, sexton, organist, etc., are among such. Consequently we *must* raise an income from some source. We would suggest that instead of giving nothing towards the church budget that we give a smaller portion for the present until our affairs are on a more satisfactory basis.

This suggestion is to the members who are really suffering from a financial stringency and must retrench. Now we have a word for those whom God has blessed with steady jobs and comfortable incomes. Your thanksgiving ought to be so deep and sincere that you will do your part to make up the financal loss to the church due to the misfortunes of our unemployed members by materially increasing your subscription through your church envelopes. If our suggestion meets your approval we will not feel the reduction in our church finances caused by the retrenchments of the unemployed, because there are scores of our membership who are living comfortably and who owe everything they possess to God, who has blessed them with a bounty greater than their fellows.

We would suggest that our communicants read the sermonette on each church envelope. It will help them to understand why it is more blessed to give than to receive.

NO MAN IS A TRUE CHRISTIAN UNTIL HE HAS LEARNED TO SACRIFICE A GOODLY PORTION OF HIS WORLDLY POSSESSIONS ON THE ALTAR OF HIS FAITH.

My Tomb

Poems are made by fools like me,
But only God can make a tree.
—Joyce Kilmer.

When from man's sphere God summons me
I hope to rest beside some tree.
Beside some tree whose roots may hold
What was my frame when it be mold;
Whose buried arms can reach my place
And fold me in one long embrace.

I hope to lie where leaves may fall
And cover in my mortal all
With blankets russet, green and red
To cool and warm my final bed;
Where one may hear the linnet sing
Her song of nesting every Spring.

I want to sleep where music finds
Expression in the truant winds:
I want to rest where cooling shade
By leafy arms is ever made;
For nearer God no man could be
Than sepulchered beside a tree.
—Joseph R. Cushing.

THE BAZAAR

Our Annual Social Feature and Get-Together Is on the Way

December 4th, 5th and 6th have been chosen as the days upon which to hold this most important event of our Parish year. It is important in two ways. First, the BAZAAR affords an occasion for friends to meet friends. It is a sort of reunion and all of us look forward with pleasure to meeting those whom the busy times of life have kept separated. Then, too, it gives us a chance to make friends of those who have just recently come among us. There is nothing that "breaks the ice" of strangeness like the informality and good fellowship of a BAZAAR.

Another feature of the BAZAAR is its contribution to our Parish current expense chest. It is the one important element in our financial scheme. If we have a BAZAAR that is a money-maker, we are able to pay our bills and live comfortably through the year. The income of the BAZAAR, augmented by the Christmas Offering, Easter Offering, Coal Fund and Church Envelopes, generally enables us to keep out of debt and meet most of our obligations to the Diocese. Incidentally, may we state that it is only by adhering rigidly to this system of financing the Parish that we can hope to keep out of debt. For one member of our parochial family to renounce his or her responsibility for the state of the Parish money chest is a fatality.

The Advantages of the Bazaar

The BAZAAR has advantages for all who have the economy complex. It is always and purposely held just a few weeks before Christmas to give everybody a chance to buy presents at a far less cost than that charged in the stores. Our fancy goods table is full of valuable gifts at less than cost, which no one need be ashamed to give at Christmas time. It may surprise some of us to know that certain friends outside the Parish make it a habit to patronize our BAZAAR because they find so many gifts at such economical prices and save money in purchasing them.

Some Bazaar Booths Worth Mentioning

First of all, there is the FANCY GOODS TABLE, full of all kinds of rich, hand-embroidered work, from milady's handkerchief to table linen and bedspreads.

THE HOUSEHOLD TABLE, loaded with every sort of useful kitchen and household article, including aprons, pot holders, wash cloths, kitchen utensils, etc.

MEN'S FURNISHING TABLE, full of all sorts of men's wear at wholesale prices.

LARKIN'S GOODS TABLE, where every sort of toilet article, household soap, etc., can be purchased. We always have a Larkin's table, because of the high class of the goods and the low price you pay.

THE DINING ROOM, where you get a 75-cent supper for less than a half-dollar and all the trimmings that go with a big supper, too. It is a great opportunity to give the wife a few nights' vacation from the old kitchen stove and get as good a meal cheaper than you could possibly prepare it at home.

THE CANDY TABLE, on which will be home-made fudge made by Miss H. McHenry—fudge you buy at the store—candy for one cent, candy for five cents, candy for 25 cents, candy for even five dollars.

THE DOLL BOOTH, where a bewildering selection of dolls will be on exhibition and sale. There will be tiny little dollies and great big giant babies—blondes, brunettes, white, black, yellow, red, American, English, Dutch, Japanese, etc., etc.

THE JEWELRY TABLE upon whch you can find

many a fascinating little trinket as well as a piece of real value and merit. Last year this table sold a $35 duPont toilet set for a ridiculous price.

THE CIGAR STAND, presided over by a young man who has sampled every brand of smokes and will recommend anything he has in stock. He will sell you one cigar or cigarette or a box. He aims to please.

THE GROCERY TABLE, where you can come with a market basket and get everything you need in vegetables and fruit for the Sunday dinner at less than what you pay on South street.

THEN THERE IS MRS. WOODRUFF'S FISH POND! Whatever would St. John's BAZAAR be without that? Ever since we had a BAZAAR Mrs. Woodruff has had a fish pond. Young men and young women of today went fishing in Mrs. Woodruff's fish pond when they were little kids in short pants and pig tails. They can still recall the thrill of opening the package fished from her pond. It was great sport!

How You Can Help

Your help is needed to make the BAZAAR a success. We want you to ask your friends for donations of money or materials. We want you to talk about the BAZAAR and invite all your friends and neighbors to come. We want you to bring all your family and stay to supper at least once. We want you to eat a plate of ice cream with us and treat the girl friend to another. We want you to patronize Mrs. Young's root beer and soft drink emporium and slake your thirst in the flowing bowl. In short we want you to have the time of your life. Be sure to remember the dates:

December 4th, 5th and 6th.

WORKERS-IN-CLAY

(Continued)

Those Who Bought and Sold Bricks for the Parish House

Ashmen, Margaret
Ashmen, Helen
Berkemeyer, C. M.
Bowden's Sea Food Market
Colvey, George
Carroll, Mrs. Fannie
Du Bois, J. Clifford
De Haven, Henry V.
Hamilton, Mrs.
Krause, William
Krause, James
Lewis & Ogborn
Nuttall, Hannah H.
Netter, Theodore
Piccione, Mrs. P.
Quaile, Dorothy
Rebmann, Irene
Raymond, Emma
Raymond, George
Smith, Mrs. R.
Shoch, Mrs. M.
Springer, Mrs. A.
Stenger, W. E.
Stenger, Mrs. W. E.
Stenger, Dorothy
Stenger, Ethel
Tittermary, Hazel
Tittermary, Irene
Tittermary, Edward
Tittermary, Mrs. Edward
Wister-Heberton Co.

A LETTER FROM PASADENA

After all life is full of pleasant surprises. A cynic must have an awful time being a cynic. Take, for instance, this fine letter, so full of encouragement and material aid. Your rector was feeling a tiny bit blue just before he got it. The financial atmosphere was a little foggy and he could not see clearly just how, in these days of unemployment and money shortage, he would be able to meet the current expenses of our parish. He almost wondered whether he had been wise in going ahead and building our beautiful Parish House and thus adding to the rest of our worries the extra expense of the interest on that mortgage.

With a sigh he reached for his letter opener and opened this letter. Out fluttered two checks, one from the writer and one from her sister. The letter is so fine and cheery that I know all of you will be interested to read it and to know what real friends in need God is sending us in times of trouble. This gift was a complete surprise and came without any solicitation whatever. God seems to have many such stewards working for Him here.

"Pasadena, California.
"October 6, 1930.

"My Dear Mr. McHenry:

"Congratulations to you and to those who worked with you, at the completion of your attractive Parish House which I am sure you are all enjoying. The roof garden especially appeals to me, for so many will be able to get a breath of cooler air during the warm season.

"'I forgot to remember,' as the person who personates a Jap boy on the radio, says, just when your Bazaar takes place, but enclose checks from my sister and myself for same whenever it may be, and hope the result will be entirely satisfactory—yes, even beyond your highest expectation.

"I have become much interested in your work, and think it wonderful you have now established such a plant where a church was on the point of closing its doors for lack of support. Yet not 'wonderful,' after all, for you entered with faith in our Heavenly Father and He has blessed you and your work.

"Cordially and sincerely"

Broadcasting from Station S. T. J. C.

NEXT COMES THANKSGIVING DAY.

* * *

Then Comes the Bazaar

* * *

However did we get along without a Parish House!

* * *

This is a good spot to thank all of our friends from

California to London, England, for their voluntary gifts to our Parish Building Fund. To them is really due the credit of making the building possible.

* * *

We do not suppose that unemployment has affected St. John's Parish any more than it has any other downtown Parish. But we do know we have scores of men and women who are idle and who are suffering for the necessities of life. If any parishioner happens to hear of a vacant job he cannot fill himself, it will be a big favor if he reports it to the Rector, who no doubt will know somebody who can fill it.

* * *

First Sunday School session was attended by 213 scholars. The second by 218. From now on our attendance will be going up and up and up.

* * *

Several Sunday School scholars changed their addresses since last spring. Anybody knowing of any such changes will do us a big favor by sending us notice of such.

* * *

SUNDAY, NOVEMBSR 13, AT 9 A. M., THE THIRTEENTH ANNUAL NATION-WIDE CORPORATE COMMUNION OF THE MEN AND BOYS OF THE CHURCH WILL BE CELEBRATED. ALL THE MEN AND BOYS OF ST. JOHN'S PARISH ARE ASKED TO BE AT THE 9 O'CLOCK CELEBRATION ON THAT DATE.

* * *

The new packages of church envelopes will be distributed on the First Sunday in Advent. Please notify the Parish Visitor, the Treasurer or the Rector if you want a package. A reasonable contribution made regularly is much better than a big contribution given only occasionally.

* * *

Did you notice the amazing list of baptisms, weddings and burials in our last issue? Seems as though St. John's Church is very much needed where it is.

* * *

The Summer Bible School was most successful. We were just a little sorry when the time came to go back to our Autumn program.

* * *

Now, never forget that you are a member of Old St. John's and as such you have a special interest in the spiritual welfare of every man, woman and child in the parish. You are most emphatically your brother's keeper and your brother is he who needs your aid and comfort, whether he be stranger or enemy. Do your duty and do it well wherever and whenever you can.

* * *

Our Bazaar—December 4, 5, 6

Church Vocabulary

As noted in previous issues, the Church of St. Luke and The Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to churchmen, under the title of CHURCH VOCABULARY. It is so important that we have been publishing a portion of its contents in the BROADCASTER and will continue to do so until we have published the whole of it. This number contains the fifth installment. We advise the BROADCASTER readers to keep each issue ever handy.

Diocesan Matters

Bishop—The highest of the three Orders of the Sacred Ministry (Bishops, Priests and Deacons). It is derived from the Greek word, Episcopos, the transition being Episcopus, Biscob, Bishop; the "p" and "b" melting into each other by innersion and elision. The word means overseer. The functions of a Bishop are to rule his diocese, ordain to the Ministry, administer Confirmation, consecrate Church buildings, etc.

Bishop Coadjutor—When a Bishop of a Diocese by reason of old age or other permanent cause of infirmity, or by reason of extent of territory, is unable to discharge his Episcopal duties, a second Bishop may be elected by and for the Diocese to assist the first in his work. In case of the death of the Bishop, the Bishop Coadjutor succeeds him in his office and becomes Bishop of the Diocese.

Bishop Suffragan—From the Latin verb, suffragor, to assist. An auxiliary or assistant Bishop. In the English Church, one consecrated for service in a limited portion of the Diocese. In this Church, however, where the office is a new one, only created by the General Convention half a dozen years ago, he is rather one consecrated with limited rights and duties. He has a seat but no vote in the House of Bishops, and his election does not carry the rite or even furnish the supposition of succession to the Bishop he is chosen to assist.

Missionary Bishop—A Bishop elected by the House of Deputies of the General Convention, on nomination by the House of Bishops, and consecrated to exercise Episcopal functions in States or Territories, or parts thereof, not organized into Diocese. Missionary Bishops are in the same manner nominated, elected and consecrated for the work of the Church in Foreign Fields.

Bishop's Charge—Title I, Canon 19, Section IX of the Canons of the General Convention makes the following provision: "It is deemed proper that every Bishop of this Church shall deliver, at least once in three years, a charge to the Clergy of his Diocese, unless prevented by reasonable cause. And it is also deemed proper that, from time to time, he shall address to the people of his Diocese Pastoral Letters on some points of Christian doctrine, worship or manners." Usually this practice prevails once a year instead of once in three.

Bishop's Visitation—Title I, Canon 19, Section X of the general Canons of the Church provides that "Every Bishop shall visit the Churches within his Diocese at least once in three years, for the purpose of examining the state of his Church, inspecting the behavior of his Clergy, administering the Apostolic rite of Confirmation, ministering

the word, and, if he think fit, administering the Sacrament of the Lord's Supper to the people committed to his charge." This also happens in this Diocese once a year.

Presiding Bishop—The name given to a Bishop of the Church, elected for a term of ten years. He presides, the year throughout, over the Executive Council. When the Convention is not in session, he has special duties and functions, all of which are defined in detail in the Canons.

Broadcasting from Laughland

The Magic of Sunshine

People who radiate sunshine have a faculty of turning the common water of life into the most delicious of wine. Their cheery salutation is like the coming of the morning after a long, dark night. Their smile acts upon a sad heart like magic. It dispels the fogs of gloom and despair as the sun dispels the mists which hang over a stagnant swamp.

These sunshine characters are public benefactors. Few, if any, really benefit by the money millionaire, but everybody is enriched who comes in contact with the millionaire of good cheer. And the more he gives of his wealth, the more it multiplies.

It is like the seed put into the ground—the more one sows, the greater the harvest.

* * *

Bill Lost the Bet

Three old cronies, Jim, Tom, and Bill, were out late one night enjoying themselves, when they suddenly became conscience stricken, and decided they had not acted properly in leaving their wives alone so long. So they decided that the only way to make up for their neglect was for each of them to do exactly what his wife told him to do when he got back home. To make sure, they agreed that if any one of them should fail to do what his wife ordered he should pay for a dinner for the three couples.

The first man went home and entered the front door very quietly. But as he felt his way toward the stairway, he had the misfortune to stumble against the piano, and strike the keys. The noise woke up the wife, and she yelled down at him: "That's right! Smash the piano!" So, in order not to lose the bet, he had to go out to the back yard, get the ax and smash up the piano.

The second man was lucky enough to get to the stairs of his home. But the cat was sleeping on the bottom step, and he stepped on her tail. She let out a screech, and the man's wife let out another: "What you trying to do? Why don't you go and kill the cat?" So he had to get his gun and shoot the poor cat.

The third man got as far as the top of the stairs, and there he stumbled over a rug and made a noise that waked up his wife. "Hey, clumsy," she yelled at him, "fall downstairs and break your neck!"

But he preferred to pay for the dinners.

* * *

Easy Divorces

Dr. James J. Shields, head of the New Jersey Anti-Saloon League, said at a Trenton banquet:

"Some people are horrified about the Russian divorce laws. A divorce costs 60 cents in Russia, and you get it in 10 minutes.

"But are our American divorce laws so faultless? A man went to a divorce lawyer the other day and said:

"'I wish to find out if I have legal grounds for divorce.'

"'Are you married?' said the lawyer.

"'I am.'

"'You have.'"

* * *

Rather Common

"Did you ever see a $30 bill?"

"No."

"Well, here's one from my dentist."

* * *

Efficient

Jim—"You say your landlady is a gossip?"

Jack—"Yes, she not only keeps roomers, but she also spreads rumors."—Cincinnati Enquirer.

* * *

The reason our dreams do not come true is that we just keep on dreaming.—Albany News.

* * *

Even As You and I

When Noah sailed the ocean blue,
He had his troubles, same as you.
For days and days he drove the ark
Before he found a place to park.

* * *

Poetic Justice

News Headliner: "Bandits hold up and rob three taxi drivers."

The Poor Rich Man

There was once a very rich man, and he had a dream. He thought that he had gone to another world, that seemed heaven to him, and he started to search for his house. There were beautiful homes on the street down which he walked, but there was one more radiant than the rest.

"That must be my house," he thought. "I had the finest one in town, when I was down on earth, and surely up here I shall have one equally wonderful."

He admired the lawns and the flowers as he walked to the door and hoped that his neighbors on earth would know what a wonderful house he had found in heaven. Some of them had thought that he was selfish and hoped that he would be a little poorer in heaven.

When he reached the door, the man stopped in amazement. His name was not written on the door-plate, but, instead, he saw the name of his laundress.

"But there must be a mistake. She lived in a bare, little shack down in the world. She wouldn't know how to act in that palace! I'll see that it is changed," the former rich man said.

He walked down the street, thinking that perhaps the

next house might be his future home, but the name of a man who lived in a little house near him—a man who wore shabby clothes, but who had laughing eyes and always had time to help people—was on that house.

So the former rich man walked down the street. The houses became poorer after while, and still his name did not appear. Finally, at the far end of the street, his name was written on the door of a very poor, little cabin.

The man hurried to find an angel. "There has been a mistake," he shouted so loudly that his words echoed through the street. "My laundress' name is written on that beautiful mansion, and my name appears on that mean, little cottage. She is used to a poor cabin and I am used to a luxurious home. Someone has mixed the cards. She should have my cabin and I must have her palace."

Then the angel smiled, and in his eyes there shone wisdom that is older than the oldest dreams. "Ah! no, there has been no mistake," he said. "We in heaven must build your future home with the material you send us. Your laundress sent kind deeds and unselfish acts every day, so we had enough to make that mansion. But you didn't send us anything but a stray kindness once in a very great while. We did the best that we could with the material that you sent us."—*From The Arab.*

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Customer—"No, straight front."—Sparks of Laughter.

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The Holy Communion

Why Should I Go?

There are many men who claim Christian fellowship, and who do not hesitate to call themselves Christians, to whom the reason for the Holy Communion, and its right use, are almost unknown. Other Christian duties are better understood. Men know, more or less perfectly, what Bible study is good for and how it will help them. They see the use of sermons, and something of the value of prayer. But, for many reasons, the Holy Comunion is not understood. It is the purpose of this brief paper to answer some questions in regard to it.

I. What is the Service of the Holy Communion?

1. It is a Service instituted by Christ Himself. "And as they were eating Jesus took bread and blessed it, and brake it and gave it to the disciples, and said, Take, eat; this is My Body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the New Testament, which is shed for many for the remission of sins." St. Matthew 26: 26-28. See also St. Mark 14: 22-25, St. Luke 22: 15-20, I Corinthians 11: 23-26.

2. It is a Service in which certain words, and certain material elements, *i. e.*, bread and wine, are always used. In other words, spiritual acts of prayer and praise and faith are expressed outwardly by the use of appointed words and symbols. The necessity for the use of some outward means in public worship is now generally acknowledged by all Christians.

3. It is a Service in and through which a certain definite spiritual gift is given by Christ to His people. "The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ?" I Corinthians 10:16. This gift, according to our Lord's own words, is His Body and Blood: "The spiritual principle and life of Christ's manhood, inseparable from His whole living Self."

4. It is a Sacramental Service. By this is meant that in some way, which we need not try to define, the spiritual gift, *i. e.*, His Body and Blood, is given in and through the material elements, after they have been consecrated by the priest. This is plainly taught in the solemn words of our Lord Himself—"This is My Body, This is My Blood."

5. It is a Sacrificial Service. The Cross of Christ is, of course, the "one sacrifice for sins forever," Hebrews 10:12. Yet the Holy Communion is the showing forth of that sacrifice until He comes again. I Corinthians 11:26. It is, therefore, the Christian sacrifice, once offered on the Cross, yet at the altar, commemorated and represented, day by day. By devoutly offering it Christians may learn their dependence upon the redemptive work of our Lord.

ISSUED BY THE BROTHERHOOD OF ST. ANDREW
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H. LAWRENCE CHOATE, *President*
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Dates to Remember - - December 4th, 5th, 6th

The Parish Broadcaster

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Mr. Charles Little, Layreader.
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Miss Ethel Stenger
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Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

Margaret Rutter and John Nelson, Councellors
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Lord, George
Long, Howard William
Meinhardt, Sarah Ann
Rutter, Charles Henry

MARRIAGES

Edward Rassman
and
Elizabeth Kalesse

Leo J. Whelan
and
Mary Bruce

BURIALS

David Grubb
Edward Mink

WEEKLY CALENDAR

	A. M.	P. M.
Sunday		
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

Christmas Is Coming

A Few More Weeks and It Will Be All Over

Christmas is coming! How those three words are affecting different people differently this year. It has been a hard year for all of us. So many have been idle and so many more have been forced to work for such a small wage; while rents, clothing, food, fuel, everything stay high in price. Many a family will have a lean Christmas, we fear. We must think of them this year. We must not think entirely of ourselves and our personal pleasures,—we must try to do something to make it a MERRY CHRISTMAS for some boy or girl, man or woman. If it is only a little candy or a toy or a pair of stockings or a pair of gloves—we certainly must do something,—even if it is only posting a Christmas card.

Why not get a list of poor children of the Parish from Miss Nuttall or Miss Fisher and do a little Santa Clausing on our own account? Lots of folk go carol singing. Why not some of us go Christmas giving? It will mean much to them but more to us. It is the only way to have

A MERRY CHRISTMAS

A Christmas Carol

Swing, Bells; ring Bells;
Sound from loft and steeple:
Sing a happy Yuletide song
For the listening people.
All the birds have flown away
With the summer time;
Ring your music on the air,
Chime, Bells, chime!

Dear Star, clear Star,
Rise on hill and valley,
Silver with your lovely light
Lane and street and alley.
All the flowers have blown away
Blossom, leaf and vine;
Shed your beauty on the world;
Shine, Star, shine!

—Nancy Byrd Turner.

Our Fellowship

We have every reason to be proud of our Fellowship. Certain of its members spent the whole of last summer preparing for a play called "The Littlest Bridesmaid." Even while away on their vacations they took their scores with them and studied their parts. In October they gave the sketch and were most successful. The Fellowship realized $76.50 on the sale of the tickets, all of which they turned into the Building Fund of the Parish House. A few weeks ago they gave a Hallowe'en Party and, after paying their expenses, they gave the receipts to the Building Fund again. The Sunday previous to Coal Sunday the Rector asked the Fellowship to make a donation to the Coal Fund. Instantly one of the young men made the motion that $15.00 be donated to the Coal Fund. As the treasurer reported she had only $18.00 on deposit, we said it would be unfair to expect the Fellowship to give so much but the maker of the motion insisted. At last we compromised on a $10.00 basis.

As it now stands the Fellowship has given almost $100.00 to the Parish this year already. The part we liked the best is the fine spirit they showed in the giving—there was no boasting about it, they just gave and were tickled to death to know they had it to give. If you want your Rector's opinion of the Fellowship he says there is not another such group of young people between the Atlantic and the Pacific.

Another great thing about them is—they are NOT clannish. They are growing every week; they are bringing in new members. The first Sunday we met this fall we were comfortable in the front room of the Parish House with the doors shut. Then we grew so that we were crowded to an uncomfortable degree. Finally, we were forced to open the big folding doors into the Gymnasium and put rows of chairs outside to accommodate them. We are more pleased than we can express at the good fellowship and cheerful cooperation each member of the Fellowship is showing. Evidently their motto for this season is

Giving and Growing

Our Sunday School

Every Sunday this season thus far we have entered the names of new scholars upon our rolls. For illustration on Sunday, October 11th, the day upon which we held our Rally we received twenty-six new members and added scholars to every department from the Kindergarten to the Men's and Women's Bible Classes. We are rapidly becoming the largest Sunday School in Southeast Philadelphia.

A GREAT NEED

If we had three auto busses, one for the section north and two for the south section of the Parish, we would have a school four times larger than it is

now. The distances are too long for the real young, and if they come they must use the trolley cars, and that is too expensive for them. When we think of the hundreds of children we ought to have in our Sunday School but who cannot get there because we have no means of transportation, we are almost in a frenzy. Here is a big job to be done and we are not doing it.

We wonder how our members who own automobiles would like to get out on Sunday afternoon and do a real job for our Sunday School? What a fine piece of work they could do if they offered to meet Sunday School scholars at certain spots in the Parish from 2 to 2.30 P. M. Sundays and bring them to Sunday School. Suppose Mr. Doe would volunteer to have his car at Lee and Snyder avenue and Mr. Roe have his at Lee and Washington avenue, and Mr. Smith have his at Second and Mifflin streets, and Mr. Brown have his at Third and Oregon avenue and Mr. Jones have his at Seventh and Mifflin streets each Sunday during the half hour mentioned and would bring as many scholars as each machine would hold, and if any were left over to come back the second time, and if any others remained, to come back the third time, we would have a school full to overflowing and all the work could be done in half an hour. Certainly the proposition is worth thinking over. Here is a real chance to do a big service for St. John's Sunday School. Who will be the first to volunteer?

OUR TEACHING STAFF

A word ought to be said about the faithfulness of our officers and teachers. Almost every Sunday we have 100 per cent. present of our teaching staff. That is the real secret of our size and growth. Some of the classes are enormous but we believe in big classes. What we may lose in teaching effectiveness we gain in good fellowship and establish bonds impossible to break. After all this is the SPIRIT OF RELIGION and that is really what we want. Also, we find it is a help to a teacher to have large classes. There is something very deadening in a class of three or four. It's almost as hard to arouse enthusiasm in such small classes as it is to start a fire in an asbestos plant.

But what we need just now to handle our Sunday School problem effectively is

AN AUTOMOBILE BRIGADE

Our Basketball Teams

We Will Tell You How Good We Are at the End of the Season

Just a reminder that the Cresson Club is still running on all eight cylinders under the direction of our live wire officers.

James Adgate, President.
J. F. Preole, Vice President.
Samuel McDowell, Secretary.
John Nelson, Jr., Treasurer.

We have engaged as coach for our Basketball teams (of which we have two) Bob Boyer, of the Renaissance Club, Champions of New York City. Before you get this issue we will have had the honor of opening the Mid-City Church League, with the St. James' Club, of Twenty-second and Walnut streets, at our Parish House.

Our teams have been equipped with new uniforms, burnt orange and black. On Tuesday, November 25, 1930, we will play the strong Atlas team, all profits from this game to go to the Coal Fund—two games of Basketball and a Dance for 25 cents. Come out and spend an enjoyable evening and help keep things warm this winter. While on the subject of Basketball the members wish to thank our three good friends, Mrs. Herman Jaeschke and the Misses Margaret Rutter and Kathryn Hasson, for their help in outfitting our teams.

Basketball Schedule.

November 17—St. James', at Cresson.
November 24—Atlas, at Cresson.
December 1—Prince of Peace, at Cresson.
December 8—Berkley, at Cresson.
December 22—Bethany, at Cresson.
Dancing after Games. Admission, 25 cents.

On Wednesday, November 26, 1930, we have our Thanksgiving Dance in the Parish House. DON'T MISS THIS. Those who stayed away from the last one missed something, so don't make the same mistake twice. Tickets are for sale by all the Club members and our three girl friends are in back of this, too. Admission, 25 cents. Keep your eye on this column for further doings in the Parish House.

William Hasson.

IF—YOU ARE

If you think you are beaten, you are;
If you think you dare not, you don't;
If you like to win but you think you can't,
It is almost certain you won't.
If you think you'll lose, you've lost;
For out of the world we find
Success begins with a fellow's will;
It's all in the state of the mind.

If you think you're outclassed, you are;
You've got to think high to rise;
You've got to be sure of yourself before
You can ever win a prize.
Life's battles don't always go
To the strongest or fastest man;
But soon or late the man who wins
Is the man who thinks he can.

NEVER RUNS DRY

The tongue of a seventy-five foot whale has been known to yield over a ton of oil. That's nothing. The human tongue produces every day enough applesauce to feed an army, sufficient banana oil to supply the gilders of truth for a long time, and that darn thing never runs dry.

The Standing Army

Contributors to the Coal Fund

Beck, Robert
Beck, Edith
Beisser, Mrs. Charles
Beisser, Miss Mamie
Beisser, Charles
Bender, Mrs. Caroline
Blech, Charles
Bricker, Mrs. Jennie
Brinckman, Mrs. Rebecca

Capie, William
Clark, Katherine
Clark, Harry B.
Colvey, Miss Maria
Colvey, Joseph
Connelly, Marie A.
Corson, Mrs. Mary

Daughters of the King
Deitrich, Marie A.
Dingler, Mrs. A.
Dunbar, Mrs. A.
Dunbar, Elizabeth
Dysert, John
Dysert, Mrs. John

Emberschied, Mrs. Annie
Evans, Thomas

Feinauer, Amy B.
Fisher, M. Beatrice

Greenfield, Robert
Greenfield, Mrs. Lydia

Hasson, Kathryne
Henkle, Mrs. Rebecca

Jackson, Miss Elsie

Kelly, Mrs. Ruth
King, William
Knowlton, Frank, Jr.

Lawrence, James
Little, Mrs. Charles
Little, Charles

McHenry, John E.
McKeown, Mrs. Rebecca
McKeown, James, Sr.
MacVaugh, Mrs. Annie
MacVaugh, Miss Sylvania

MacVaugh, William
Major, William
Matthews, Vernon
Matthews, Mrs. Vernon
Mitchell, Mrs. Madeline

Nelson, Mrs. John, Sr.
Nelson, John J., Sr.
Nelson, John J., Jr.
Nuttall, Miss Hannah H.

O'Donnell, Mrs. Kate
Oliver, Mrs.
Olsen, Miss Genevive

Pearo, Adelia
Pearo, James G.
Pearo, Mrs. Mary A.
Preole, John C.
Preole, James

Read, Mrs. Hannah H.
Reed, Mrs. Lottie
Robins, Mrs. Anna
Robinson, Mrs. Annie
Rutter, Robert
Rutter, Catherine
Rutter, Ruth
Rutter, Mrs. Elizabeth
Rutter, Heber
Rutter, Miss Margaret

Scarinci, Arthur
Scarinci, Mrs. Arthur
Schabacker, Miss Anna
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Seher, Harry P.
Springer, Mrs. Anna
Stone, William
Strang, Edward
Substal, Mrs. Florence
Sutterlin, Mrs. Ethel
Sutterlin, Thelma
Sutterlin, Ethel

Taylor, Ethel E.
Taylor, Benjamin F.
Taylor, Mrs. Sarah

Watts, Miss Sarah
Weber, John
Weber, Mrs. John
Woerner, Rudolph Sr.
Woerner, Mrs. R. Sr.
Woerner, Beatrice
Woerner, Eleanor
Woessner, Charles
Woessner, Mrs. Charles
Woessner, Miss Clara
Woman's Auxiliary
Woodruff, Mrs. Mary
Woodruff, Joseph
Woodruff, Walter
Woodruff, Howard

Young, Mrs. Laura
Young Peoples' Fellowship
Young Women's Christian League

Letters of Appreciation

November 1, 1930.

To the ladies of the Y. W. C. L.

Dear Ladies:

We want you to know how much we appreciate what you did for us on Saturday night. You had 100 per cent. attendance, financial support and co-operation. Will back you in any undertaking, too. Again thank you.

Margaret Rutter,
Elizabeth Jaeschke,
Kathryn Hasson.

November 1, 1930.

Dear Parishioners and Friends:

We would like to take this opportunity of thanking you for your hearty co-operation at our Card Party and Dance. We had a thoroughly splendid time. We feel our undertaking was a success financially and socially. All those who attended expressed a desire to attend another soon.

How about it? Want another? Again thank you.

Margaret Rutter,
Elizabeth Jaeschke,
Kathryn Hasson.

Church Vocabulary

As noted in previous issues, the Church of St. Luke and The Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to churchmen, under the title of CHURCH VOCABULARY. It is so important that we have been publishing a portion of its contents in the BROADCASTER and will continue to do so until we have published the whole of it. This number contains the sixth installment. We advise the BROADCASTER readers to keep each issue ever handy.

Diocesan Matters

Chancellor.—An officer of the Diocese, learned in the law, whose duty it is to act as the legal counselor of the Bishop and of the Standing Committee in matters affecting the interest of the Church, as his professional counsel may be asked or required. He presides also at Ecclesiastical Trials, when such are held.

Convention.—An assemblage of Clergy and Laity of the Church met together for the purpose of considering matters of moment and of legislating upon them. These range from a Council, which may be ecumenical, i. e., general, to those merely of local membership. As such, they may be National, Provincial or Diocesan. The Diocesan Conventions meet once a year; the General Convention of the whole Church meets only once in three years.

Deacon.—One who has been ordained to the lowest of three orders of the Ministry. The account of the institution of the Order of Deacons is found in the Book of Acts, Chapter 6, Verses 1 to 7. The record here is that the first Deacons were ordained to attend especially to the benevolent work of the Church, such as caring for the poor. They later became also preachers of the Word. The office of Deacon is still retained in the Church as one of three orders in the Ministry.

Deaconess.—In the Apostles' time there were holy women set apart for the work of the Church. Such for example was Phoebe, who was commended by St. Paul. This Order of Deaconesses continued until about the seventh century, when the changed condition in the Church interfered with its usefulness. In many places the order has of late years been revived and is demonstrating its original usefulness.

Archdeacon.—A Term introduced from the Church of England and applied to a Priest who presides over an Archdeaconry or Convocation. Sometimes he is the General Missionary of a Diocese; sometimes of a prescribed district in a Diocese. In our own Diocese, these divisions are called Convocations and the term preferably employed for the Priest mentioned above is Dean.

Assistant Minister.—A Priest or Deacon who assists or helps the Rector of a Parish in his work is thus called. Sometimes the term "Curate" is employed to designate the Assistant Minister. In this Parish he has no relation to the Vestry. He is not elected but only appointed. The Rector chooses and appoints him; the Vestry merely fix his salary.

Candidate.—The name commonly given to one who is preparing for Holy Baptism or Confirmation. The name is also applied to one who seeks admission to the Sacred Ministry. When thus enrolled he is called a "Candidate for Holy Orders." The more common use in a Parish is that which applies to Candidates for Confirmation.

Dean.—An ecclesiastical title derived from the Latin word decanus, meaning one presiding over ten. In England, a Dean is an important Church dignitary and ranks next to a Bishop. The word is used in the American Church with a considerable modification of its original meaning. Sometimes he is a functionary of a Cathedral, with a recognized office slightly above that of a Priest of a local parish; sometimes he is the presiding officer of a Convocation.

Broadcasting from Station S. T. J. C.

A Merry Christmas to All

* * *

Our fall Sunday School Rally was wonderfully well attended.

* * *

Sunday evening services are holding their own. The young people of the Parish deserve most of the

credit for our large congregations. They are coming themselves and are bringing others. THIS IS THE KIND OF CO-OPERATION THAT LIGHTENS THE RECTOR'S BURDENS.

* * *

Unemployment is affecting our church attendance to a slight degree.

* * *

Remember That Christmas Envelope

* * *

Do not forget your Christmas Communion.

* * *

Our Parish House is quickly becoming one of the most popular buildings in South Philadelphia. It is open every night in the week.

* * *

Let us make our Bazaar a big success. We need the money for current expenses.

* * *

Remember the dates of the Bazaar—December 4th, 5th and 6th. Admission tickets, 10 cents, three for 25 cents. Every ticket has a coupon for a 10-cent purchase. If you buy three tickets you are five cents ahead.

* * *

"The Littlest Bridesmaid" was a big success. The Fellowship raised almost $80 by means of the play. Congratulations to the Fellowship.

* * *

Our first dance in the Parish House was well attended and thoroughly enjoyed. The young women of the Parish deserve lots of credit for so successfully putting it over. Hope they will do it again and again.

* * *

Another three-act Comedy is on the way. It is called "Looking for Mary Jane." Soon will be ready.

* * *

Patronize Our Basketball Teams—Root for Them

* * *

AGAIN! REMEMBER YOUR CHRISTMAS ENVELOPE AND YOUR CHRISTMAS COMMUNION.

And I Being In the Way The Lord Led Me

A TRUE STORY

In the providence of God I was living for a time at Framingham, not very far from Boston. One day when in Boston on business I met a man, who we will call Mr. X. Hearing I was from Framingham, he said he lived there, and would drive me home, which he did. On the way, in conversation, I learned that while his children went to the Baptist Sunday School he did not go to church. I urged him to go for the sake of the children. He said he would. He also said he did not have a Bible. A friend had sent me some copies of St. Luke's Gospel to distribute, and one was in my pocket. Offering it to him I asked him to read it daily, and he promised to do so.

In the next two weeks we went to Boston together several times, when I contributed the trolley fare toward the cost of gasoline. Each time I endeavored to sow the seed as opportunity offered. One day at his home he introduced me to his wife as the man who gave him the Bible and made him promise to read it. She said he was reading it every day. I know the pastor of the Baptist Church, and told him of the man, whom it seemed he had married. I also introduced him to several business men who were officers in the Baptist church, who promised to look after him. At that time special services were being held in that church, and at one of them the pastor saw Mr. X and his wife.

At the end of the two weeks Mr. X stopped going to Boston, and I did not see him again. Who will say that the Lord did not make my path cross his for that short time for the express purpose of influencing him for good? Surely, it was no chance. Our God does not work that way.

THE STORKE

(Written in the Sixteenth Century)

The storke shee rose on Christmas Eve
And said unto her broode,
"I nowe must fare to Bethlehem,
To view the sonne of God."
Shee gave to eche his dole of mete,
Shee stowed them fayrlie in,
And far shee flew, and faste shee flew,
And came to Bethlehem.
"Nowe where is Hee of David's lynne?"
Shee asked at house and halle.
"Hee is not here," they spake hardlye,
"But in the Maungier stalle."
"Shee found Hym in the Maungier stalle
With that most Holye Mayde.
The gentyle storke shee wept to see
The Lord so rudely layed.
Then from her pauntynge brest shee pluckd
The fethers whyte and warm;
Shee strawed them in the Maungier bed
To kepe the Lord from harm.
"Now blessed be the gentil storke
For evermore," quothe Hee.
"For that shee saw my sadde estate
And showed such pytye.
Full welkum shal shee ever bee
In hamlet and in halle,
And called hence-forthe the Blessed Byrd
And friend of babyes all."

Where the Commandments Occur—Genesis

1. Gen. xxv, 2.
2. Gen. xxxi, 34.
3. Gen. xxiv, 3.
4. Gen. ii, 3.
5. Gen. xxvii, 41.
6. Gen. iv, 9.
7. Gen. xxxviii, 24, Gen. xxxiv, 31.
8. Gen. xliv, 7.
9. Gen. xxxviii, 20.
10. Gen. xii, 7, Gen. xx, 3.

Broadcasting from Laughland

THE GREAT AMERICAN TRAGEDY

"Mother," said the twelve-year-old boy, "have I got a daddy?"

"Yes, son," replied the mother.

"Then where is he? I don't remember ever seeing him."

"You haven't seen him since you were a little baby," replied the mother, with a sob in her voice, "but I hope and pray you will see him soon. I expect him home in the next year or two."

"But where is he?" persisted the boy.

"He's waiting his turn to get on the public golf links," explained the mother.—Exchange.

* * *

The following has application nearer home than some care to confess: The old church bell had long been cracked; its call was but a groan. It seemed to sound a funeral knell with every broken tone. "We need a bell," the brethren said, "but taxes must be paid. We have no money we can spare. Just ask the ladies' aid." The shingles on the roof were old; the rain came down in rills. The brethren slowly shook their heads and read the monthly bills. The chairman of the board arose and said, "I am afraid that we shall have to lay the case before the ladies' aid." The preacher's salary was behind; the poor man blushed to meet the grocer and the butcher as they passed him on the street. But nobly spoke the brethren then: "Pastor, you shall be paid. We'll call upon the treasurer of our good ladies' aid." "Oh," said the men, "the way to heaven is long and hard and steep. With slopes of ease on either side, the path is hard to keep. We cannot climb the heights alone; our hearts are sore dismayed! We ne'er shall get to heaven at all without the ladies' aid."—The Baptist.

* * *

Love is like eating mushrooms. You don't know whether it's the real thing until it's too late.

* * *

A Hebrew storekeeper, much to the surprise of his brethren, suddenly decorated his window with a gorgeous new blind.

"Nice blind of yours, Isaac," remarked one of them.

"Yes, Aaron."

"What did it cost you?"

"It didn't cost me nothing. My customers paid for it."

"What! Your customers paid for it?"

"Sure. I put a leedle box on my counter, 'For the Blind,' and they put in the money."

* * *

PA KEPT COUNT

Whether or not the girls of today are more demure, reserved and circumspect than their grandmothers when they were young is a matter still to be decided. And just how long a young woman should be in dis-

PETE'S MEAT MARKET

Northwest Corner
2d and Reed Streets
SPECIAL PRICES FOR
Fresh Killed Turkeys
and Chickens
For Christmas and New Year

Wm. A. Penton & Bro.

PRINTERS

704 Chestnut Street

CHRISTMAS CANDIES
Fine Mixtures and Chocolates
Hard and Filled Candy
Fancy Packages in 1, 2 and 5-lb. Boxes
Large Variety of Old-Fashion Candies
Geilfus Candy Store
(ELIZABETH JAISER)
1444 South Second Street
(Corner Dickinson Street)

BEAUTIFUL GIFTS
For All the Family
Store Orders Accepted

S. GROSS
1614 South Second Street

Thomas Magee
Printer—Stationer—Engraver
A Stock of Well-Selected
CHRISTMAS CARDS
44 South Second Street

missing a beau at the front steps is another matter. Recently a Brookline mother told her daughter she wished she wouldn't stand on the steps with her beau quite so long.

"Why, mother, I stood only for a second when we returned last night."

"That may be, but your father, who was listening, thought he heard a third and fourth and fifth."—Boston Globe.

* * *

INCOGNITO

Social Worker—"And what is your name, my good man?"

The Convict—"999."

S. W.—"O, but that's not your real name."

Con.—"Naw, that's only me pen name."—Bucknell Bell Hop.

* * *

REAL ECONOMY

The Scotch grocery salesman hailed a cab.

"How much to take me to the Majestic Hotel?" he asked.

"One dollar and seventy-five cents."

"And how much for my suitcases?"

"Oh," said the cabman, "I'll take those for nothing."

"Fine! Take the suitcases, I'll walk."—Haysco Spigo.

* * *

The train halted for a moment at the station and the traveler reached out, called a small boy, and said: "Son, here's 50 cents. Get me a 25-cent sandwich and get one for yourself. Hurry up."

Just as the train pulled out, the boy ran up to the window. "Here's your quarter, Mister," he shouted. "They only had one sandwich."

* * *

SALESMANSHIP

"Shine your shoes, mister?"

"No time, sonny."

"Well, to start the day right I'll do one for nothing."

"All right, go ahead."

"There, how does she look, boss?"

"Fine."

"Well, for 15 cents I'll do the other one."—Blue Fish.

* * *

City Parson (to sexton at the country church)—"How are your evening congregations up here?"

Sexton—"There ain't nobody comes to church Sunday nights. They all stays home and listens to the radiators."

* * *

Waiter (to newly-married couple)—"Is there anything else, sir?"

Groom—"Yes, a honeymoon salad, sir?"

Waiter—"And what is a honeymoon salad, sir?"

Groom—"Lettuce alone."

OLIVER H. BAIR CO.

FUNERAL DIRECTORS

M. A. Bair, President

1820 Chestnut St., Phila.

Rit. 1581 **Race 1110**

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Wedding Bouquets Cut Flowers Palms Funeral Designs

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Boots, Shoes & Rubbers

S. E. Corner Third and McKean Streets

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305 EARP STREET

Slip Covers and Cushions a Specialty

Bell Phone, Lombard 4648

Mrs. Arthur J. Rogers

UNDERTAKER

and

EMBALMER

230-232 Queen Street

Helpful Waiter—"What about some tongue, sir?"

Mr. N. Peck—"Had that this morning."

Helpful Waiter—"Well, then, how about some cold shoulder, sir?"

Mr. N. Peck—"Shall get that tonight!"—Montreal Family Herald.

* * *

A STRANGER AT THE GATE

"What's the price of this coat?" asked the lady customer of the proprietor of a clothing store.

"That one is $50.00," was the reply.

"Too cheap," sighed the lady, "I want a coat of quality."

The clothier shuffled up the coats and produced the same coat. He offered it for $100.00 this time, and the lady bought it.

After she had done, a minister who had been standing nearby came over and said: "Can you account for the right of that in the Scriptures?"

"Certainly," replied the clothier, and he referred to that part which says, "She was a stranger, and I took her in."—Haysco Spigot.

* * *

To Tom, who had been cutting up, his mother exclaimed, wearily: "Why can't you be a good boy?"

"Well, mother, I'll be good for a nickel."

Mother—"For shame, you ought to be like your father, good for nothing."—The Open Road.

* * *

ALL SORTS

"Is this a drug store?"

"Yes."

"Do you keep books?"

"We do."

"I wish a novel."

"Sleepy, weepy or creepy?"—Grins and Groans.

* * *

"When did you first become acquainted with your husband?"

"The first time I asked him for money after we were married."—Gaiety.

* * *

PERSISTENT

Two little urchins were watching a barber singe a customer's hair.

"Gee!" said one, "he's hunting 'em with a light."—Material Facts.

Auerback's Baby Shop

Christening Set a Specialty

Lombard 9385 *317 SOUTH STREET*

Residence, 105 Pierce St. Phone, Jackson 7428

Full Line of Christmas Wreaths

James T. Vile
FLORIST
1727 So. 2d Street
Cemetery Designs for Christmas
Fresh Cut Flowers Daily Flowers for All Occasions

BOYS WANTED

Boys Between the Ages of 12 and 15 Years Wanted to Organize a—

Junior Chapter of the Brotherhood of St. Andrew

First Meeting in the Parish House
Tuesday, December 9th, 1930
8 P. M.

Bell Phone, Lombard 2427

Plotnick's Shoe Shop

I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

For a Good Fit and Best Quality Shoes
315 South Street
Formerly of S. W. Cor. 2d and Moore Sts.

Ed. Pennington

GARAGE

306-10 REED STREET

Bell Phones, Oregon 1584
Jackson 1452

Joseph J. Roberts & Brother
(James A. Roberts' Estate)

FUNERAL DIRECTOR

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AL. KUBEL
Ice Cream Parlor
1401 E. Moyamensing Ave.

Bell Phone, Oregon 7055

OYEN'S BAKERY
1713 South Second Street
Formerly of 120 Porter Street
Hot Cakes at 5.30 A. M. and P. M.
WEDDING and BIRTHDAY CAKES a Specialty

The Parish Broadcaster

VOL. 5, No. 1 PHILADELPHIA, JANUARY, 1931 By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

PARISH COMMITTEE

John Weber
Vernon Matthews
George Cressee, Jr.
William MacVaugh
Charles Little
Rudolph Woener, Sr.
William Grubb
Samuel Snell, Sr.
Frederick H. Schaab
William Hasson, Secretary
John Nelson, Jr.
Joseph Colvey

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Mrs. James Chamberlain
Miss Kathryne Hasson
Mrs. F. Ammerman, Jr.
Mrs Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Margaret Rutter

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Choirleader
Mrs. Vernon Matthews, Organist.

Sopranos

Miss Helen Ashman
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Catherine Nelson
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Mrs. James Chamberlain
Miss Kathryne Hasson
Miss Margaret Rutter
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.
Mr. Harry Seher
Mr. Samuel McDowell

PARISH ORGANIZATIONS

Woman's Auxiliary

Miss Margaret Rutter, Secretary.
Mrs. Frank Schmidt, Treasurer.

Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

Margaret Rutter and John Nelson, Councellors
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Hatty, Catharine Estella
Rutter, Helen Evelyn
Stockman, Florence Ellen

BURIALS

Boyle, James G.
Forster, William
Stone, Lauretta E.
Hessington, Benjamin

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

To the New Year

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty night:
The year is dying in the night;
Ring out wild bells, and let him die.

Ring out the old, ring in the new,
Ring happy bells, across the snow.
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—Alfred Tennyson, 1850.

WILLIAM FORSTER

It is very fitting that the translation of WILLIAM FORSTER from his life of service here to his entrance into eternal life, Wednesday, December 17th, be recorded upon the annals of St. John's Parish. For nearly eighteen years he has been an active and leading member and has contributed much to the success of the Parish. For many years he was delegate to the Diocesan Convention and represented the Parish upon many important occasions. Having a peculiar aptitude for finances he soon became an important and reliable member of the Committee on Finances. His special work was the building up of the EIGHTY-FIVE CLUB. For several years he gave all his attention to it and relinquished his duties only when infirmities of age made it impossible to continue. During the world war he was of great value to the Rector in giving advice as to how the church funds should be invested to help along the cause of the nation. It was largely due to his wise judgment that the Sunday School Lenten Offering grew to such large proportions that it startled the churches of the Diocese into recognizing the importance of this parish as a missionary factor.

Personally, WILLIAM FORSTER was a man of strong character. The Rector has known him intimately for nearly a generation and he cannot recall one dishonorable act or one word of gossip uttered by him. If he could not say anything good of a person, he said nothing at all. He was a man who hated hypocrisy and a lie. He was always straight and square in all his dealings. He never criticized nor censured, but he was ever ready to advise where he thought advice would be understood and appreciated. He knew that the church, like all other institutions, required money to conduct its affairs and his hand was ever on his purse. He gave liberally to every church need. He was a man who never turned a deaf ear to the cry of need but nobody, not even his Rector, will ever know the number or the extent of his gifts. He never let his left hand know what his right hand gave.

Naturally, he had a host of friends and, although he was advanced in years, he had as many warm and loving friends among the young as he had among those nearer his age.

He was a man who left an indelible impression upon all who knew him. Naturally we are sad to have him leave us but we are glad that it was our privilege to know and love him.

May He Ever Rest in Peace

OUR ANNUAL BAZAAR

Its Success Was Far Beyond Our Expectations

Well, it is over!

Our hopes are more than realized. Our fears are dissipated. As every St. Johnite knows, the prosperity of the Parish rests largely upon our Bazaar. It is, therefore, with a sigh of relief that we realize we have come through with a very respectable balance to our credit. We could not help but feel that the unemployment situation cut deeply into our receipts, and that every employed person made every effort to help. If employment had been normal and the same splendid efforts made our 1930 Bazaar would have gone away over the top.

We must express our appreciation to the men and

women who had charge of the many booths. They were prompt to report for duty and they were on the job every night.

Our receipts will run well over $1000. This is just a little less than $100 for last year. This deficit is entirely overcome by the cut in our expenses this year. Knowing it was going to be a hard year to sell goods we bought carefully where it was necessary to buy.

We still have some articles on hand. Things that would make good and inexpensive Christmas presents. For men we have a line of splendid socks at 35 cents a pair, three pairs for $1.00. Also finest linen handkerchiefs, packed three in a box, for 75 cents per box. There are a few very beautiful dolls left that will just suit sister for Christmas. Rather than carry them over for a year, we will sell them at 15 per cent. discount, as we say there are only a few left. We would like to call mother's attention to the big assortment of all-wool finely woven stockings. They are good and warm. Many of them are marked $2 per pair. None is less than $1.50. We are selling out at 20 cents per pair while they last.

In about the middle of January we will have our usual supper and little Bazaar, when what is left of these goods will be sold, BUT NOT FOR LESS THAN WE ARE ASKING NOW.

Our New Parish House

God Surely Meant That We Should Have It

The most wonderful experience with miraculous occurrences of our ministry was the building of our new Parish House. For years and years we had dreamed and talked of it. To many it was just a dream —one never to be realized. All of a sudden, however, things began to happen. First Bishop Garland pledged $25,000, and told us to go ahead and have it built. Then the architect presented plans for a building to cost $38,000. At this point the unemployment situation became very acute and many of our members were thrown out of work and could not help us financially. We were in favor of holding up the operation until times were better. The Bishop insisted that we go ahead. Fortunately we had about $3000 in our building fund. If we went ahead and built it meant placing a debt of $10,000 on the church. We struggled frantically not to take the plunge, but with the Bishop pushing and the architect pushing and the Building Committee pushing at last we went overboard with a splash and a shiver. We did not drown as we expected. On Easter Monday, 1930, we broke ground, and on September 26 we formally opened it. By rare good fortune we were able to negotiate a mortgage for $10,000 at a rate of interest that could be allowed only by a friend. Our MEMORIALS and our CENT-A-DAY system assured us of the interest money. On Saturday, December 6, we received a check for $1150.72 from Mr. Edward H. Bonsall, which was our share of a house on McClellan street that had been sold. Our Parish had one-half interest in the property and the check represented that interest. We applied the money to reducing our mortgage, WHICH NOW IS ONLY $8849.18.

Now, O ye St. Johnites, it is up to each of you to smother this mortgage to death with pennies from our CENT-A-DAY Envelopes.

Forget Your Troubles

When you forget your troubles
And help give others joy,
Life's sorrows soon will leave you
And cease to e'er annoy
Your soul, that is uplifted
By happiness you give
To other souls around you;
Then joyously, you'll live.

You'll cease to worry over
Or, troubles, e'er invent;
But you will count the blessings
That God to you has sent;
Then joyous love will fill you
With happiness divine,
And how your eyes will sparkle
And, with sweet love-light, shine.

But if you fret and worry
And do not do your best,
You then will soon be finding
You'll not with joy be blest.
So look to God and ask him
To help you every day
To always just be living
Life's cheerful, joyous way.

Then many friends will love you
And happiness you'll find,
Because you're always trying
To be so good and kind.
You'll be like magnet drawing
Good people's love to you;
So they'll delight in finding
Nice things for you to do.

Martha Shepard Lippincott.

668 N. Yewdell St., West Philadelphia, Pa.

Each year we should build a step upon which those that follow can climb a little higher, and more safely.

Our Coal Account

New Recruits to the Standing Army

The Following List of Names Is a Continuation of That Published in Last Issue

Anonymous
Adgate, Mrs. Margaret
Adgate, James
Amerman, Mrs. Frank Jr.,
Archer, Mrs. Sallie
Armstrong, Florence M.
Ashman, Dorothy
Ashman, Helen
Ashman, Mrs. Margaret

Barnes, Mary
Barnes, William Sr.,
Bedlow, Mrs. Louisa
Blech, Mrs. Jennie
Bunting, Mrs. Walter
Bunting, Walter

Carbarnes, Harry
Carbarnes, Meta
Carbarnes, Elizabeth
Carbarnes, Anna
Chamberlain, Mrs. J. Jr.,
Clerico, Mrs. Mattie
Coyle, John
Cressee, George Jr.,
Cressee, Mrs. George
Cressee, George Sr.,
Cressee, Raymond
Crystal, Joseph R.
Crystal, Harry F.

Davis, Mrs. Margaret
Davis, John W.
Dean, Harry
Clerico, Ferdy
Dean, Mrs. Mary
DeYoung, Mrs. Irene
Drumm, Robert
Dunbar, Irma L.

Erickson, Mrs. Margaret
Fangar, Anna M.
Fitzpatrick, Mrs. Cath.
Fulton, Winthrop

Green, William
Green, Mrs. Emma
Gregory, Mrs. Grace
Gregory, George
Grubb, William
Grubb, Mrs. Pauline
Grubb, Marie C.
Grubb, Rufus

Hartman, Earl Sr.,
Hasson, Mrs. William
Hasson, William
Henderson, Mr. and Mrs.
Hill, William
Hill, George
Hill, Robert
Hill, Mrs. Florence
Holton, Alice P.
Holton, Mrs. Marg.
Holton, Edna
Holton, Joseph

Jaeschke, Gus
Jaeschke, Elizabeth
Jones, Mrs. Fannie
Jones, George C.

Kaiser, Mrs. Emma
Kaiser, Emma M.
Karstein, Elizabeth
Karstein, Lillian
Knowlton, Frank Sr.,
Knowlton, Mrs. Anna
Kraft, Edward
Kraft, Mrs. Ornet
Krause, Mrs. Sarah

Lafferty, Martha
Lenhardt, Mrs. Margaret
Little, William
Little, Mrs. Mary
Ludwig, Mrs. Anna

McCall, James
McCall, William
McDowell, Mrs. Mary
McKeown, Matthew
McKeown, Mrs. Matthew

Maguire, Lydia
Maguire, Mrs. E.
Meyers, Mrs. Mary
Meyers, Charles
Munion, Mrs. Henrietta
Munion, Mary S.
Munion, Harry J.
Murphy, Mrs. Sarah
Murphy, Mrs. Margaret
Nilsson, Hilma

Outen, Elizabeth J.

Patterson, Mrs. A.
Patterson, Mrs. Carrie
Patterson, John Jr.,
Pine, Mrs. Lillian

Rand, Mrs. Mary
Rand, Andrew
Reed, Mrs. Adaline
Reed, Frank
Robinson, James
Rutter, Edward
Rutter, Elizabeth
Rutter, Jennie

Schaab, Frederick
Seher, Catherine
Seher, Mrs. Margaret
Shields, Mrs. Bella
Smith, Mrs. Rebecca
Spratt, John
Spratt, Catherine
Spratt, Finley
Spratt, John
Spratt, Thomas
Spratt, Margaret
Stenger, Dorothy
Stenger, Ethel
Stenger, Mrs. Laura
Stone, David
Stone, Elizabeth
Stone, Emily
Stone, Thomas
Strang, Miss Carrie
Strang, Mrs. Elizabeth
Stryker, Mrs. Emma
Sweeney, James

Tittermary, Harry Sr.,
Tittermary, Johanna
Tittermary, Hazel
Tittermary, Mr. & Mrs. E.

Winters, William
Woods, Mrs. Margaret

Young, Miss Viola
Young, George
Young, William Jr.,

Feeling at Home at Home

Observations by One Who Has Studied How Folks Feel at Home at Church

We have often wondered why our young folks leave home so very young. The light has burst upon us at last. The reason is they do not feel at home at home. If we parents will just spend a little thought and ingenuity we are sure to hold our offspring's homing instinct and develop in them a feeling of contentment under the parental roof. Most of our observations have been made in church where our young folk (not all of them) have solved the problem of feeling at home at church.

It appears that it is not necessary to make an expensive task of the venture. A few pieces of chewing gum, a lot of waste paper, a bag of peanuts and a piece of lead pencil are all that one needs to have a perfectly enjoyable time. The chewing gum has several useful properties and is bound to add joy and happiness to the chewer. First, there is the succulence one gets from chewing. Then one can place the soft gum on a chair so that somebody can sit on it and ruin a dress or a suit of clothing. Also, you can stick it under the chair seat or under the table leaf so that somebody can get their fingers in it. Or one can simply drop it on the floor, where it will squish under the tread and get ground in the floor and stuck all over one's shoes. Or one can throw it down the radiator and the stench of burning gum will make everybody in the house sick and drive them out into the open. We can recommend any of these stunts for home use because after years of study of their practice in church they have rendered unfailing satisfaction and pleasure to the young.

Peanuts are a fair substitute for gum. Give the young folks a few bags of peanuts and let them eat them in the parlor, in the living room, in the kitchen, in the bedroom—anywhere in the house and encourage them to throw the hulls on the floor. They will enjoy the past-time as a diversion from the gum games and will revel in the litter the hulls will make.

A penknife is a useful toy to make the young feel at home at home. It is indispensible in carving initials on chairs, tables, doors, piano or any other article of furniture. It will fill your heart full to overflowing with emotion to witness the concentration and contentment of the dear boy as he quietly goes about hacking this and that all over the house. It is amazing to see how much he can do with one knife. Why already he is making himself at home at the Parish House and is carving initials on the door jambs.

Waste paper will keep the dear boys and girls contented at home for hours. They can tear it up in small pieces and scatter it all over the house. They can make spit balls of it and soak you behind the ear most unexpectedly. There are scores of ways they can use waste paper for entertainment and make them feel at home at home. You need not worry as to the source of the waste paper. It will not cost you one cent to provide it. Just leave the dear little ones alone and they will contrive ways of supplying it. In church they get it by tearing leaves out of the hymn books and the Prayer Books—even the Holy Bible is a source of supply. It is wonderful how ingenious the boys and girls can be when it comes to the matter of supplying themselves with means to entertain. We are sure if you have any books or magazines or family albums or rare prints or pictures you can supply sufficient waste paper to make them feel at home at home.

Then as to a lead pencil. It isn't necessary to spend a nickel or a dime for a new pencil. A stump will do —and how. It can be used to write on the walls, on the doors, on the furniture or anything in fact that has any kind of a surface. We know because we have observed how it can be done in church. Then, too, it can be used in writing side-splitting squibs and verse over everything—especially on the fly leaves of books. If you want to know what an original literary genius and artist your boy or girl is, just give him or her a lead pencil stump and turn them loose among your books. We have found all sorts of ridiculous writings and drawings in the church books and Bibles and know.

Of course, there are many other ways of making the dear young feel at home at home. One is to encourage them to jump up on the furniture with their shoes on and scratch it all up. You want to show them how to pick up a chair and throw it with a crash the length of the room every time they want to move it. You want to show them how four or five can sit down at the piano at the same time and knock out a jazz and, incidentally, several keys.

There are lots and lots of other ways you can devise to make folks feel at home at home just as they feel at home at church. But we feel that the few suggestions we have made will open up new vistas and suggest many original things that will keep them contented and help them appreciate their home—maybe.

Broadcasting from Station S. T. J. C.

A Happy New Year

* * *

Our annual Bazaar was a most unexpected success.

* * *

SOME GOOD NEW YEAR'S RESOLUTIONS: To attend every means of grace, especially the Holy Communion; to invite my friends and neighbors to accompany me to Divine service; to support my church with my means, both cheerfully and generously; to offer my services to the Rector; to do promptly and gladly any duty he asks of me; to visit the sick of the Parish; to help any brother parishioner who is

worse off than we; to encourage our neighbors to bring their babies to the church for christening, and their boys and girls to St. John's Sunday School. Do these things and you will be wild with excitement and enthusiasm at the startling growth of our beloved Parish.

* * *

Just paid off $1150.72 of our mortgage, which reduces it from $10,000 to $8849.18. Now let's keep nicking away at that mortgage with our CENT-A-DAY.

* * *

The names of members giving their CHRISTMAS OFFERING will be published in our next issue. This is to enable those who cannot afford to give until after Christmas to get their names printed in the first list.

Every day is the beginning of a new year.

We hope you had a Merry Christmas. We are sure you did if you tried to make others happy.

Church Vocabulary

As noted in previous issues, the Church of St. Luke and The Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchmen, under the title of CHURCH VOCABULARY. It is so important that we have been publishing a portion of its contents in the BROADCASTER and will continue to do so until we have published the whole of it. This number contains the seventh installment. We advise the BROADCASTER readers to keep each issue ever handy.

Diocesan Matters

Deposition.—The word is used in the General Canons descriptive of the act formally of removing a man from the office of the Ministry, as the penalty for offenses enumerated in specific Canons. Deposition can be performed by a Bishop only after sufficient evidence. Sometimes this is furnished merely by confession of guilt on the part of the person so to be deposed; sometimes it awaits the decision of Triers, i. e. of the "jury" in an Ecclesiastical Trial. The words Excommunicate and Unfrock are the one inaccurate and the other obsolete.

Notice of Deposition.—When a Bishop thus deposes a man from the Ministry, he is required to "send notice of such deposition to the Ecclesiastical Authority, i. e., to the Bishop or Standing Committee of every Diocese and Missionary Jurisdiction of this Church, in the form in which the same is recorded." The object of this is to prevent anyone thus deposed in one Diocese from officiating anywhere else in the entire Episcopal Church.

Dismissory Letter.—A letter given by his Bishop to a Clergyman removing from one Diocese to another. The General Canons provide that "before a clergyman shall be permitted to settle in any Parish, or be received into union with any Diocese of this Church as a Minister therein, he shall produce to the Bishop, or if there be no Bishop, to the Standing Committee thereof, a Letter of Dismission from under the hand and seal of the Bishop with whose Diocese he has been connected."

Diocese.—The territorial limits of a Bishop's Jurisdiction. Some consider the Diocese as the real unit of Church life. Originally the Bishop went first in the establishing of the Church in any nation or country. Out of this Diocesan Jurisdiction grew the Parishes or local Congregation, being ministered to by the Priests under the Bishop. In the American Church, through force of circumstances, the reverse of this has been the case.

Diocesan Convention.—The annual gathering of the Bishop, Clergy and Delegates from among the Laity of a Diocese. The Bishop and Clergy represent their own Order, and the people are represented by Delegates selected by the Vestries of the various parishes. The purpose of the Convention is to review the work of the year past, plan for the following, and by legislative acts provide such laws as may further the purpose for which the Diocese exists.

Dispensation.—A formal license, granted by ecclesiastical authority, to do something which is not ordinarily permitted by the Canons, or to leave undone something which may be prescribed. In the American Canons, "dispensation" has special reference to an official act by the Bishop whereby he may excuse candidates for Holy Orders from pursuing certain studies required by a canon, as for example the Study of Hebrew in a Students' Course of preparing for his Ordination.

Broadcasting from Laughland

A good many of the young men who wear wrist watches ought to own alarm clocks.

* * *

MRS. SANTA CLAUS

Rapid fire questions was the order of the morning class hour just before Christmas. "Who is the greatest man in America?" asked the teacher.

"Santa Claus," yelled out a youngster without hesitation.

"The very idea! Why, sonny, you can't even tell me who his mother was."

"Yes, I can; Mary Christmas."

A certain Kansas City clergyman, who had often warned his wife against the danger of carrying her pocketbook carelessly, one day in a bank saw her standing in the embrasure of a large window busily making some calculations on a bit of paper, the end

of her pocketbook as usual peeping out of her coat pocket. Thinking to give her a lesson, he slipped quietly through the door, abstracted the pocketbook from the pocket, and departed.

At the dinner table he asked his wife where she had been all day, and what she had been doing. She answered that she had been at home all day mending the children's clothes.

"And you weren't down town?" asked he, growing suspicious.

"No; I have not been down town; why?" she answered.

Taking the pocketbook out of his pocket and laying it beside his plate, he asked if that was not hers.

"By no means!" she said. "I have never seen that pocketbook before!"

The minister did not finish his dinner. He had lost his appetite.

* * *

Ol' Man (to John)—"How far is it from Minneapolis to St. Paul?"

John—"About twelve miles."

Ol' Man (to Jim)—"I say, how far is it from Minneapolis to St. Paul?"

Jim—"Why, about twelve miles."

Ol' Man (to Tom)—"How far is it from St. Paul to Minneapolis?"

Tom—"John and Jim have just told you that it is about twelve miles from Minneapolis to St. Paul. Now, it stands to reason that it would be just as far from St. Paul to Minneapolis."

Ol' Man—"Not necessarily; it is only one week from Christmas to New Year's, but it is nearly a year from New Year's to Christmas."

* * *

Teacher—"Do you think you're the teacher?"

Pupil—"No."

Teacher—"Then why act like an idot?"

* * *

CAUGHT!

Professor (speaking on phone)—"You say that Billy Smith has a bad cold and will not be able to attend school today. Who is this speaking?"

Voice (hoarsely)—"My father."

* * *

GRAMMATICAL TRIANGLE

Teacher (in grammar class)—"Willie, please tell me what it is, when I say, 'I love, you love, he loves—'"

Willie—"That's one of them triangles where somebody gets shot."

* * *

ALL THE SAME TO HIM

Teacher—"This is the worst composition in the class, so I'm going to write a note telling your father about it."

Pupil—"I don't care if you do, because he wrote it."

* * *

AS WE WERE SAYING

A local newspaper recently said that scientists

PETE'S MEAT MARKET

Northwest Corner
2d and Reed Streets

Buy at Pete's to Save Money, Worry and Carfare

Groceries at Special Prices

Wm. A. Penton & Bro.

PRINTERS

704 Chestnut Street

Bell Phone, Lombard 2427

Plotnick's Shoe Shop

I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

For a Good Fit and Best Quality Shoes

315 South Street

Formerly of S. W. Cor. 2d and Moore Sts.

Ed. Pennington

GARAGE

306-10 REED STREET

Auerback's Baby Shop

Christening Set a Specialty

Lombard 9385 ***317 SOUTH STREET***

have invented an earthquake detector that goes off like an alarm clock. What most of us need is an alarm clock that goes off like an earthquake!—Lehigh Burr.

* * *

"Willie," asked the teacher, "can you tell me why Thomas Jefferson wrote the Declaration of Independence?"

"Cause he couldn't afford to hire a stenographer, I guess."

* * *

IMPOSSIBLE

Teacher (to boy who is misbehaving)—"James, sit down in front."

James—"I can't. I'm not made that way."

* * *

An angry customer on one occasion came into a grocery store and tossed a package on the counter in great anger. "Makes washing a pleasure, does it?" she blurted out. "Does the washing while you wait, does it? It's the little flakes of soap that—"

"One moment, please, madam," said the clerk. "This is not soap."

"Not soap—not soap?"

"No. Your daughter asked for half a pound of grated cheese and a half pound of soap flakes. This is the cheese."

"My stars, and last night I made a pudding."

* * *

THE POPULAR RED INK

North (commercially inclined)—"How do you spend your income?"

West—"About 30 per cent. for shelter, 30 per cent. for clothing, 40 per cent. for food, and 20 per cent. for amusement."

North—"But that adds up 120 per cent."

West—"That's right!"—The Wilsey Outlook.

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Jackson 1452

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(James A. Roberts' Estate)
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Formerly of 120 Porter Street
Hot Cakes at 5.30 A. M. and P. M.
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and
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230-232 Queen Street

The Parish Broadcaster

VOL. 5, No. 2 PHILADELPHIA, FEBRUARY, 1931 By Mail $1.00 Yearly

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REV. H. CRESSON McHENRY, Editor.

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PARISH DIRECTORY

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Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

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Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Choirleader
Mrs. Vernon Matthews, Organist.

Sopranos

Miss Helen Ashman
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Catherine Nelson
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Mrs. James Chamberlain
Miss Kathryne Hasson
Mrs. John J. Nelson, Jr.
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.
Mr. Harry Seher
Mr. Samuel McDowell

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Woman's Auxiliary

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Junior Brotherhood of St. Andrew

Charles Little, Councillor.
John Preole, Director.

Daughters of the King

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Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

Mr. and Mrs. John Nelson, Jr., Councillors
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Dingler, Leslie Sterling.
Dinsmore, Robert Alexander.
Sayres, Elizabeth.
Weissinger, Harry Belmont.
Woerner, Dorothy Hannah.

MARRIAGES

John J. Nelson, Jr., and Margaret A. Rutter.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

Suggested Prayer

For the Unemployed

O Lord our Father, we commend to Thy protecting care and compassion the men and women suffering distress and anxiety through lack of work: Support and strengthen them, we beseech Thee, and so prosper the counsels of those engaged in the ordering of industrial life that Thy people may be set free from want and fear, and may be enabled to labor in security for the relief of their necessities and for the well-being of our people, through Jesus Christ our Lord. Amen.

Our Annual Investment

Notes from Our New Year Sermon

The time has come for us to balance our 1930 accounts with God.

On January 1st He capitalized us to the amount of 365 days to invest as we chose. It reminds us of the Parable of the Talents. We are closing out the accounts for the year and we would like to know how have we invested our days—wisely or unwisely. How many did we spend for moral and spiritual improvement? How many in doing good to our neighbor? How many were used in visiting the sick and ministering to the needy? Did we spend any of the days in helping to bear another's burdens? Was any of our time spent comforting those in trouble or in wiping away the tears of the bereaved? How many of the fifty-two golden Sundays—God's special gifts—did we use to His glory and our spiritual profit? How many did we misspend, waste, on sin and selfishness? In short, do our days of good investment overbalance our wasted days of evil? WHAT DOES THE AUDIT SHOW?

Dare we feel proud of the account we are about to render to God? Does it show a safe margin of profit or must we confess ourselves moral and spiritual bankrupt? It is most important that we know where we stand as to our 365 days investment for we are about to close the Record and place it in the archives of time, along with our other years' records, there to remain until the Great Day when all accounts shall be settled between God and ourselves.

The thought of so many days wasted and misspent fill us with uneasiness. Our past Records are not so good that we can afford to show a deficit for the year. Too many bad investments are charged against our account as it is.

However, there is one thought to comfort us. On January 1st of this year God, in His love and mercy showed He was evidently disposed to advance us 365 new crisp days as another loan to us. Are we wise enough to accept this new trust with the determination to profit by our past losses and help redeem some of our bad investments by increasing our future profits in buying up all the gilt edge securities time has for sale. We still have a chance to save ourselves from bankruptcy.

Our Sunday School

Its Activity and Enthusiasm Continues

The after-Christmas slump was surprisingly small this year. What gains we made during the fall and winter seasons seem to be permanent. Our lowest attendance so far is 220 scholars. This figure is not an estimate but is the result of a careful counting of scholars by the Rector himself.

One reason for this fine attendance is the splendid co-operation of our officers and teachers. It is very unusual for us to have less than 100 per cent. attendance of both officers and teachers.

Sunday, January 4, 1931, we had our regular Christmas Season Promotions, which resulted as follows: From the Primary to the Intermediate Department:

CHRISTMAS PROMOTIONS

Girls	*Boys*
Beck, Catherine	Bennett, Frank
Dean, Margaret	Christiansen, Bernard
Henderson, Viola	Peramo, Tony
Hill, Florence	Stilling, William
Munion, Eleanor	
Myers, Mary	
Proud, Josephine	

Scholars promoted from the Intermediate Department to the Senior Department were:

Robins, Miss Anna, Teacher	McDowell, Mr. Samuel, Teacher
Grier, Marjory	Cucknell, Preston
Harper, Elizabeth	Dinsmore, Thomas
Miller, Eleanor	Henderson, Harry
Pearce, Evelyn	McCall, William
	Seher, Thomas
	Slavey, Joseph
	Spratt, James

There are several girls in the Intermediate Department who will be promoted later in the month if they show improvement in their work.

Broadcasting from Station S. T. J. C.

The Parish made a good start in the right direction this year. On the 1st Sunday in January we had the largest regular communion in the history of the Parish.

* * *

Our Sunday School continues to grow. The Kindergarten and the Intermediate Department are especially active.

* * *

On Sunday, January 4, several boys and girls were promoted from the Kindergarten to the Intermediate Class, and two classes, one of girls and one of boys, were formed of advanced scholars of the Intermediate Department to the Senior Department. Miss Anna Robins was appointed teacher for the girls' class and Mr. Samuel McDowell was appointed for the boys' class.

* * *

REMEMBER YOUR CENT-A-DAY OBLIGATION.

* * *

We congratulate the Parish on the increased number of coal contributors this year.

* * *

A YEAR'S SUBSCRIPTION PRICE FOR THE BROADCASTER IS $1.00. IF IT IS WORTH THAT MUCH TO YOU HOW ABOUT SENDING US $1.00 TO HELP US PAY OUR EXPENSES?

* * *

Now is the time to begin working up our next Confirmation Class. Who is your candidate?

* * *

It would be great if every Parishioner would try for a 100 per cent. record in Church attendance this year. How about it? We need all the spiritual help we can get.

* * *

SOON WE WILL ISSUE THE LAST CALL FOR MEMORIALS, SO YOU HAD BETTER GET BUSY. WHEN ONCE THE TABLET IS MADE NO NAMES CAN BE ADDED.

* * *

Are your Church envelopes paid up to date?

* * *

Have you spent a Sunday evening in the old Church lately? We are having wonderful meetings.

* * *

Smother that Parish House mortgage with a flood of pennies from our Cent-a-Day Pledge.

What Follows Confirmation?

The Duties and Responsibilities of the Confirmed

Confirmation is not the end but the beginning of our spiritual adventure. When the Bishop lays his hands upon us in that most solemn service he places new responsibilities and duties upon our shoulders which we must accept with humility and grace.

In a recent meeting of the FELLOWSHIP the matter of confirmed members contributing to the expenses of the Parish came under discussion. One of our members made the observation that he thought it the duty of every confirmed member of the Church to give what he is able for the support of the Parish. It is one of the many obligations of Confirmation. The speaker is one who shows by his contributions that he personally recognizes this obligation assumed in Confirmation, and he gives generously of his means to every need of the Parish. If this ideal were accepted by all our confirmed members we would have no financial problems; on the contrary, we would be planning new and greater work with the balance of funds we would have on hand.

Other Obligations of Confirmation

We would not have our readers think, however, that the only obligation of Confirmation is to give your money for the support of God's work. There are other—yes, higher, duties than even this necessary sacrifice.

The Obligation to the Family

Confirmation should mean a readjustment of our family relations. It should make such a difference in our acts and words at home that every member of the family circle would see and rejoice in the change.

The Obligation to Work

Confirmed members of the Parish should mean improved members in our daily tasks and in our school work. Confirmation ought to be a challenge to us to show the world how honest and conscientious one becomes when once he put on the Lord Jesus Christ.

The Obligation to Society

We do not think it is at all necessary for a newly confirmed to "shun evil companions" altogether. Many an "evil companion" may be a dear friend—worthy of the name of friend. If he had anything worth while he would take special delight in sharing it with us. It seems to us, therefore, that if we accept the Lord Jesus as our Saviour and then turn the cold shoulder upon our old friend and well-wisher just because he was an "evil companion" that we are not playing the game. He always shared with us why not share Jesus Christ with him. That's the only way to treat a pal. That's the way Jesus Christ treats HIS evil companions—you and me.

Obligations to Every Means of Grace

A person must be singularly stupid who does not realize that after Confirmation come the obligations of Holy Communion; of loyalty to the Church, of regular attendance to Sunday morning and evening prayer; of response to every call to duty such as ushering in the church, singing in the choir, teaching in Sunday School, visiting the homes of the poor and

the sick, joining and actively supporting the Parochial organizations, boosting the church among strangers, inviting folks to come to church with you, making every stranger feel that he is most welcome and urge him not only to come again but bring a friend with him and get tangled up in the work of the Church and become one of us; boosting your Rector to outsiders. Even if he is human and makes lots of mistakes after all said and done he is the one who marries you, who christens your babies, who often helps in time of need, who teaches you the way of life, who advises you in trouble, who visits your sick, who brings you to the Bishop for Confirmation, who is among the last to stand by you and pray for the repose of your soul as you go to your final abode in the bosom of Mother Earth.

Yes, there are many obligations attending Confirmation; but with each obligation comes a compensation which is infinitely sweeter and more beautiful than any duty. Then, too, there is the blessed consciousness of the approbation of God. A faithful servant has no difficulty to hear Him say, "Well done."

The Lenten Season

Scarcely is Christmas over when we find ourselves face to face with the Lenten season—a season, the importance of which is becoming stressed more and more by the Church. The hustle and bustle of modern life tends to distract us so completely that we would give little if any thought to our spirit needs were it not for the imperative intrusion of these forty days. We are brought to a stop to consider many things needful for our soul's health.

We need to spend more time in prayer and in reading God's Holy Word.

We need to practice more the Christian acts of charity and service.

We need to give more thought to regularity in attending every means of Grace the Church offers.

We need to give special and serious attention to the Holy Communion.

We need to give some of our time to soul hunting for God.

And we need every hour and every minute of the Lenten season to put over this program. Ash Wednesday is February 18. If we begin NOW to prepare for the Lenten season we will not start too soon.

During Lenten Season we will have special Litany service and address every Wednesday evening. We hope to have now and then a visiting clergyman to speak for us. Every Sunday evening we will have special evening services which we hope will be beneficial to all of us. We need the loyal support of every member of the Parish to make these meetings interesting. We are asking the men's and women's Bible classes, the Woman's Auxiliary, the Young Women's Christian League, the Girls' Scouts, the Junior Brotherhood of St. Andrew, the Senior Brotherhood, the Daughters of the King, our basketball teams, and especially our choir, to co-operate with us to make our Lenten services a success and a benefit to all.

$1,000.00

FOR THE

Parish House Mortgage

MUST BE RAISED

THIS LENTEN SEASON

YOU are responsible for YOUR share

Broadcasting from Laughland

GAPING CAVITY

Null—"I started out on the theory that the world had an opening for me."

Void—"And you found it?"

Null—"Well, rather. I'm in the hole now.

NEITHER WAS CUSTOMER

Irate Customer—"I opened this bottle of milk as soon as I got home, and it was sour; how do you explain that?"

Clerk—"Well, madam, the cow wasn't contented."—Boston Beanpot.

DISCRETION

"Rastus, I'll give you five dollars to have your picture took inside the cage with the lion."

"No, suh, boss, not me."

"You needn't be afraid. He hasn't any teeth," replied the circus owner.

"He doan need none. Jess his reputation's nuff."

PURE REASONING

Teacher—"Which is farther away, Mary, England or the moon?"

Mary—"England, teacher."

Teacher—"What makes you think that?"

Mary—"Well, teacher, I can see the moon but I can't see England."

LEARNING

An old Southern planter met one of his former negroes whom he had not seen for a long time.

"Well, well," said the planter. "What are you doing now, Uncle Amos?"

"I'se preachin' of de gospel."

"What! You preaching?"

"Yassah, marster, I'se a preachin'."

"Well, well! Do you use notes?"

"Nossuh. At the fust I use notes, but now I demands de cash."

He—"Your lipstick is coming off."

She—"No, it isn't."

He—"It is."

She—"I'm sure it isn't."

He—"Listen! Anytime I get as close as this to a girl her lipstick is coming off."

Mother (teaching son arithmetic)—"Now take the Spinks family. There is mother, daddy and the baby. How many does that make?"

Son—"Two and one to carry."

"Has your husband given up golf?"

"Yes, but he still uses the language when he has to change tires."

We have a dandy school yell now—we give the names of four Russian battleships, then a sis-boom-bah and the names of two Chinese generals.

Teacher—"Johnny, where was the Declaration of Independence signed?"

Johnny (thoughtfully)—"Um-m-m-er, at the bottom, wasn't it?"

Teacher—"Johnny, I'm only punishing you because I love you."

Johnny—"I wish I was big enough to return the love."

TOO MUCH IS ENOUGH

Harold's mother was giving a party. She told the little fellow that whenever he passed in front of anyone he must say "Excuse me." Harold made many trips back and forth, and got tired of repeating the same phrase over and over, so he finally said: "Ladies and gentlemen, please excuse me for the whole evening."

NOT SO DUMB!

Teacher—"Why, Jimmy, have you forgotten your pencils again? What would you think of a soldier going to war without a gun?"

Jimmy—"I'd think he was an officer."

"Let me kiss those tears away," he begged tenderly.

She fell into his arms and he was busy for the next few minutes. And yet the tears flowed on.

"Can nothing stop them?" he asked breathlessly.

"No," she murmured, "it is hay fever, you know. But go on with the treatment."

A rookie received a severe lecture one day from his sergeant. The next day he passed the sergeant without saluting. "Hey, youse, why don't you salute me?" yelled the sergeant. "Aw," said the rookie, "I thought you was still mad at me."

Single Noble—"What is the best month to get married in?"

Married Noble—"Octemburary."

Single Noble—"There isn't such a month."

Married Noble—"Quite right, my boy."

The Judge (sternly)—"Well, what's your alibi for speeding sixty miles an hour through the residence section?"

The Victim—"I had just heard, your honor, that the ladies of my wife's chapter were giving a rummage sale and I was hurrying home to save my other pair of pants."

The Judge—"Case dismissed."

St. John's Christmas Party

Following Are the Names of Those Who Joined the Party by Bringing in Their Christmas Envelopes

Adams, Mrs. Helen
Adgate, James
Adgate, Mrs. Margaret
Alloway, Earl
Alloway, Catharine
Amerman, Jr., Mrs. Frank
Anonymous
Anonymous
Anonymous
Armstrong, Florence M.
Ashman, Mrs. Margaret
Ashman, Helen
Ashman, Dorothy

Barnes, Miss Ethlyn
Barnes, Mrs. Cecelia
Baus, Mrs. Annie
Bedlow, Mrs. Louisa
Bedlow, Mrs. Anna
Beisser, Charles
Beisser, Mrs. Charles
Beisser, Miss Mamie
Bender, Mrs. Caroline
Blech, Mrs. Jennie
Blech, Charles
Bricker, Mrs. Jennie
Bunting, Mrs. Walter
Bunting, Walter
Burns, George

Carbarnes, Anna
Carbarnes, Elizabeth
Carbarnes, Harry
Carbarnes, Meta
Chamberlain, Jr.,
Mrs. James
Chestnut, Reba
Chestnut, Jr., Robert
Chestnut, Miss Jennie
Clark, Mrs. Kathleen
Clark, Harry B.
Clendenning, Charles
Clendenning, William
Clendenning, Jennie
Clerico, Mrs. Mattie
Clerico, Ferdy
Colvey, Joseph
Colvey, Miss Maria
Connelly, Mrs. C.
Connelly, Marie A.
Cooper, Mrs. Helen
Coyle, John
Cressee, Sr., George
Cressee, Sr., Mrs. George
Cressee, Jr., George
Cressee, Raymond
Corson, Mrs. Mary
Crystal, Harry F.
Crystal, Joseph R.
Cunningham, Walter

Darr, Walter
Daughters of the King
Davis, John W.
Davis, Mrs. Margaret
Dean, Harry
Dean, Ruth
Dean, Mrs. Mary
Decosta, Mrs. M. M.
DeYoung, Mrs. I.
Dingler, Mrs. Annie
Drumm, Robert
Dunbar, Irma
Dunbar, Elizabeth
Dupon, Miss A.

Emberschied, Mrs. A.
Erickson, Margaret
Erickson, Mrs. M.
Ewell, Thelma
Evans, Thomas

Forster, William,
In Memory of
Fanger, Mrs. Anna
Felder, Heywood
Fienauer, Amy B.
Fischer, John
Fischer, Mrs. John
Fisher, Miss M. Beatrice
Fitzpatrick, Edward
Fitzpatrick, Mrs. Cath.
Friend, Florence
Gallagher, Isaac
Gallagher, Kate
Gallagher, Joseph
Gallagher, Robert
Gorman, Mrs. Martha
Gorman, William
Green, Mrs. Emma
Green, Joseph
Green, William
Greenfield, Robert
Greenfield, Lydia
Gregory, George
Gregory, George Fox
Gregory, Mrs. George
Gresh, Mrs. Harry
Griggs, Anna L.
Griggs, Mrs. Elizabeth
Grubb, Rufus
Grubb, Pauline
Grubb, Marie C.
Grubb, William

Harris, Marie
Hamilton, Mrs. F.
Hartman, Jr., Earl
Hartman, Jack
Hartman, Sr., W. E.
Hasson, William
Hasson, Kathryne
Hasson, Mrs. William
Haury, Mary
Heinemann, Mrs. Harry
Henderson, Catherine
Henderson, Harry H.
Henderson, Josephine T.
Henkel, Mrs. Rebecca
Hill, Mrs. Florence
Hill, Robert
Hogg, Margaret L.
Holton, Margaret
Holton, Elizabeth
Holton, Edna
Holton, Alice P.
Holton, Joseph
Holton, Mrs. Margaret
Hudak, Mrs. Frank
Jackson, Elsie
Jaeschke, Gus
Jaeschke, Herman
Jaeschke, Mrs. Herman

Kaiser, Emma
Kaiser, Mrs. Emma
Kelly, Mrs. Mary
Kelly, Mrs. Mary
Kelly, Ruth
Kelly, Raymond
Kensil, John
King, William
Knowlton, Sr., Mrs. F.
Knowlton, Sr., Frank
Knowlton, Jr., Frank
Kraft, Ornet
Kraft, Edward
Krause, Mrs. Sarah

Lafferty, Martha
Lawrence, Sr., George
Lawrence, James
Lawrence, Jr., George
Lawrence, Catherine
Lawrence, Mrs. Mary
Leach, May
Lenhardt, Margaret
Lenhardt, Eleanor L.
Lenhardt, Jr., David
Lenhardt, David
Lenhardt, Mrs. Margaret
Little, Andrew, Sr.
Little, Andrew, Jr.
Little, Charles
Little, Mrs. Mary
Little, Pauline
Logue, Mrs. Margaret
Logue, Robert
Ludwig, Mrs. Anna M.

McCall, Ella
McCall, Harry
McHenry, John E.
McKeown, James
McKeown, Mrs. Rebecca

McCall, James
McCall, William
MacFarland, Elizabeth
MacFarland, John
MacVaugh, Mrs. Anna
MacVaugh, Miss Sylvania
MacVaugh, William

Maguire, Mrs. Eliza
Maguire, George
Maguire, Lydia
Major, William
Marley, Mrs. Emma
Marnie, Thomas
Matthews, Vernon
Matthews, Mrs. Vernon
Mehring, Mrs. Anna
Meyers, Charles
Meyers, Mrs. Mary
Miller, Dorothy
Miller, Robert
Miller, Anna M.
Miller, Walter
Miller, Mrs. Dorothy
Mitchell, Mrs. Madeline
Munion, Mary S.
Munion, Harry J.
Munion, Mrs. Henrietta
Murphy, Mrs. Margaret
Murphy, Mrs. Sarah

Nelson, Jr., John J.
Nelson, Jr., Mrs. John J.
Nelson, Sr., John J.
Nelson, Sr., Mrs. John J.
Nelson, Mrs. Harry
Newman, Mrs. Lena
Nilsson, Ida
Nilsson, Catharine
Nilsson, Miss Hilma
Nugent, Eleanor
Nugent, William
Nuttall, Miss Hannah H.

Oliver, Mrs. Phoebe
O'Donnell, Mrs. Kath.

Patterson, Mrs. Anna
Patterson, Jr., John C.
Patterson, Jr., Mrs. J. C.
Payne, Mrs. Emma
Pearo, Adelia
Pearo, James
Pearo, Mrs. Mary
Pierce, Mrs. Eva
Pierce, Evelyn S.
Pine, Mrs. Frank
Pine, Frank
Preole, John C.
Preole, John F.
Preole, James
Prettyman, Caroline

Quaile, Mrs. Clara
Quaile, Dorothy

Rand, Andrew
Rand, Mrs. Mary
Raymond, George J.
Read, Mrs. Hannah H.
Redding, Dorothy
Redding, Louisa
Reynolds, Dorothy
Reynolds, Walter
Reynolds, Leona
Reynolds, Mrs. Cath. M.
Reynolds, Jennie
Righter, Bertha
Rutter, Charles
Rutter, Jr., Jeremiah K.
Rutter, Jr., Mrs. J. K.
Rutter, Robert
Rutter, Ruth
Rutter, Heber
Rutter, Jennie
Rutter, Elizabeth
Rutter, Catharine
Rutter, Mrs. Elizabeth
Roberts, James Townsend
Roberts, Mrs. James A.
Robinson, Mrs. Annie
Rudderow, Bertha
Rudderow, Godfrey

Scarinci, Arthur
Scarinci, Mrs. Arthur
Schaab, Frederick
Seher, Margaret
Schabacker, Mrs. Anna
Shields, Mrs. Bella
Schlembac, Mrs. Cath.
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Scott, Mrs. George
Seher, Catharine
Seher, May
Seher, Mrs. Margaret
Seher, Harry P.
Shoch, Mrs. Minnie
Smith, Lewis
Smith, Anna May
Smith, Edward
Smith, Sr., Lewis
Smith, Mrs. Corbett
Smith, William
Snell, Richard
Snell, Mrs. Richard
Snell, Richard
Snell, Mrs. Richard
Snell, Jr., Samuel
Snell, Jr., Mrs. Samuel
Spratt, Catharine
Spratt, Finley
Spratt, Thomas
Spratt, Margaret
Spratt, Jr., John
Spratt, John
Springer, Mrs. Annie
Sprogel, Mrs. Bertha
Sprogel, Mr.
St. John's Fellowship
Stenger, Mrs. Laura
Stenger, Dorothy M.
Stenger, Ethel
Stone, David
Stone, Elizabeth A.
Stone, Emily
Stone, Thomas
Stone, William
Stone, Miss Emily
Strang, Miss Carrie
Strang, Mrs. Elizabeth
Strang, Edward
Stryker, Mrs. Emma
Sutterlin, Thelma
Sutterlin, Mrs. Ethel
Sutterlin, Ethel
Sweeney, James

Taylor, Benjamin F.
Taylor, Ethel E.
Taylor, Mrs. Sarah
Tittermary, Harry
Tittermary, Edward
Tittermary, Johanna

Volpe, Peter

Ward, Abraham
Ward, Mrs. Carrie
Watts, Miss Sarah
Weber, John
Weber, Mrs. John
Webster, Mrs. Margaret
Weist, Florence
Wharton, Arthur
Wharton, Mrs. Arthur
Wilson, Miss Dorothy
Wilson, George A.
Woerner, Mrs. Alberta V.
Woerner, Sr., Rudolph
Woerner, Eleanor
Woerner, Beatrice
Woerner, Jr., Rudolph
Woerner, Mrs. Hannah
Woessner, Mrs. Charles
Woessner, Charles
Woessner, Miss Clara
Women's Auxiliary
Woodruff, Mrs. Mary
Woodruff, Howard
Woodruff, Joseph
Woodruff, Walter

Young, Mrs. Laura
Young, Viola
Young Women's Christian League

Zizelmann, Christian E.

Our Sunday School Lenten Offering

Dear Officer, Teacher and Scholar:

We are rapidly approaching the most important season of our Church year, the Lenten Season. Always in the past this has meant a mighty stirring in our Sunday School and a hard drive to raise a Lenten offering worthy of the great Sunday School of St. John's Parish. This year we need to get an early start because of many things. First of all money is going to be harder to get on account of unemployment and we must plan carefully to overcome this handicap. Every member of our School must work and work hard and constantly. Mrs. Amerman, teacher of the Primary Department, is setting an example by starting a sale of wash cloths now. Miss Fisher's Class are at it hard and no doubt will be ready with their quota on Easter. But how about the rest of us? What are we doing? Have we made our plans?

In order that we may set a goal to help us raise

our S. S. Lenten Offering we have made out the following class apportionments which we hope every class will strain every effort to reach or if possible exceed. Remember, you have several sources of income—the S. S. barrel, the sale of candies, soup, soap, washcloths, entertainments, mite chests and any other legitimate way of making money.

CLASS APPORTIONMENTS

Primary Class	100.00
Intermediate Class	200.00
Miss Nuttall's Class	50.00
Miss Fisher's Class	250.00
George Cressee's Class	300.00
Dorothy Stenger's Class	35.00
Miss Watts' Class	35.00
Samuel McDowell's Class	25.00
John Preole's Class	25.00
Herbert Meinhart's Class	25.00
Ethel Stenger's Class	25.00
Elizabeth Jaeschler's Class	50.00
Helen Ashman's Class	35.00
Anna Robins' Class	15.00
Adelia Pearo's Class	35.00
Marie Colvy's Class	50.00
Mrs. Read's Class	20.00
Sunday School	100.00
	$1400.00

Of course it is understood that any number of classes can combine for the purpose of raising their quota. This practice has often helped the weaker classes to go over the top. And, remember, every class has the glad co-operation of the Rector. $1000.00 OF OUR LENTEN OFFERING WILL GO TOWARDS REDUCING OUR PARISH HOUSE MORTGAGE.

The Senior Brotherhood of St. Andrew

On Thursday evening, January 8, the Senior Chapter of the Brotherhood of St. Andrew held its annual meeting for the election of officers to serve for the ensuing year. The election resulted as follows:

William Grubb, Vice Director.
Samuel Snell, Jr., Treasurer.
Vernon Matthews, Secretary.
Robert Beck, Corresponding Secretary.

It was proposed that the new Director be appointed by the Rector, who appointed MR. CHARLES LITTLE to that position. The Rector could not refrain from expressing his appreciation for the fine work Mr. Little accomplished in the past years of service in this position and expressed his personal confidence and the confidence of all the Brotherhood in his wise and consecrated service.

The Junior Chapter of the Brotherhood of St. Andrew

They tell us that if we want anything real bad all we need do is to wish and wish and wish and we will get it. Mr. Charles Little, our popular Director of the Senior Chapter of the Brotherhood of St. Andrew has wished and wished and wished for a Junior Chapter of the Brotherhood until he wished one right into existence. On Wednesday, December 10, 1930, he organized the Chapter and it has been holding regular by-monthly meetings since. On Friday, January 9, the boys met for organization and election of officers. The election resulted as follows:

Mr. Charles Little, Counsellor.
John Preole, Director.
Thomas Cunningham, Vice Director.
Robert Drumm, Treasurer.
Joseph Barnes, Secretary.
Edward Pine, Corresponding Secretary.

CHARTER MEMBERS

John Preole, Thomas Cunningham, Robert Drumm, Joseph Barnes, Edward Pine, William Barnes, Michael Rutter, Edward Rutter, George Lawrence, Robert Robbins, William Green, George Murphy, William Boden, Charles Boden.

We congratulate the members upon such a fine start and hope this time next year the Chapter will show a healthy growth with lots of new members.

Broadcasting from the Kitchen

* * *

LIVER LOAF

Remove the skin from one pound of beef liver, cut into slices, and cook in boiling salt water for 15 minutes. Drain, put through the food chopper, and add the following mixture: One cupful of bread crumbs, juice of half lemon, two tablespoonfuls of tomato catsup, one-half cupful of ground fresh pork, one small onion, finely chopped, one egg well beaten, one scant teaspoonful of salt, one-fourth teaspoonful of pepper, one-fourth teaspoonful of paprika. Mix the ingredients well together, adding one-fourth to one-half cupful of water or milk if the mixture seems too dry. Turn into a greased loaf pan lined with slices of bacon. Press the mixture firmly into the pan and lay strips of bacon over the top. Bake in a moderate oven (350 to 375 degrees) for one hour.

WHOLE WHEAT GRIDDLE CAKES

One-half cupful of wheat flour, one cupful white flour, three teaspoonfuls of baking powder, three tablespoonfuls of sugar, one-half teaspoonful of salt, one and one-half cupfuls of milk, one well-beaten egg, one tablespoonful of shortening. Mix and sift the dry ingredients. Add the milk and well-beaten egg slowly. Last,

add the melted shortening. Beat all with a rotary egg beater for two minutes, and bake on a hot griddle. The use of entire wheat flour in this recipe gives a delicious nutlike flavor.

To prevent milk or custard boiling over, slightly grease the top inch of the pan with butter.

GLOSSY WHITE ICING FOR CAKES

Two cups confectioners' sugar, pinch cream of tartar, whites of three eggs. Beat white of eggs, adding sugar slowly, to a stiff meringue. Then add cream of tartar and flavoring. Vanilla, lemon or almond extract may be used if a white icing is desired, and for special coloring effects, vegetable coloring may be added—green for St. Patrick's Day, red for St. Valentine's, etc. Spread icing on the cake with a broad-bladed knife. Dip the knife in cold water every few minutes to give icing a gloss.

CODFISH BALLS

Six medium-sized potatoes, two cups shredded salt codfish, two eggs, one-eighth tablespoonful pepper, one-half cup milk. Pare potatoes and boil in unsalted water. Drain and mash. Add codfish and unbeaten eggs, one at a time, and mix well. Add pepper and milk and beat until mixture is light and fluffy. Drop by tablespoons in deep hot fat and cook 10 to 12 minutes or until brown. Drain on unglazed paper. Serve hot.

SHIRRED EGGS

Grease individual custard cups. Cover bottom and sides with dried bread crumbs. Break eggs into saucer, one at a time, and carefully slip into the custard cups. Sprinkle with a little salt and pepper. Cover top with well-seasoned crumbs. Bake in a slow oven 15 to 20 minutes or until the egg white is firm and the crumbs a delicate brown.

CORN PIE

Line deep pie pan with rich pastry, cut corn from cob, enough to fill pan nicely. Dot generously with butter, pepper, salt and about two or three tablespoons sugar. Add enough milk that it will come up on sides. Cover with a top crust. Bake one-half hour in slow oven. Serve very hot.

Every SATURDAY Morning

WE SELL

SOUP

at our Church for our Sunday School Lenten Offering

COME AND BUY!

Church Vocabulary

As noted in previous issues, the Church of St. Luke and the Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchmen, under the title of CHURCH VOCABULARY. It is so important that we have been publishing a portion of its contents in the BROADCASTER and will continue to do so until we have published the whole of it. This number contains the eighth installment. We advise the BROADCASTER readers to keep each issue ever handy.

DIOCESAN MATTERS

Eastern Church.—The collective term by which is designated the Churches which formerly made part of the ancient Eastern Empire. The Greek, Russian, Coptic, Armenian, Syrian and other Eastern churches are those usually included in this Communion. In strictness, the term "Eastern" or Oriental Church should be applied only to the Graeco-Russian Church in communion with the Patriarch of Constantinople.

Episcopacy.—The name given to that form of Church government in which Bishops, Episcopoi, are the chief Pastors, with Priests and Deacons under them. The word is derived from the Greek word meaning overseer, Bishop being the Anglicized form of the Greek word. The term Episcopate is variously used. It means not only the office of Bishop, but it may also mean the period of time during which any particular Bishop has exercised his office in a Diocese. Again, Episcopate is the collective name for the whole body of Bishops, from Bishop Seabury, the first Bishop consecrated for this country, down to the Bishop who was last consecrated.

General Convention, The.—The legislative body of the American Church which meets triennially and is composed of the Bishops and Representatives from all the Dioceses and Missionary Jurisdictions. The Convention is composed of two houses: (1) the House of Bishops, and (2) the House of Clerical and Lay Deputies. This latter consists of four Clerical and four Lay representatives from each Diocese, and one delegate of each Order from every Missionary Jurisdiction. Both Houses together constitute one Convention.

Episcopal Jurisdiction.—By this term is meant the sphere of a Bishop's ministration. This is defined in Article 4 of the Constitution, adopted by the General Convention, which provides: "and every Bishop of this Church shall confine the exercise of his Episcopal Office to his proper Diocese, unless requested to Ordain or Confirm or perform any other act of the Episcopal Office in another Diocese by the Ecclesiastical Authority thereof."

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A Man Like You

How would you feel if you knew that some boy were hoping and trying to make himself a man like you? Would you be entirely comfortable? Or would you wish that you were setting a different example for him to follow? The chances are that you face just that situation, and it does not depend upon whether or not you have a boy of your own.

A boy is the most imitative animal in the world. He is a natural hero worshipper. And he creates his own heroes, not always wisely, and quite frequently out of those who are wholly unconscious of the emulative admiration they have inspired.

Quite early in life the boy begins to dream of the man he is to become. It is inevitable that he will select some adult as a pattern and, for a time at least, will seek to mould himself accordingly. That selection may not depend upon family relationship or intimate association. It may result from the most casual contacts so far as the adult may regard them. But the influence of the example, however unconsciously exerted, will be reflected upon the impressionable young mind.

The man who is not thus regarded by some boy, as in some way a model for him to copy, is perhaps an exception. It is, therefore, a rather serious responsibility that every man faces. Every man should so conduct himself at all times that he could feel only pride in the knowledge that some boy is striving to make himself just such a man as he is.

The best example is to attend all church services regularly.

After Dinner Reading for the Family Circle

This particular article will not fit any member of your family, but read it just the same. It is written for your neighbor—maybe.

Stubbornness, or always insisting on our individual rights, or demanding that we always have our own way, is a personal plan that often has its embarrassing features. Let me illustrate my point.

Two motorists met on a small or narrow bridge where it was necessary for one car to back up to let the other car pass. In the big car there was a big man and he shouted: "I never back up for any d—n fool!"

"That's all right," replied the small man in the small car, "I always do." And without shouting, the small man shifted into reverse and smiled at the demanding and commanding man as he drove on.

Now who had the pleasanter afternoon?

The half-horse and the human jackass are always stubborn.

If stubbornnness in some men (not women) were in proportion as they are right, such stubbornness would be a virtue, but the stubborn man is always that way just in proportion as he is ignorant or wrong.—Silent Partner.

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"Sez I to Myself—"

By Amy C. Haight, Church Secretary,
Northside Baptist Church, Richmond, Va.

Sez I to myself, as I grumbled and growled,
"I'm sick of my church," and then, how I scowled!
"The members unfriendly, the sermons too long—
In fact, it seems that everything's wrong.
I don't like the singing; the church—a disgrace,
For signs of neglect are all over the place.
I'll quit going there, I won't give a dime;
I can make better use of my money and time."
Then sez my conscience to me, sez he,
"The trouble with you is, you're too blind to see
That your church reflects you, whatever it be.
Now, come, pray and pay and serve cheerfully;
Stop all your fault-finding and boost it up strong.
You'll find you'll be happy and proud to 'belong.'
Be friendly and willing and sing as you work,
For churches aren't built by members who shirk."

Advice Not Acceptable—Rules Are Resented

* * *

By Van Amburgh (The Silent Partner)

We are all working with the wrong psychology. Just let me prove it.

The average advice is not acceptable. Rules and regulations are often resented. Warnings have little appeal.

Offering a sincere or friendly suggestion is seldom welcome.

We pay a physician to prescribe for us, then set the medicine bottle on the shelf and do as we darn please.

Stand on a railroad grade-crossing at your own expense of time and money, in order that you may warn the careless drivers that the trains are fast and frequent, and somebody will take the time to report you to the insane authorities.

My suggestion is that we change the psychology of our warning signs at grade-crossings to read like this:

"Come Ahead—Nobody
Will Miss You."

Here's another sign that will prove more successful than the old-style warning:

"Try Our Locomotives—
You Need Only One Bump."

Human nature resents restrictions, so, instead of the "Stop! Look!! Listen!!!" sign, why not introduce this one?

"Don't Stop—You're Unimportant."

Or here's a sign that will make a man so "mad," or rather so angry, that he will mentally fight back and refuse to try it:

"Nobody Will Miss You;
Be as Careless as You Like."

LINCOLN DAY SUPPER : : : :

for Men and Boys of the Parish

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Church of St. John the Evangelist
Third and Reed Streets
6.30 O'Clock

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. Charles Little, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

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Mr. Charles Little, Assistant Superintendent.
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Mr. John Nelson, Jr., Treasurer.

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Mrs. Vernon Matthews, Organist.

Sopranos

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Miss Adelia Pearo
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Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Junior Brotherhood of St. Andrew

Charles Little, Councillor.
John Preole, Director.

Daughters of the King

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Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

Mr. and Mrs. John Nelson, Jr., Councillors
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

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Capie, Catherine Eleanor
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Robinson, Henry Milton

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Cox, William A.
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McMullen, John R.
Strafford, Caroline Agusta

WEEKLY CALENDAR

	A. M.	P. M.
Sunday		
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

How Did You Die?

Did you tackle that trouble that came your way
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it.
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why the higher you bounce:
Be proud of your blackened eye!
It isn't the fact that you're licked that counts:
It's how did you fight and why?

And though you be done to death, what then?
If you battled the best you could;
If you played your part in the world of men,
Why, the Critic will call it good.
Death comes with a crawl, or comes with a pounce,
And whether he's slow or spry,
It isn't the fact that you're dead that counts,
But only, how did you die?

-Edmund Vance Cooke.

A Word to the Indifferent Christian

"Awake thou that sleepeth and arise from the dead." It is amazing how many of our parishioners are the victims of sleeping sickness. About seven-eighths of our membership need heroic treatment for this dread disease. All the week they are in such a somnolent spiritual condition that they have neither the strength nor the ambition to resist temptation and are constantly falling into sin. On Sunday—all day—they are so dead that they could not be aroused to attend church service or be on hand for Holy Communion, even if we were to rig a siren instead of a church bell in the tower of the church and keep it blowing all day.

A Dead Christian Is the Deadest Thing There Is!

Such a one does not realize how far away from the ideals of Christ he has drifted. Oh, but you say, I do not have the same blind faith in the teachings of the Christian Church as I used to have. I'm older and wiser now and take a lot of this Christian superstition with a grain of salt. Please do not lie like that, dear friend. What really has happened is you found you either had to give up work or pleasure or sleep on Sunday for your religion or else you had to give up your religion and drop the other. And you were so absolutely dead spiritually that you simply did not have the strength to hold on to your faith. Here is a little parable for you. Suppose you had $700 and you had a friend you liked a lot and you knew he was in need and you gave him $600 of your money and told him to use it as he wished. Then suppose you caught him trying to snatch the other $100 when your back was turned. What would you think of that man's honesty? Suppose upon questioning him he said that the reason he tried to steal your last $100 was because he needed the $600 to pay his debts and he simply had to have your last $100 to spend on pleasure and recreation. What would be your feelings towards your ungrateful friend for whom you did so much? Now just change the dollars for days and God for you and yourself for the man you aided in the parable and you will get a pretty clear idea of your own sneak thief and untruthful methods towards God. To tell you the truth I'd rather take my chances as an out-and-out sinner than as a stealing and untruthful Christian when the time comes for us to stand up to be judged. To my way of thinking you are taking some most awful chances and I warn you now you cannot get away with it. You had better use this Lenten season in thinking this thing out for yourself and consider how far the excuses you are passing out now will get you when you will need **real** excuses to get you through. This Lent ought to be a most solemn season for you.

Are You a Plain Spoken Person?

Many Boast That They Always Say What They Think

Are you a plain spoken person?

If so, would you mind telling a questioning world just why you are?

Do you get pleasure out of being plain spoken? Do you ever stop to think that plain speaking is plain cruelty?

Have you ever known plain speaking to increase the happiness of either an individual or a community?

Do you think you are so far above reproach that

you have license to sit in judgment upon your fellow men and indulge in plain speaking at their expense? Did you ever make a friend by plain speaking? Have you not frequently, on the contrary, created a feeling or resentment and antagonism?

Are you always plain spoken and do you speak plainly to those who are in a position to punish you for plain speaking; or are you plain spoken only to those who are not in a position to defend themselves?

Is plain spokenness really a sign of courage or cowardice?

Do you think plain speaking is a virtue or is it a sign of a crude, cruel, curdling nature that loves to hurt?

Is plain speaking a social asset or a social liability?

Does plain speaking spring from a kindly, loving disposition or is it just a nasty indulgence of a mean temper?

Do you think it would be pleasant to live with a plain spoken person?

Do you not think that every plain spoken person should read Proverbs 15: 1?

Can you be a plain spoken person and a Christian at the same time?

And finally, whoever appointed you or me or anybody the moral censor of our brother man?

To speak plainly we would say a plain spoken person is an insufferable egoist. What is your plain spoken opinion of plain spoken people?

A Lenten Program for the Parish

Things Each Parochial Organization Can Do

The Woman's Auxiliary

This is the society to which all the women of the Parish from 18 years of age belong. The Auxiliary is the largest missionary society of the Church and has its branches wherever our Church is found. It supports scores of missions at home and in foreign lands. We would suggest that our branch of the Auxiliary can do a great service for the Church if during Lent our members put forth extra efforts to get more women interested in its activities. Why not hold weekly afternoon meetings in the Parish House from 2 to 4 P. M. for prayer, Bible reading, sewing for the choir and the poor of the parish and spending part of the time in social enjoyment? We are sure that a missionary could be persuaded now and then to come and give a talk about his work. If every woman tried to bring another woman with her it would not be long before the Auxiliary would be twice as large as it is now. We think it would be wrong to charge dues but it would be right and proper to take up an offering and give it to the Easter Offering. Perhaps somebody could suggest a method by which the Auxiliary could raise money for the Lenten Offering. You know we are trying to raise enough to give $1000 towards paying the Parish House mortgage. There are scores of other helpful things the Auxiliary can do during Lent if they will meet and discuss what ought to be done.

The Senior Brotherhood of St. Andrew

Members of this group have a special mission among men which they ought to develop during Lent. Each member ought to attend every Sunday and Wednesday services. He should do this both as a personal responsibility and for an example to others. No Brotherhood man should be content to come to Church alone. He ought to feel that every non-Church-going man in the community is his special charge, in whose welfare God expects him to be interested. Also each member ought to invite and urge all the men and boys of the Parish to come to Holy Communion. Furthermore it is the duty of every member to go after the delinquent male members of the Church so persistently that they will come back to the Church and their duties as Churchmen. As we say in another part, every Brotherhood man ought to make this Lent a good hunting season for the souls of men. They ought to "bag" quite a few big fellows for Confirmation. You can do it, too, if you are a "straight shooter."

The Junior Brotherhood of St. Andrew

This is the newest Society of the Parish and we are hoping for big things from it this Lenten season. The Brotherhood has a dandy bunch of real he-boys. In Lent they will have many chances to do things for the boys of the Parish. A membership drive would be just the thing to start the ball rolling. Don't be too strict but let down the bars and take in everybody. Get them playing all your games. Show what a fine Parish House you have. Invite them to your Sunday School class. Bring them with you on Sunday and Wednesday evenings to hear the speaking and join in the singing. If they are members of Church tell them how the men and boys of St. John's Church go to Communion and invite them to come to a Communion service with the rest of the men and boys. If they are not confirmed members just keep jollying them along until it is time for Confirmation and see how many candidates you can bring in the next class. Remember, money does not always count. We want a Junior Brotherhood of real sports who

know how to play the game and be a pal—fellows who are ready to give as well as take.

THE CHOIR

In the early Church the Choir was a part of what was known as the lesser ministry. That is, it was closely related to the Priesthood and the members of the Choir were really officers of the Church and above the congregation. It was an honor to be a member and wear the Choir vestments. In many modern Churches this idea of the ministry of the Choir still holds. The Choir is responsible for the spiritual tone and atmosphere of Christian worship. A dignified and reverent Choir that feels its importance to the service and renders its functions in a churchly and worshipful manner is of inestimable value and aid to the higher ministry or the Priest of the Church. Every Choir member ought to accept his duty as a sacred trust not to be treated slightingly or ignored. In Lenten season the Choir is especially important. If the singing is dull and uninspiring the effect on the congregation is deadly. If the singing is vigorous and inspiring the congregation is aroused and on its toes and realizes the great beauty and pleasure of worship. A man or a woman with a singing voice is chosen of God, otherwise God would not have given the voice. Such a gifted one can do more for the winning of immortal souls than can the preacher win however eloquent he may be. Every member of the Choir should use his gift to the glory of God and the salvation of souls.

To make our music effective our Choir members must be regular at Choir rehearsal and at the Sunday and Wednesday Lenten services. Each member must learn to respect his high office and realize that he and she are a part of the great ministry of the Christian Church, and their position is ever near the Altar.

The success of our Lenten services is sure to depend upon the willing service of our Choir members. We hope each will grasp the importance of their ministry and give of their best in service.

The Daughters of the King

As one of our Lenten services will be held every meeting night of the Daughters of the King this group will have an exceptional opportunity to render active service in their own way to the whole Parish. Many women of all ages will attend these services and a word of invitation dropped by a member of the Order to one who is not a member will often result in winning a recruit to the cause. And what more worthy cause can any do than bring some one to her Father's home? It is a service that is most pleasing to God. He delights to know that a child of His so truly loves Him that she is anxious to bring others to know and love Him. Then, too, He wants others to love Him and He wants to love them. What a splendid chance the Daughters of the King will have this Lent to serve God fully. Besides the friend or neighbor each Daughter will bring, many others will come of their own volition.

As most of the Daughters are active in other branches of Parochial life—the Woman's Auxiliary, the Sunday School, etc., etc., the Lenten services will serve to break the ice and give them a fine chance to invite women and girls to join our Sunday School and come to some of our Parish meetings. The pledge of the Daughters of the King is to bring a sister to the Father's house. These Lenten services afford each of you a means of Grace. Add to your prayers the work of leading others to Jesus Christ and you will indeed fulfill your pledge of service.

The Young Women's Christian League

How many things there are to do IF we are willing and ready to do them. Only women can call on and minister to other women and girls. We need women to read the Bible to them, to pray with them, and to bring them to Church service. We need volunteers to visit the sick and the shut-in, to visit mothers and their new-born babes, to arrange for the christening of the babies, to take altar flowers to the sick, to report all the poor and sick of the Parish to the Priest, to leave behind them wherever they go a Bible and a Prayer Book, to encourage mothers to send their children to Sunday School, to look up all delinquent Church members and Sunday School scholars and encourage them to renew their allegiance to God and the Church. To impress on the neglectful the importance of receiving the Holy Communion regularly, to use every means and persuasion to get women and girls for Confirmation.

To carry out this program of service we must have the co-operation of every woman's organization of the Parish. The work is too big for any one society. We must have the strength and power of them all if we would put over this program for God.

The Young People's Fellowship

Young folks can be better approached by young folks. The average young man or woman will shy away from anything that savors of religion because of their pre-conceived idea that to be an active Christian one must cut out all play and become sad and subdued. Of course it is a mistaken conception of Christianity. On the contrary, whoever goes through life with a long face and will not laugh and play is libeling God. God meant all nature to be glad and full of sunshine. If He did not mean for us to smile and sing and dance and shout and play He would have created

us in a different mold. The only person who has no right to laugh is a sinner. He forfeited his right to happiness when he broke God's laws of harmony. What the Fellowship must do this Lenten season is to go out and bring in some of these young folks who have forfeited their God-given right to happiness and show them how to win back what they have lost.

The Fellowship has a better chance of getting recruits for Confirmation than any other Parish organization. For instance, if a young person gets sick or meets with an accident or loses a job or has any kind of trouble or is lonely and without frineds it takes the impetuosity of youth to restore his balance and clear his system of the poison of gloom. Youth responds to youth and because youth is so young it is closer to God and can feel His presence though unconscious that it is He.

The Fellowship ought to be the joy bunch of our Lenten work and help us all find a real pleasure in working for God and adding souls to His Church.

The Girl Scout Troop, No. 50

A sure sign of a healthy Parish is the number of young people in its many organizations. One of the strongest organizations of the Parish is the Girl Scout Troop, No. 50, under the direction of Miss Helen W. McHenry. The Troop is composed of girls of many faiths, therefore the Troop is not strictly speaking a Parochial organization. However, the majority of its membership is St. John's girls. As such they reflect the spirit of our faith by their acts and words. If they are mean and selfish and lacking in loyalty to Scout laws, the other girls see it and judge the Church and its teachings accordingly. If our girls are good Scouts and keep the laws of their order; if they are conscientious and regular in attending the Sunday and Wednesday Services, and try to keep the Spirit of Lent, their sincerity and loyalty will leave a favorable impression on their fellow Scouts and inspire them to emulate the Christian example of our girls in their own Churches. Every Girl Scout who is a communicant ought always attend Church Services, Sunday School sessions and never neglect the Holy Communion. Every girl can make more converts by LIVING Jesus Christ than by TALKING Jesus Christ.

THE SUNDAY SCHOOL

The greatest branch of the Christian Church is the Sunday or Church School. The really sucessful Parish is the one that trains its children and seriously takes to heart the admonition of Solomon—"Train up a child in the way he should go and when he is old he will not depart from it." In our Sunday School we try to impress upon the child to "Remember now thy Creator in the days of thy youth." Every teacher and officer feels the enormous responsibility resting on him in impressing the plastic minds of the scholars with the Eternal truths of the Kingdom of God. One feature of our Sunday School work deserving special comment is the regularity of our officers and scholars. It is seldom we do not have 100 per cent. of our teachers present. The result is the scholars come regularly too.

Today St. John's Parish can boast of one of the largest Sunday Schools in South Philadelphia. We have an enrollment of 132 officers, teachers and scholars with an average attendance of 250. What a wonderful field for aggressive missionary work for Jesus Christ! I urge our officers and teachers to make special use of this Lenten season for the training of this splendid army of youth for the kingdom of God. Try to make the Bible the most interesting book in the world to them. Talk to them about how the Church goes into every part of the world making converts to Christ and planting the Cross where only heathen idols had heretofore been known. Take them out in the neighborhood and show them how to do practical missionary work by getting boys and girls to come and join our Sunday School and our Young People's Societies. Get them interested in raising money by some means or other for the Sunday School Lenten offering. Help make the Church and the Parish House the most interesting in the Parish where they can go weekday as well as Sunday. Set them the example of loyalty to the Cross by attending regularly and on time the services of the Church. Ask them why they are absent from Holy Communion if they are. Ask them to help get candidates for Confirmation. In short keep them busy all the time doing something for the Church and the boys and girls of the Parish. A good Sunday School teacher is the world's greatest factor for everlasting good.

A Letter of Appreciation

The Cresson Club wishes to thank its many friends for their hearty co-operation in the benefit Basketball Game and Dance that was given to furnish funds to replace the clothing stolen from our Basketball team while playing away from home.

We want to thank personally Mr. Jerry Rutter, Mr. Al. Schoct and Mrs. John Nelson, Jr., for contributing their orchestra; Mr. Dean, of Southwark Men's Club for refereeing free, the members of the Y. W. C. L. for running the refreshment stand, and last, but not least, our Rector, who donated the use of the Parish House.

Thanking you in advance, I remain,

Yours truly,

WILLIAM HASSON.

Broadcasting from Station S. T. J. C.

BE SURE YOU ATTEND THE LENTEN SERVICES.

* * *

Helps for making a good Lent: (a) "Search the Scriptures;" (b) "Pray without ceasing;" (c) "Do unto others as ye would that they should do unto you;" (d) "Be Merciful;" (e) "Love the Lord thy God with all thy heart, soul, strength, mind;" (f) "Love thy neighbor as thyself;" (g) "Eat His flesh, drink His blood."

* * *

Lent is the open season for Soul hunting. It is great sport. You may be lucky enough to "bag" some big game for Confirmation if you are a straight shooter.

* * *

One easy way to raise your EASTER OFFERING—SAVE THREE CENTS A DAY FOR 40 DAYS.

* * *

Be sure you patronize our boys and girls who are selling candy, etc., for the Sunday School Lenten Offering.

* * *

Every person who has a steady job can show his or her gratitude by contributing one day's wage to the Easter Offering.

* * *

The most important event on Easter Day is the Holy Communion.

* * *

There are two ways of observing Lent: 1. Honestly. 2. Hypocritically.

* * *

Everybody get busy with the Cent-a-Day. The first interest on our mortgage is due. Be sure your Cent-a-Day is in before the end of the month.

* * *

Easter Services will be as follows: Early Communion, 6.30 A. M. (Church). Second Communion, 9 A. M. (Chapel). Third Communion, 11 A. M. (Church). Sunday School Easter Service, 2.30 P. M. At this service the Sunday School Lenten Offering will be received.

* * *

Parents, Relatives, Friends help our Sunday School boys and girls fill their Lenten Mite Chests.

* * *

A CHOCOLATE EGG FOR EVERY DOLLAR YOU HAVE IN YOUR MITE CHESTS. THEY ARE FINE, FRESH EGGS, TOO.

* * *

The Women's Bible Class want to thank all those who attended or helped in any way at our Valentine Party, February 14, for their hearty co-operation. We feel the party was a huge success and may we once again say "Thank you"?

What Ought I to Do During Lent?

The most important duty for me to perform is to pray earnestly to God and ask Him to help me get into a frame of mind to really WANT to do what I ought to do.

It has always seemed to me that whenever Lent comes we try to force ourselves to do what we DO NOT WANT to do. Some of us think it is meritorious and self-sacrificing to be rebellious in spirit and yet force ourselves to pray, to attend Church services, to read the Scriptures, to give liberally to missions and other extra Church interest, to deny ourselves certain pleasures and luxuries we are used to indulging.

The method of whipping an unwilling spirit into doing tasks unpleasant just for discipline's sake is just a little illogical. The thing to do is to try to bring our spirits into such an attitude of willingness to do God's will that performing such tasks will not seem to be an unpleasant duty but a real pleasure.

There are folk who dread the approach of LENTEN season because it means so much self-restraint and sacrifice. They have a great sigh of relief on Easter day, for Lent is over and conditions are normal and they can once again plunge in and flirt with the world, the flesh and the devil.

Such an attitude towards Lent presages not only an unhappy 40 days, but also a useless and profitless season of repentance.

Our spiritual experiences and adventures in Lent ought to permanently and profoundly influence our lives for good and they will do that very thing if we enter into the Lenten season with a desire and a determination that the 40 days shall be enthusiastically employed in an honest determination to come triumphantly through; bringing with us higher spiritual aspirations, clearer spiritual vision, a real determination to do the will of God.

Why not try to observe Lent sanely and get out of it all the permanent good we can possibly obtain?

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PRIZE WINNERS

Why Not Try Your Ability as a Winner?

St. Paul wrote a letter to the Philippians in which he used this sentence: "I press toward the mark for the prize." Evidently St. Paul was an admirer of sports and believed in awarding prizes for ability. He drew his best pictures from the sporting world and did not hesitate to use them to illustrate his Christian doctrine.

Without meaning to be the least facetious, we, too, believe in giving prizes for good effort. This is our reason for offering a prize to all those who attend regularly Sunday and Wednesday evening service during Lent.

What the prize will be you will know on Easter day.

Rules for Holy Communion

1. When you come forward to receive Holy Communion be careful not to crowd other people. Try also to let members of families kneel side by side. It often means much to them. Remember that consideration for others is nowhere so fitting as at the Lord's Table.

2. When you come to the rail try to kneel as near as possible, so that your feet will not obstruct the way of those behind you.

It is a most thoughtful custom to kneel in the proper place and thus not inconvenience those who follow.

3. Receive the Elements into ungloved hands. The rubric directs that they are to be received into the hands of the people. It is well to place the palm of one hand on top of the other and receive the bread from the hand of the Priest in the upper hand.

4. Pray while you are kneeling at the rail. Strive fully to realize what the service means. Pray especially for greater love to God and for your neighbors. Be sure, too, to offer a prayer of thanksgiving at this time.

5. When you return to your seat continue your prayers and thanksgiving. You should learn to use your Prayer Book to this end.

6. Never leave the Church till the Benediction has been pronounced, unless absolutely compelled to do so. You would not leave the house of a friend before the meal was finished except for serious cause. The Lord's Supper is far more important.

7. Be sure to come to Holy Communion regularly; at least once a month, and also on Christmas Day and Easter Day. These days have long been recognized in the Church as great days of obligation. No religious habit can be of greater spiritual value than that of regular attendance at Holy Communion. As this service best expresses the idea of self-consecration to God, it is bound to bring a peculiar blessing.

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A Meditation

We have read of the house by the side of the road
Along the great highway of life,
We have read of the ones who pass on with hope
And those who are faint with the strife
Wherever we go the critic is there
Equipped with a cynical ban,
Oft drifting away from the subject in view,
Apart from the original plan.

For whether we live in the house by the road
Or serve in the ranks by the way,
There are those who condemn and scoff and scorn
Distorting each word that we say;
With critical eye they censor each move
We make as we journey each day.
Forgetting that they'll not be the judge
When we get to the end of the way.

For though we may serve in an obscure place
Or join in the ranks as they pass,
Let us live in our house by the side of the road
As though it were builded in glass.
And if we would serve in the house by the way
Or join the ranks of the road,
We'd want this old earth as a permanent place
Instead of a transient abode.

If we would enlist in the army of life
With the throngs who struggle and moan,
Remember our own frail dwelling of glass
Resolving to throw not a stone;
But if we will serve each in his own way
As a part of the Infinite plan,
We shall try to bring joy to all whom we meet
As part of the mission of man.

Then let us remember each step of the way
As along this great highway we pass,
That most of us spend our pilgrimage here
In houses as brittle as glass.
Then go bravely on with ardor of hope—
With all we may never atone,
But be like the One who walked by the way—
Condemn not and cast not a stone.

—Selected.

The Merchants whose advertisements are found here are leaders in their line of business. They want your trade and solicit your patronage through your own paper. Patronize them, they are worthy of your co-operation.

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The Parish Broadcaster

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Mr. Charles Little, Layreader.
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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

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MARRIAGE

John T. Sague to Catherine Flynn.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

EASTER DAY

All of us are looking forward to the holy joys of Easter day. The forty days of Lent are almost past. We are sure that most of us feel they have been profitably spent. The Lenten services have been well attended and the special preachers and speakers have brought us most inspiring messages. Somehow there has not been the usual cast of somberness and gloom over the season. Yet, we are conscious of having received greater spiritual benefit than in previous Lenten seasons. We believe we are approaching Easter with a deeper sense of its significance. Our spiritual vision is clear and we see in the teachings of the day the joyous promise of the Resurrection with Christ.

Lenten season has been really the training season of our spirits. Through self-denial, more frequent prayers and other exercises of the spirit we approach Easter day in a vigorous frame of mind determined to make the best of its promises and move on from it to many conquests through the year. Easter is a great point from which to start a real fight against self and sin. We can hardly wait for the inspiration of the day. We will awake with the thought today is the day of the Resurrection. We will go to our church to receive the Blessed Sacrament of His sacrifice of love. We will be inspired with a greater love for Him. No matter what the weather will be there will be only warmth and sunshine in our hearts. It is too bad we have dropped the custom of Easter greeting like that of old, when if you met a friend on the street, instead of saying good morning, you said, "He is risen," and your friend answered, "He is risen, indeed."

May this Easter day be the best day in the year for you.

CONFIRMATION

Word has just been received that Bishop Taitt will visit St. John's **Sunday, June 7,** to administer Confirmation upon all those who present themselves at that time. Consequently, the time has arrived for every man, woman and child to turn missionary and help build up a representative class. We have no time to waste. We must begin now—both as individuals and as groups. The Daughters of the King, the Brotherhood of St. Andrew, the Young Women's Christian League, the Woman's Auxiliary, the Sunday School classes, the Young People's Fellowship, the choir, the basketball teams and everybody not attached to any of these organizations but is a member of St. John's is responsible for the success of the great missionary drive we are hereby inaugurating. This will be the first class confirmed at St. John's since Bishop Taitt became the supreme spiritual head of the Diocese. Let us put forth extra efforts to build up a class that will be our pledge to him of our cooperation with him to fix more firmly the Cross of Christ in the Diocese of Pennsylvania.

Unemployment and the Church

It Is the Parish That Feels the Result of Unemployment First

We have real cause to congratulate ourselves for building up a system of support with little things. In these days of unemployment the church is necessarily the first institution to feel the pinch. Both individuals and families must have food, shelter, clothing, fuel, insurance and necessary medical treatment. If the bread-earner is out of a job it means strict retrenchment of all resources and the lopping off of extra family expenses such as church and fraternity dues. When the family exchequer reaches the point where this must happen it is up to the church to look out for itself. **With our system of encouraging each to contribute a little instead of a few contributing all** we can in most cases encourage the family to keep a little corner of the budget open for the church expenses long after unemployment happens along.

But to make our system of small contributions effective we must urge every member to do his and her share. **If one-quarter or one-half of our membership defaults it lets down the whole financial scheme of the parish.**

Of course, when the pinch becomes unendurable, then even the little contributed to the church support must be absorbed in the family budget. **But such absorption ought to be met by a slight increase in the offerings of all who are working.** This increase ought to be in the nature of a thanksgiving to God for being spared the rigors of poverty and unemployment. There are a number of parishioners who are most irritatingly careless or indifferent as to their financial responsibilities to the church. And, although they have regular jobs and few expenses, they will not keep up their obligations to the church budget let alone increasing their offerings to help over this period of unemployment. **All such deserve to experience a period of leanness to make them realize the cruelty of their neglect.** We hope that even though they have hardened their hearts against the suffering of their brethren in Christ and richly deserve such a drastic lesson, at least their families will be spared the terrors of unemployment.

BISHOP GARLAND

The Friend of Missions

St. John's Parish has lost a friend. From the day your rector assumed the pastorate of St. John's Church our staunchest friend and backer was Bishop Garland. His interest and sympathy never ceased from that day until the day he fell asleep. Our Parish House is really a monument to his love for St. John's work. It would never have been built had he not so generously provided $25,000 towards its building. Yet, the good he accomplished in this parish is only a reflection of the astounding number of such works he completed in many other parts of the Diocese. In the words of Rector of the Church of the Holy Apostles "The accomplishments of his Episcopate were astounding, in view of its comparative shortness and the battle he had to wage against the frailties of a physical strength, never adequate to the demands made upon it. He raised a great sum of money for the upbuilding of the Philadelphia Divinity School; through the Diocesan Campaign Fund he put the institutions of the Diocese upon a sure foundation, strengthened old missions, and built new ones. He bought the land for the proposed Cathedral, so that our Diocesan activities experienced a reinvigorated life."

BISHOP FRANCIS M. TAITT, D. D.

Ninth Bishop of the Diocese of Pennsylvania

How fortunate, rather providential, for the Diocese that upon the passing of our beloved Bishop Garland we had such a spiritual leader as Bishop Taitt to move up and fill the vacancy. He has always been most popular with the clergy and, because of his long years' experience as priest of a downtown parish, Dean of the Convocation of Chester and a member of the Standing Committee of the Diocese to say nothing of his leadership in other great institutions, he is eminently fitted to wear the cloak cast on his shoulders.

As in the case of Bishop Garland your rector has the honor of claiming friendship of many years' standing with Bishop Taitt. A friendship that has and always will be valued to the utmost.

It is your rector's hope that the parishoners of St. John's will give the same loyalty and love to Bishop Taitt as they always did to our late Bishop. I am sure that he cannot help but have a warm glow in his heart for every downtown parish because he was a downtowner himself for many years and is still remembered by hundreds who knew and loved him when he was rector of Trinity Church, Southwark.

AS AN ILLUSTRATION

The Force of Many an Appeal Is Weakened Because of the Lack of an Illustration

For many, many years we have been arguing the point that **a cent a day** is the most potent way of paying your debts. Either we do not speak the English language or our audience is deaf or folks don't believe us. Now we have an illustration. It is a clear picture of what a cent will do if you give it half a chance.

Everybody in the parish knows we have a mortgage on our parish house. The first six months' interest on that mortgage ($254.19) was due on March 1. **We paid that bill on the spot.**

How did we pay it?

Where did we get the money?

Why, all we had to do was to write out an order on the **cent-a-day fund,** where we had money on deposit, and the debt was paid and nobody felt it. The parish was not asked to contribute, nor was a special offering necessary. Our **cent-a-day fund** took care of it.

Now, if **everybody** in the parish was as clear sighted as the loyal few of the **cent-a-day** brand we would soon be able to do much more than just pay the interest on the mortgage; we would soon be paying off the principal of the mortgage.

A cent a day from every member of the parish would give us an income of $3100. Such a splendid income would not only pay the interest on the mortgage, but would enable you to pay $2500 on the principal. The mortgage now is $8349.28. Subtract $2500 from that and your mortgage is reduced to $5849.28, and the half year interest is reduced to $160.86 instead of being $254.49.

In less than three years the mortgage will be paid in full.

But it all depends upon **you** giving **your** cent a day.

LENT AT ST. JOHN'S

There has been a remarkable outpouring of the people of the parish to the special Lenten services on Sunday and Wednesday evenings. The sermons of our special speakers have been most inspiring and helpful. What has impressed our visiting speakers more than anything else was the predominance of young people in the congregation and the heavy percentage of men and boys.

We are sure the special services have been most beneficial, spiritually speaking, to the whole parish. It has been a pleasure and an education to meet the visiting speakers and we are sure that they have aroused a great spiritual enthusiasm which will produce real results for the church in our little corner of the city.

The gentlemen who so kindly helped us in our mission services were: Rev. Joseph R. Baird, Rev. Sidney M. Hopson, Rev. Robin T. S. Chen, Rev. Alfred M. Smith, Rev. Geo. Herbert Toop, D. D., Rev. Victor Loope, Rev. John R. Hart, Ph. D., Mr. Walter C. Mabie, Prof. H. Scott McHenry, Rev. Harry St. Clair Hathaway, Rev. Royden K. Yerkes, D. D. and Mr. Stanley Welsh.

Broadcasting from Station S. T. J. C.

HAPPY EASTERTIDE!!!

The Right Rev. Thomas J. Garland, D. D., Bishop of the Diocese of Pennsylvania, entered into rest Sunday, March 1. He shall ever live in our hearts as one of our dearest and best friends.

Remember your **Easter Communion.** Make no excuse for neglecting this most important Christian duty. Starving the spirit is worse than starving the body.

We welcome the Right Rev. Francis M. Taitt, D. D., as our Father in God. He is a worthy successor of Bishop Garland and a personal friend of many years' standing of your rector. We congratulate the Diocese upon his succession to the spiritual leadership of the Diocese.

May we remind our Sunday School scholars of the importance of returning their mite chests on Easter day with the minimum of one dollar in each. Remember, those mite chests are the property of the Sunday School and must be returned.

Be sure to return your **Easter envelope** on Easter day with your Easter contribution inclosed. Our Easter offering is for parish expenses only. You **must** help pay the bills of the church. It is **your** responsibility as well as ours.

Our Sunday School Continues to Grow

Confirmation service Sunday, June 7, 8 P. M. Be sure you have a candidate in the class.

Do not forget, we are trying to raise $1000 by Easter to pay on our parish house mortgage. We can do it, too, if each will do his little part. **A cent a day** from each communicant is enough to pay the debt. What are **you** doing with **your** cent?

We thank each and every one of our Lenten speakers for the inspiring messages they brought. Our Sunday and Wednesday evening services were very successful in every way. We pray the good influence will be lasting.

The rector appoints the following committees to

get out and get candidates for Confirmation:

The Woman's Auxiliary.
The Daughters of the King.
The Young Women's Christian League.
The Girl Scouts.
The Brotherhood of St. Andrew, Sr.
The Brotherhood of St. Andrew, Jr.
The Choir.
The Sunday School classes.

And every individual member of the parish who may not be affiliated with any of these organizations. If you have a friend, a member of your family, an acquaintance, a neighbor or a business acquaintance who is not a confirmed member of the church, please send us their name and address. We will help do the rest.

CHURCH VOCABULARY

As noted in previous issues, the Church of St. Luke and the Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchman, under the title of Church Vocabulary. It is so important that we have been publishing a portion of its contents in the Broadcaster and will continue to do so until we have published the whole of it. This number contains the ninth installment. We advise the Broadcaster readers to keep each issue ever handy.

DIOCESAN MATTERS

LAITY—Derived from the Latin Laicus, Greek Laikos, from Laos, meaning "people." The word means of or pertaining to the people as distinguished from the clergy. The term was first used in the Second century. It ought to be noticed that the term Laity, or Layman, does not mean the mere absence of rank, but denotes a positive order in the church.

LAY READER—A layman who reads the church service, that is, in part, when licensed to do so by the Bishop of the Diocese. There is a Canon on this subject, setting forth the method of appointment and regulating his work. The lay reader is limited to the use only of those portions of the service which do not belong properly to the ministry. When the priest is present any layman for that matter may read the lessons in Daily Morning and Evening Prayer, also the Litany, as far as the Lord's Prayer.

PREACHING MISSION—The word "Mission" is sometimes applied to a special effort made in a parish or Diocese to arouse and quicken the people; to lead them to a deeper realization and appreciation of the privileges and blessings of religion, to make Christ's system to bear on their hearts and lives and to lead them to ask: "Can we not all do more than we are doing and do all with a better spirit."

PARISH—The term used to signify a local congregation, having a church building, a charter from the State and duly organized under the corporate title of "Rector, Church Wardens and Vestrymen." In its articles of association the Parish acknowledges and accedes to the Constitution, Canons, Doctrines, Discipline and Worship of the Protestant Episcopal Church in the United States and to the Canons of the Diocese in which it is located. One Parish may have any number of separate buildings, a church and one or many chapels, for instance; but all these are parts only of one Parish.

PARISH HOUSE—By means of the growing activities of the church it is sometimes found necessary and desirable—sometimes not—to have some building other than the church proper where the secular work of a Parish can be carried on; a place where societies, clubs, schools, etc., can have their "workshop." Such a building is called the Parish House. It is not a part of a church building proper and is not a consecrated building.

PARISHIONER—One who belongs to a Parish. The Parish partakes of the character of the people who compose it. It is customary to use crude definitive terms and speak of High-Church Parishes, Low-Church Parishes, etc. It is improper to speak of Parishioners of a chapel, since a chapel is not a Parish; it is but part of a larger inclusive Parish and attendants there at services are enrolled in the Parish as a whole. They are so received and so transferred.

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The Mission of the Transfiguration

Some Interesting News of Its Latest Activities

After several years of hoping and waiting the little congregation of the Mission of the Transfiguration, located on the southwest corner of Seventh and Bigler streets, are realizing their dream of a proper and decent place in which to worship. On the evening of Friday, March 6, the cornerstone of the new chapel was laid by the Right Rev. Francis M. Taitt, D. D., Bishop of the Diocese of Pennsylvania.

It was a romantic and an inspiring sight. There was strung a line of incandescent lights around the front and corner, where the cornerstone was to be laid. There were present, besides the Bishop, the Dean of the Convocation of South Philadelphia; Rev. George Herbert Toop, D. D., Rector of the Church of the Holy Apostles; the Rev. H. Cresson McHenry, Missionary-in-charge of the mission; Mr. Edward Proffitt, lay missionary of the mission; Mr. Christopher Hepworth, assistant lay missionary; Miss Virginia Pelter, organist; Mr. Robert Gill, architect and the contractor, and congregation of the mission. The evening being very cold, Bishop Taitt was kind enough to shorten the service by reading a few associate prayers. After which Dr. Toop read a short chapter of the Scriptures. Mr. McHenry deposited in the stone a copy of the Holy Bible, a copy of the latest edition of the Book of Common Prayer and a parchment upon which were inscribed the names of the Bishop of the Diocese, the Dean of the Convocation of South Philadelphia, the Missionary-in-charge, the Lay Missionary, the Assistant Lay Missionary, the architect, the contractor and builder, the names of the candidates to be confirmed immediately after the laying of the cornerstone, the names of the Sunday school scholars, teachers and officers, and the names of all the communicants of the mission. Beside the names of the communicants who were present at the service a checking mark was placed signifying that fact. After the articles were deposited in the stone the Bishop proceeded with the service. At the end of the ceremony the whole assembly of about 200 persons joined in singing "America." This was the first cornerstone laid by Bishop Taitt since he assumed the office of the Ninth Bishop of the Diocese.

The clergy and the people proceeded immediately to the old chapel, where it was arranged to hold our annual Confirmation service. The little chapel was crowded to the doors and folks were standing in the aisles and the vestibule. After the processional and a brief form of prayer, Bishop Taitt preached a most inspiring sermon full of encouragement and hope. After the sermon Mr. McHenry suggested that since it was but a day since the burial of Bishop Garland it would be most appropriate for the members of the chapel to put up some sort of a memorial for him in the new chapel, especially because of his deep and

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Plotnick's Shoe Shop

I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

For a Good Fit and Best Quality Shoes

315 South Street

Formerly of S. W. Cor. 2d and Moore Sts.

Ed. Pennington

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306-10 REED STREET

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OYEN'S BAKERY

1713 South Second Street

Formerly of 120 Porter Street

Hot Cakes at 5.30 A. M. and P. M.

WEDDING and BIRTHDAY CAKES a Specialty

sympathetic interest in the mission. It was he who bought the land upon which it is erected, and he was the one who indorsed the plans of the building. After the singing of another hymn the following roll was called by Mr. Proffitt. As each name was called the person came forward to be presented.

Bauer, Carl	Klingler, Mrs. Samuel S.
Bauer, Harry	Meyers, George
Bauer, Leo Stephen	Meyers, Mrs. George
Bauer, Richard H.	Meyers, Margaret L.
Bauer, Walter	McConnell, Thomas
Gerry, Charles, Sr.	Sherwood, Clifford
Gerry, Charles, Jr.	Sherwood, Earl
Gorman, John Joseph	Sherwood, George
Hetzel, Emma M.	Sherwood, Howard
Hetzel, Mary E.	Sherwood, Robert
Hope, Howard	Wade, Howard
Jones, Benjamin H.	Young, Charles B.
Kinkler, Ada M.	Young, Harry

Besides the candidates for Confirmation three persons were received. They were:

Cancellaricce, Ella
Cancellaricce, Mary
Cancellaricce, Mattio

The Missionary-in-charge announced that he appointed Easter day, Sunday, April 5, at 9 A. M., the time for the new class to receive their first Communion. As this is a day of obligation it is expected that all other communicants will receive at the same time.

Phone Orders Delivered Call Oregon 3953-W

"Brown Bobby" Greaseless Doughnuts

Made by

Mrs. Meta Carbarns

2546 So. Front Street

Bell Phones, Oregon 1584
Jackson 1452

Joseph J. Roberts & Brother

(James A. Roberts' Estate)

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AUTOS TO HIRE **1430 South Third Street**

The Merchants whose advertisements are found here are leaders in their line of business. They want your trade and solicit your patronage through your own paper. Patronize them, they are worthy of your co-operation.

OLIVER H. BAIR CO.

FUNERAL DIRECTORS

M. A. Bair, President

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Rit. 1581 **Race 1110**

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Member F. T. D.

2008 South Third Street

Wedding Bouquets Cut Flowers Palms Funeral Designs

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Boots, Shoes & Rubbers

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UPHOLSTERING SEWING
PLAIN SEWING

Mrs. R. Henkel

305 EARP STREET

Slip Covers and Cushions a Specialty

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Mrs. Arthur J. Rogers

UNDERTAKER
and
EMBALMER

230-232 Queen Street

EASTER

Large Assortment of Artistically Decorated

Fresh Cocoanut Cream Eggs

Shell Eggs, Jelly Eggs, Lady Cocoanut Eggs, Princess and Butter Eggs; Also Novelties

General Line of Fine Chocolates and Candies

G. H. GEILFUS

(Elizabeth Jaiser, Prop.)

1444 South Second Street **Cor. Dickinson St.**

AN UNUSUAL BURIAL

By Rev. J. F. Weinmann

City missionaries have many unusual out-of-the-way experiences, more so perhaps than do clergymen in regular lines of their calling. I think the experience I had today, however, was about the last word in the unusual, the weird and the gruesome. I have often been to the city morgue and seen sights there and had services there and experiences, but this experience of today was a thing apart. In a real way, too, it was a rather impressive commentary on life. It is perhaps not commonly realized that even among those in the thick of the dread and dire in the life of a big city there is a sense of responsibility, a sense of the sacred and the decent, that would not at once be looked for or expected, and that would do credit to less somber and austere depths of the curve of life in populated centers. Policemen do not carelessly treat the body, and are silent and reverent, almost hushed, in the presence of the shame and nakedness of poverty, distress and crime. And doctors seem that way, too, hardened as they are and inured to the depths, and where it would not be strange if they became hard-boiled, and almost lost to hush and reverence and decent defense and responsibility and protection. But not at all. They face facts and do what needs to be done and what they hope will advance general human welfare, but they are not rough about it, or without respect and innate conceptions of the sacredness of life and the body that for our human span houses it. Nurses, too, are carefully taught how to prepare a body for burial and there is a respect and a reverence about it that would surprise you perhaps and that is certainly impressive.

I was called (a little mysteriously) to conduct a burial, but it was the strangest and the most weird and solemn burial service (and one has been present at many through the years) that I have ever been called upon to conduct. A young man, a medical student, called for me and drove me to a side or back entrance to what turned out to be the dissecting rooms of a big city hospital, and there in the basement, through a long corridor, past dimly-burning jets, and on through a room of dissecting tables, and out to the far back room, I was brought face to face with—the subject or subjects of my, what in familar phrase is called "the last service the living can render the dead." There in a quiet reverent respectful and appreciative presence of a head doctor, a student and two attendants, I read the burial service over the remains of dissected bodies —remains ready for shipment in 22 boxes to a cemetery somewhere in the nearby county, all in 22 boxes. Though almost touching my feet, as I stood vested in these spooky surroundings, lay covered a headless body, or what seemed such, and not quite covered, two protruding feet. May the unfortunate poor whose souls housed these bodies, used for humanity's enlightenment, whoever they were, whatever they were, and whatever their unfortunate circumstances—may they rest in peace and in the mercy of God may light eventually, as upon us all, shine upon them. I thought it rather fine that those in authority, medical men and their assistants, should be thus concerned that these unknown dead who had given this last measure of service should be thus finally sacredly considered and given some kind of last rights and rites of religion.

The Mighty Sunday School Scholar and the Mighty Mite Chest

"Mighty Oaks From Little Acorns Grow"

We are not quite sure of our quotation, but it is our sentiment as it stands nevertheless. Our Sunday School Scholar and his little Mite Chest strongly reminds us of a certain little boy who had five little buns and a few little fiishes who helped our Lord to perform the greatest miracle of his ministry by feeding 5000 people and having several baskets full of food left over.

We are sure that our Sunday School Scholar, with his little pasteboard Mite Chest, can help Jesus Christ perform just such another and an even more important miracle today.

Suppose, for instance, every boy and girl of our Sunday School, including the Bible Classes, of course, has put just 3 cents a day in that little Mite Chest and then returns it on Easter Day for the Sunday School Lenten Offering, what would it mean? Well, we have 470 Scholars, Teachers and Officers in our Sunday School, so here is how it would work out:

470 Scholars @ 3 cents equals $14.10 per day.
47 days @ $14.10 (including Sundays) equals $662.70

Now who would ever have guessed it! Certainly that is a miracle and one which **we know** can be performed by Jesus Christ if we will help Him with our MIGHTY MITE CHEST.

Now, I tell you what we will do. Suppose we form a little society and call ourselves the MIRACLE WORKERS' UNION. Let us watch the Mite Chest closely. Let us give all our friends and relations a chance to help raise our 3 cents a day. Then on Easter Day I'm sure we will have not $662.70, but we will have twice, perhaps thrice, that much.

Perhaps we had better keep a permanent record of all the members of the **MIRACLE WORKERS' UNION** by PRINTING IN THE BROADCASTER THE NAMES OF EVERYBODY HAVING A DOLLAR AND OVER IN THEIR MITE CHEST EASTER DAY.

We will print all the names under the title of the **MIRACLE WORKERS' UNION.** Of course, it must be understood that only he who has a dollar or more in his Lenten box can belong to the UNION.

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00.

Subscriptions mailed to any address.

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Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

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Vernon Matthews
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William MacVaugh
Charles Little
Rudolph Woener, Sr.
William Grubb
Samuel Snell, Sr.
Frederick H. Schaab
William Hasson, Secretary
John Nelson, Jr.
William Little

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Mrs. James Chamberlain
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Miss Margaret Kensil
Miss Lydia Maguire
Mrs. John J. Nelson, Jr.

SUNDAY SCHOOL ASSOCIATION

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Mr. Charles Little, Assistant Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Choirleader
Mrs. Vernon Matthews, Organist.

Sopranos

Miss Helen Ashman
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
Miss Viola Young

Altos

Mrs. James Chamberlain
Miss Kathryne Hasson
Mrs. John J. Nelson, Jr.
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. John F. Preole
Frank Knowlton, Jr.
Heber Rutter
Jeremiah K. Rutter

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.
Mr. Harry Seher
Mr. Samuel McDowell

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
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Daughters of the King

Miss M. B. Fisher, Directress.
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Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Branton, Eva
Brown, Marguerite Sally
Downs, John Percival
Hetzel, Ida May Elizabeth
Moseley, John Scherer
Robinson, Robert Donald
Smith, Elizabeth Rebecca
Westenberger, Margarite May
Westenberger, Theodosia Sarah

MARRIAGES

Rocco Pierro and Gertrude Murphy
William A. Hubbard and Catherine A. Kull
James White and Susie O'Connell

BURIALS

Colvey, Joseph M.
Horn, Laura E.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

JOSEPH COLVEY

On Saturday, March 21, Joseph Colvey, prominent communicant of St. John's Church, entered into eternal rest. His decease was unexpected and deprives the Parish of the advice and services of a man well trained along lines which were of real value to the Church. Mr. Colvey was ill not more than a week. Although very quiet of disposition and not a man to thrust himself forward on any occasion the influence of his personality was felt for good. Mr. Colvey was an active member of the Parish Committee, where he served the Parish faithfully and well.

The Parish and the Rector have lost a true friend in his passing. We join the loving members of his bereaved family in mourning his departure.

OUR AMAZING EASTER

An Outstanding Day for Even This Most Remarkable Parish

We scarcely know how to tell of all the wonderful and happy happenings on Easter day. Events of big and startling import followed each other so fast that we have little more than a jumbled idea of what really did happen.

First, the weather man put us all in a good humor by making the weather just right—neither too hot nor too cold. It's true the sun was not much in evidence, but the day was bright and clear just the same.

THE SUNRISE SERVICE

It was not really a Sun Rise Service in the sense that we held it at the rising of the sun, rather it was an early service scheduled for 6.30 o'clock.

When we arrived at the Church we were astonished at the lovely floral display. Easter lilies and potted plants were everywhere—on the altar, in the chancel, in the choir, in the font, at the foot of the lectern, on the organ, on the pulpit, on the steps outside the choir—two score and more of beautiful blooms. The chancel was particularly beautiful. Leading down the chancel steps was a path bordered with pots of tall lilies, which gave the illusion of a veritable lily garden around the altar. The women who arranged the flowers so fascinatingly deserve high praise.

At this early service a steady stream of people flowed into the Church until it was filled. Promptly at 6.30 o'clock the choir began to sing the one and only Easter procession, "WELCOME, HAPPY MORNING."

THE CHOIR

This is a good place to say something about our choir. St. John's Parish is blessed with folk who can sing. Our choir of twenty-seven male and female voices revealed a power, precision and beauty of tone and harmony seldom equaled by a volunteer choir. Every member, including the organist, deserves praise for the masterly rendition of our Easter music, including the hymns, the three special anthems and the beautiful Communion service. We congratulate the choir members, and take real pleasure in telling them that we heard favorable comments from many of the congregation. The choir has reason to be proud of their work.

THE EASTER COMMUNION

We will always remember that early Communion. How the crowds pressed forward, and line after line of worshipers knelt at the chancel to receive the Body and Blood of our Blessed Lord. Women and girls, men and boys, kept moving forward in double file to the altar until it seemed the end of the line never would be reached. It was a wonderful outpouring of the faithful, and we were profoundly happy because of it.

THE EASTER OFFERING

We had no reason to expect a large Easter offering this year because of the unemployment condtions. IT MUST ALWAYS BE REMEMBERED THAT ST. JOHN'S IS A WORKINGMAN'S PARISH. When jobs are scarce our men and women are idle and money vanishes from circulation. These observations are made so that you will be unprepared for what we are about to say. SIXTY PER CENT. OF OUR MEMBERS ARE EITHER IDLE OR ON PART TIME. Consequently no financial support could be expected of them. Those of us who had steady jobs or a regular income felt that such a state placed an added responsibility on us and that it was our duty to assume a greater financial burden. We determined to rise to the occasion and convert our Easter offering into a Thanksgiving offering and give as much as we could possibly give in return for the blessings that God had given us. The result was beyond our wildest expectations. Instead of falling behind, our Easter offering was larger than ever before. The actual amount received at the two services was $575.52. Since then

belated offerings have brought the totals up to $594.52, which is greatly in excess of our best year.

THE 11 O'CLOCK SERVICE

The second or 11.00 o'clock service was a duplicate of the early service, except it was an entirely different congregation of worshipers. There were the same beautiful flowers, the same glorious music, the same fervent enthusiasm, the same crowds pressing forward to receive their Easter Communion, the same overflowing alms basons laden with Easter offerings. Everything the same and we doubly joyful because the second was as big and as wonderful as the first service. We naturally expected a considerable falling off of this service because of the size of the first congregation. To show how nearly of a size were the two services the number of communicants who received at the first was 255 and the number at the second was 210; making a total of 465 communicants who made their Easter Communion at old St. John's.

THE SUNDAY SCHOOL EASTER SERVICE

The happy events of the morning presaged a happy Sunday School Easter service. But the most optimistic was unprepared for the big surprise awaiting us at the end of the day. The program for the afternoon was: 1. Easter Carol, Senior Department. 2. Reception and Counting of the Lenten Offering. 3. Easter Carol, Kindergarten Department. 4. Distribution of 125 silver Gothic crosses for perfect church attendance during Lent; the distribution of 300 chocolate eggs, 340 Easter cards, one silver Crusader pin for half a year perfect Sunday School attendance, one gold pin for a whole year perfect attendance and 25 solid gold and enameled second year Crusader pins to 25 scholars having a clear record for two years' attendance. 5. Easter Carol, Intermediate Department. 6. Distribution of Easter flowers and plants among the sick, shut-in and aged of the Parish. 7. Easter Carol, Combined School. 8. The crashing surprise of the day which brought the service to a stunning end of happy confusion. The committee appointed to count the Lenten Offering announced they were ready to make their report. We felt little shivers of apprehension up and down our spine when they filed in. We wanted to hear the report and we didn't want to hear it. We were certain of a big slump and we dreaded to learn how big a slump it was. We held our breath all the time John Nelson, Treasurer of our Sunday School, read the offering by classes. Then he raised us from the cellar of gloom and hurled us to the sun and moon and stars of joy when he announced that THE GRAND TOTAL OF THE OFFERING WAS $1660.35, WITH SEVERAL SOURCES NOT YET HEARD FROM. Since writing the above the offering has been raised to $1718.35.

Right then and there the most amazing Easter day in the history of old St. John's came to a sudden end, the whole Sunday School of 340 voices shouting the Doxology with more noise than tune. Folks fairly ran out of the Church, down the street, into their homes, telling the wonderful news to the home folks.

Why? Because we had broken a Parish Record and that in the hardest year of unemployment and suffering we ever experienced. Our courage and fighting ability had won, we had turned defeat into victory—we had done the impossible thing. We will never forget the thrill of triumph we had that day.

WHAT A GLORIOUS THING IT IS TO BE A REAL RED BLOODED FIGHTING ST. JOHNITE. TO BE A MEMBER OF A BAND WHO DO NOT KNOW WHEN THEY ARE "LICKED."

What Men and Women of International Prominence Think of the Sunday School

DO YOU LINE UP WITH THEM?

Opinion of Herbert Hoover, President of the United States (June 9, 1930)

"The Sabbath School, therefore, is at the very root of the religious life, with all its benefits to the individual and the nation, and for this reason I cordially commend all efforts to enlarge its field of usefulness."

Opinion of Calvin Coolidge (April 26, 1930)

"The Sunday Schools furnish a great agency by which spiritual ideals are made a part of the life of the younger generation of the people of the United States and the growth of such schools is of inestimable benefit in providing a higher type of citizenship."

Opinion of Mrs. Gertrude Atherton, Author (June 7, 1930)

"When I was a young girl I was obliged to attend the Sunday School of St. John's Church in San Francisco, of which my grandfather, Stephen Franklin, was superintendent, as well as an elder of the church. I say 'obliged,' for I should have been marched to Sunday School every Sunday morning whether I wanted to go or not, but I look back upon that interval in my life as a pleasant memory. I not only enjoyed meeting the other young people, but got a sound knowledge of Biblical history."

Opinion of Claude G. Bowers, Editor, The Evening World (April 24, 1930)

"The Sunday School is as essential in the moulding of character for useful citizenship as the public schools. It gives a needed emphasis to ethical standards, creates ideals of personal conduct, and raises one's ideas of values above the merely material things of life. The Sunday School prevents that exaltation of money over morals which constitutes the more

(Continued on Page 8)

Our Bunny Party

This list of names are those who by contributing their EASTER OFFERING are entitled to be rated as SUPPORTING MEMBERS of St. John's Church.

Adams, Mrs. Helen
Adgate, Mrs. Margaret
Adgate, James
Alloway, Catharine
Amerman, Mrs. Frank, Jr.
Anonymous
Armstrong, Florence M.
Ashman, Mrs. Margaret
Ashman, Helen

Barnes, Mrs. Cecelia
Barnes, Miss Ethlyn
Bauer, Mrs.
Beck, John E.
Bedlow, Mrs. Anna
Bedlow, Mrs. Louisa
Bedlow, William
Beisser, Mrs. Annie
Beisser, Charles
Beisser, Miss Mamie
Bender, Mrs. Caroline
Blech, Charles
Blech, Mrs. Charles
Boehner, Mr. and Mrs.
Bricker, Mrs. Jennie
Briggs, S. S.
Brinckman, Mrs. Rebecca
Brotherh'd of St. Andrew
Bunting, Walter
Bunting, Mrs. Walter
Burkhardt, Florence
Burkhardt, Katherine
Burns, George
Burns, Katharine
Butler, Emma I.
Butler, Anna K.

Capie, Mrs. Jennie
Capie, Richard
Carbarnes, Anna
Carbarnes, Elizabeth
Carbarnes, Mrs. Meta
Carbarnes, Henry
Chamberlain, Mrs. James L., Jr.
Chestnut, Miss Jennie
Chestnut, Reba
Chestnut, Robert, Jr.
Clark, Harry B.
Clark, Mrs. Kathleen
Clendenning, Charles
Clendenning, Jennie
Clendenning, William
Clerico, Ferdy
Clerico, Mrs. Ferdy
Colvey, Miss Maria
Connelly, Marie A.
Connelly, Mrs. C.
Connor, Mrs. Laura M.
Connor, Mrs. Rae
Cooper, Mrs. Joseph
Corson, Mrs. Mary
Coyle, John
Crawford, Gladys
Cressee, Mrs. George
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Raymond
Cunningham, Thomas
Cunningham, Mrs. Sarah
Cunningham, Walter

Dart, Edward J.
Daughters of the King
Davis, Mrs. Margaret
Dean, Ruth V.
DeCosta, Mrs. Margt. M.
Deitrich, Marie Augusta
Dingler, Mrs. Annie
Dickhart, William W.
Dougherty, William
Dougherty, Mary Emma
Downes, Mrs. Laura
Downes, George W.
Dunbar, Elizabeth
Dunbar, Irma L.
Dupon, Miss Anna
Dysert, John

Emberschied, Mrs. Annie
Erickson, Mrs. Margaret
Erickson, Mrs. Marion
Evans, Thomas
Ewell, Thelma V.

Falck, Mrs. Annie
Falck, Arnold
Falck, Edward Amil
Fanger, Mrs. Anna M.
Fanger, Harry
Feinauer, Mrs. Amy B.
Felder, Heywood
Ferguson, Albert
Fisher, Miss M. Beatrice
Fitzpatrick, Mrs. Cath.
Fitzpatrick, Edward
Flomerfelt, Miss Emma
Fogarty, Andrew
Fogarty, Joseph
In memory of
Forster, William
Fowler, Dorothy M.
Frederickson, Clara
Friend, Thomas
Friend, Florence

Gallagher, Isaac
Gallagher, Mrs. Kate
Gallagher, Joseph
Giles, E. W.
Green, Mrs. Emma
Green, William
Green, Joseph
Greenfield, Mrs. Lydai
Greenfield, Robert
Gregory, Mrs. Grace
Gregory, George
Gregory, George Fox
Gresh, Mrs. Harry
Griggs, Anna L.
Griggs, Mrs. Elizabeth
Grubb, Marie
Grubb, Mrs. Pauline
Grubb, Rufus
Grubb, William

Hilbert, Mrs. Mabel
Hamilton, Mrs. Florence
Hartman, Earl, Sr.
Hartman, John
Hartman, Earl, Jr.,
Harris, Marie
Hasson, William
Hasson, Mrs. William
Hasson, Kathryne
Haury, Mary
Henkle, Mrs. Rebecca
Henderson, Josephine T.
Henderson, Harry H.
Hill, George
Holton, Miss Edna
Holton, Alice P.
Holton, Mrs. Margaret
Holton, Joseph
Holton, Margaret
Holton, Elizabeth
Hopkins, Mrs. Harry
Howard, Mrs. Hannah
Hudak, Mr. and Mrs.
Jackson, Miss Elsie
Jaeschke, Mrs. Herman
Jaeschke, Gus
Jaeschke, Herman
Johnson, Mrs.
Jones, Mrs. F. Fassitt
Jones, George C., Sr.
Jorett, Mrs. Catharine

Karstein, Lillian K.
Kensil, John
King, Mrs. Clara
King, William
Kleinz, Anna
Knowlton, Mrs. Frank, Sr.
Knowlton, Frank, Sr.
Knowlton, Frank, Jr.
Kraft, Edward
Kraft, Mrs. Edward
Krause, James T.
Krause, William

Lafferty, Miss Martha
Lawrence, George, Jr.
Lawrence, Catherine
Lawrence, George, Sr.
Lawrence, James
Lawrence, Mrs. George
Leach, Joseph
Leach, May
Leach, S. Bowman
Lenhart, David, Sr.
Lenhart, David, Jr.
Lenhart, Eleanor L.
Lenhart, Mrs. Margaret
Lenhart, Margaret
In memory of
Little, Andrew, Sr.
In memory of
Little, Andrew, Jr.
Little, Charles
Little, W. E.
Little, Mrs. Mary
Little, Mrs. Charles
Logue, Mrs. Margaret
Logue, Robert
Lord, Mrs. Rebecca
Ludwig, Mrs. Anna M.
Lumbeck, Mrs. Jennie M.
Lumbeck, Lillie W.

McCall, Ella
McCall, Harry
McCall, William
McCloskey, Mrs. Carrie

OUR BUNNY PARTY [Continued]

McDowell, Mrs. Mary
McHenry, Rev. H. C.
McKeown, James
McKeown, Mrs. Martha
McKeown, Mrs. Lillian
McKeown, Matthew
McKeown, Mrs. Rebecca
McLaughlin, Anna
McLaughlin, Michael
McLaughlin, Mrs. Matilda
McLaughlin, Rosella

MacFarland, Elizabeth
MacFarland, John
MacVaugh, Mrs. Anna
MacVaugh, Miss Sylvania
MacVaugh, William
Maguire, Mrs. Eliza
Maguire, George
Maguire, Lydia
Major, William
Marley, Mrs. Emma
Marnie, Thomas
Martin, Miss Suanna
Matthews, Vernon
Matthews, Mrs. Vernon
Mehring, Mrs. Anna
Meinhart, Herbert A.
Meyers, Charles
Meyers, Mrs. Mary
Miller, Anna May
Miller, Mrs. Dorothy
Miller, Dorothy
Miller, Eleanor M.
Miller, Robert
Miller, Walter
Miller, Warren J.
Mitchell, Mrs. Madeline
Murphy, Mrs. Mary

Nelson, John, Jr.
Nelson, Mrs. John, Jr.
Nilsson, Frederick
Nuttall, Miss Hannah

O'Donnell, Mrs. Kath.
Oliver, Mrs.
Olsen, Genevieve
Olson, Mrs. Genevieve
Olsen, Grace

Patterson, Mrs. Anna
Patterson, Mrs. Carrie
Patterson, John, Jr.
Pearo, Mrs. Mary A.
Personna, Mrs.
Pierce, Evelyn
Pierce, Mrs. Eva
Pine, Edward
Pine, Mrs. Lillian
Poynter, Elizabeth R.
Preole, John F.
Preole, Ruth
Preole, James
Preole, John C.

Quaile, Dorothy

Rand, Mrs. Mary
Rand, Andrew
Rassman, Mrs. Edward
Rassman, Edward
Read, Mrs. Hannah H.
Redding, Mrs. Frances
Reed, Mrs. Adeline
Reynolds, Mrs. Catherine
Reynolds, Jennie
Reynolds, Leona
Reynolds, Walter
Rhodes, John
Rhodes, Francis
Rhodes, William
Righter, Bertha
Robins, Robert
Robins, Mrs. A.
Robins, Anna
Robins, Mabel
Robinson, Mrs. Annie
Roddy, Mrs. Dora C.
Rowand, James Thomas
Rudderow, Mrs. Bertha
Rudderow, Godfrey
Rutter, Catherine
Rutter, Charles
Rutter, Edward
Rutter, Elizabeth
Rutter, Mrs. Elizabeth
Rutter, Heber
Rutter, James
Rutter, Jennie I.
Rutter, Jeremiah King, Jr.
Rutter, Mrs. Jer. King, Jr.
Rutter, Michael
Rutter, Robert
Rutter, Ruth

Scarinci, John
Scarinci, Mrs. John
Schaab, Frederick
Schabacker, Miss Anna
Schlembac, Mrs. Cath.
Schlembac, Charles
Schlembac, Julius
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Scott, Mrs. George
Seher, Catherine
Seher, May
Seher, Mrs. Margaret
Seher, Harry P.
Shields, Mrs. Bella
Shoch, Mrs. Minnie
Silbert, Miss Ella
Silbert, Mrs. Ella
Simpson, Mrs. Emma
Simpson, Jennie
Smith, Edward
Smith, Mrs. Rebecca
Smith, Anna May
Smith, Lewis, Sr.
Smith, Lewis, Jr.
Snell, Samuel, Sr.
Snell, Mrs. Samuel, Sr.
Snell, Richard
Snell, Mrs. Richard
Snell, Samuel, Jr.
Snell, Mrs. Samuel, Jr.
Spratt, Catherine
Spratt, Finley
Spratt, John
Spratt, Thomas
Spratt, John, Jr.
Spratt, Margaret
Springer, Mrs. Anna
Sprogell, Mrs. Bertha
Sprogell, Mr.
Stenger, Mr. and Mrs. W.
Stenger, Mrs. Laura
Stenger, Webster
Stenger, Ethel
Stenger, Dorothy
St. John's Fellowship
Stockman, Mrs. Elizabeth
Stockman, James
Stockman, Harry
Stockman, Samuel
Stone, David
Stone, William
Strang, Carrie
Strang, Elizabeth
Strang, Edward
Stryker, Mrs. Emma
Stryker, Harry
Stryker, Valentine
Substal, Mrs. Florence
Sutterlin, Mrs. Ethel
Sutterlin, Ethel
Sutterlin, Thelma

Taylor, Mrs. Sarah
Taylor, Benjamin F.
Taylor, Ethel E.
Tesche, Cecelia
Tittermary, Harry, Sr.
Tomlin, Mrs. Mary

Valentine, Mrs. Margaret
Van Arsdale, Mrs. Lillian
Venezialle, Mrs. A.
Venezialle, Frances
Venezialle, Dominick
Volpe, Peter
Von Franke, Mrs. Flor.

Ward, Carrie
Ward, Abraham
Ward, Mrs. Carrie
Ward, William
Ward, Abraham L.
Warren, Samuel
Watts, Sarah T.
Weber, John
Weber, Mrs. John
Webster, Mrs. Margaret
Weist, Charles W.
Weist, Mrs. Charles
Weller, Mrs. C.
Wharton, Mrs. Martha
Wilhelm, Mrs. Katharine
Woerner, Mrs. R., Sr.
Woerner, Rudolph, Sr.
Woerner, Beatrice
Woerner, Alberta Veron.
Woerner, Rudolph, Jr.
Woerner, Eleanor
Woessner, Charles
Woessner, Mrs. Clara
Woessner, Miss Clara
Woman's Auxiliary
Woodruff, Mrs. Mary
Woodruff, Howard
Woodruff, Walter
Woodruff, Joseph
Woods, Mrs. Margaret

Young, Mrs. Laura
Young, William, Jr.
Young, George
Young Viola
Young Women's Christian League.

EASTER AT THE TRANSFIGURATION

All the Day's Services Held in the New Chapel

If anybody ever was in doubt as to the need of a new Chapel for the Mission of the Transfiguration, located on the southwest corner of Seventh and Bigler streets, he would have had them swept away had he attended that 9 o'clock Communion Service on Easter day. Remember, the service was the first celebrated in the unfinished Chapel. Every chair was occuped, worshipers were standing in the aisle all the way to the front door, clear out to the steps. In a space built to accommodate less than 100 souls there were crowded 205 persons, all residents of that particular section of Philadelphia which proves the contention we have held ever since the Chapel has been located here, i. e., there is a large group of people living in the vicinity of the Chapel to whom it can and ought to minister. Of this number 119 regular members made their Easter Communion. The Easter offering amounted to $46.50, a fact which shows that with little encouragement NOW the Mission could easily be made self-supporting in a few years.

The altar was beautifully adorned with Calla lilies, Easter Lilies, and many other blooms and plants. And although the interior of the Chapel is in an unfinished condition, with rafters and raw edges sticking out everywhere, the women of the Chapel had succeeded in making the little Chapel very attractive. It is a pity the Chapel is so small. Its size is proving a handicap to us already.

In the afternoon the Sunday School held its Easter service. There were seventy-eight present. The program was appropriate for the occasion. Each scholar received a chocolate egg. The Sunday School Lenten Offering to date amounts to over $100.00. There are certain outstanding sums which when received may bring the total to near $150.00.

DISTINGUISHED ROLL

Of St. John's Sunday School Scholars, Teachers and Officers

The following are the names of the Scholars, Teachers and Officers of our Sunday School who gave one dollar or more to the SUNDAY SCHOOL LENTEN OFFERING and helped us put over the most amazing piece of finance ever done in the Parish. They deserve this special recognition:

Amerman, Mrs. Frank, Jr.
Armstrong, Florence
Armstrong, Marian
Ashman, Helen
Ashman, Dorothy
Baus, Mrs. Anna
Bender, Mrs. Caroline
Blech, Mrs. Jennie
Bruch, Richard
Busch, Lillian
Busch, Charlotte
Butler, Emma
Carbarnes, Elizabeth
Clendenning, Jennie
Clendenning, Charles
Clendenning, William
Colvey, Maria
Connelly, Alma
Connelly, Marie A.
Cooper, Joseph, Sr.
Cooper, Joseph, Jr.
Cooper, Helen
Corson, Mrs. Mary
Cressee, Raymond
Cressee, Sr., George
Cressee, Jr., George
Dean, Thomas
Dean, Virginia
Dietrich, Marie
Dinsmore, Thomas
Dinsmore, Walter
Fisher, Miss M. B.
Gallagher, Robert
Gallagher, Hanna
Gallagher, William
Grubb, Marie
Grubb, Herman
Hagan, Charles
Hagan, Michael
Hamilton, Mrs. Irene
Harvey, Violet
Haury, Miss Mary
Heinemann, Charles
Heinemann, Harry
Heinemann, Edna
Holton, Margaret
Jaeschke, Mrs. Herman
Johnson, Edwin
Kaiser, Emma
Karstein, Lillian
Karstein, Elizabeth
Keough, Jane
King, Anna J.
Knowlton, Frank, Jr.
Konowal, Mrs. Barbara
Kraff, Harry
Kraff, Joseph
Lafferty, Martha
Last, Jeanette
Lawrence, Catharine
Lawrence, George
Little, Charles
Logue, Marie
McCall, Joseph
McCall, William
McDowell, Samuel
McHenry, Rev. H. C.
McHenry, John
McKane, Beatrice
McKeown, Mrs. Rebecca
Madden, Mrs. Emma
Matthews, Vernon
Matthews, Mrs. Vernon
Meinhart, Herbert
Miller, Dorothy
Nelson, John
Nelson, Mrs. John
Nuttall, Miss Hannah
Panto, Mrs. Viola
Patterson, Carrie May
Pearo, Adelia
Pearo, James
Pine, Catharine
Pine, Edward
Pine, Mrs. Lillian
Preole, John F.
Quaile, Marion
Quaile, Dorothy
Read, Mrs. Hannah
Reynolds, Dorothy
Robbins, Anna
Robbins, Robert
Romano, Mrs. Ida
Ross, Patricia
Rutter, Rose
Rutter, Ruth
Rutter, Robert
Rutter, Elizabeth
Rutter, Jennie
Rutter, Edward
Rutter, Violet
Seher, Catherine
Seher, Thomas
Shields, Mrs. Bella
Spratt, John
Spratt, James
Spratt, Thomas
Stenger, Dorothy
Stenger, Ethel
Strang, Miss Carrie
Stryker, Ornet
Sutterlin, Mrs. Ethel
Tittermary, Heber,
Tittermary, John
Tittermary, Anna
Watts, Miss Sarah
Weber, Mrs. John
Weist, Dorothy
Weist, Charles
Welsh, Albert
Welsh, William
Wilhelm, Catharine
Woerner, Rudolph, Sr.
Woerner, Mrs. Rudloph
Woerner, Eleanor
Woerner, Beatrice
Young, Viola

Our Sunday School Department

TAKE YOUR CHILD TO SUNDAY SCHOOL

A NEW YORK CITY Judge recently gave his opinion regarding the youthful criminal of today. There are a variety of views upon this subject, all with the same end in mind, namely, the best way to prevent crime. The Judge is quoted as follows:

"My experience during twenty-three years on the bench, in which time over four thousand boys under the age of 21 years were convicted of crime before me, of whom but three were members of a Sabbath school, has satisfied me of the value of Sabbath schools to the community, in helping safeguard it, to the extent to which Sabbath schools exist, from the growth of criminals.

"My experience also satisfies me of their value to the individual. In nineteen hundred and two cases of suspended criminal sentences, in each of which a minister, priest or rabbi became interested at my request, only sixty-two of the boys were brought back for violation of the conditions of parole. I believe the reform in the remaining cases was prompt and permanent.

"In fact, I regard our Sabbath schools, including those of all faiths, as the only effective means to stem the rising tide of vice and crime among our youth. Society carries the heavy burden of criminality, chiefly because of the lack of religious training of the youth.

"If all the children could be kept under the influence of the Sabbath school, and the grown-ups were active in some church, we could close our prisons and jails, instead of being compelled to enlarge and increase their number.

"The problem of youth is the problem of humanity. There are over seventeen million boys and girls in this country growing up without moral training from any source."

A LIST OF THE SECOND YEAR CRUSADERS

We take pleasure in publishing the names of those who received the beautiful solid gold two-year Christian Crusader pin for perfect Sunday School attendance for two years. They are as follows:

Ashman, Helen
Chestnut, Reba
Dean, Thomas
Doyle, Francis
Drumm, Robert
Gallagher, Robert
Haury, Mary
Johnson, Francis
Knowlton, Frank, Jr.
Lafferty, Martha
Nuttall, Miss Hannah
Pearo, Adelia
Pearo, James
Quaile, Clara
Quaile, Dorothy
Quaile, Marion
Read, Mrs. Hannah H.
Robbins, Mabel
Spratt, Margaret
Spratt, Thomas
Stenger, Ethel
Watts, Miss Sarah
Woerner, Beatrice

Opinions of the Sunday School

(Continued from Page 3)

serious menace to our country and our civilization today. It stands for things that are elemental and abide."

Opinion of C. Douglass Buck, Governor of Delaware (May 14, 1930)

"I believe Sunday Schools are one of the fundamentals of good citizenship."

Opinion of Josephus Daniels, Editor, The News and Observer (Raleigh, N. C.) (April 17, 1930)

"In the old days the Sunday School was regarded as the nursery of the church and was attended almost exclusively by children. In these latter days it has become an integral part of the church, and there are not a few communities whose Sunday School enrollment is larger than the membership of the church. The business of the church is to reach people, and when they are reached, to teach them. In respect to teaching, the Sunday School holds a position second only to the pulpit. The preacher of our generation finds the Sunday School not only a right arm, but the very foundation for effective church work. 'Every church member in the Sunday School' should be the goal 'and every member of Sunday School in the church.'"

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and
EMBALMER
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PHILADELPHIA

ENTERTAINMENT BUREAU

Owing to the growing demands upon the capacity of our Parish House and the confusion of dates and misunderstandings arising therefrom it has been deemed necessary to establish a BUREAU OF ENTERTAINMENTS, whose functions will be such as to overcome much of the dissatisfaction that has arisen in the past. The Rector will be President of the Bureau. It will hold monthly meetings and will pass on all applications for permits to hold entertainments, etc., whether free or otherwise. In making applications to the Bureau there are certain necessary regulations we must ask you to observe so as to enable the Bureau to conduct its affairs with system and satisfaction to all. We hope that every organization and person will co-operate with the Bureau and help make it a success. After it has functioned for a while we are confident that it will be a great asset to our Parochial social life. We ask each and every one to observe the following suggestions:

1. In making application for permit to hold any sort of social function, please state the nature, the purpose for which the money is being raised and the date you desire to give the affair. It would be well to choose a second date in case the first is not available.
2. A sample of proposed tickets and other advertising

should be submitted to the Bureau who will attend to all printing matters.

3. A calendar of engagements will be kept by the Bureau and the dates of applicants will be placed upon it in the order they are received. When once a date is given it will not be changed unless the affair is cancelled or the applicants are satisfied to take a date at the end of the line of applicants. "Swapping of dates" will not be acceptable to the Bureau as it would confuse the whole calendar.

4. The sale of tickets will be managed by the organization giving the function. The organization will be asked for a list of persons selling tickets and no person will be allowed to sell tickets without the knowledge of the Bureau. This is to avoid the sale of tickets by irresponsible persons who fail to turn back the proceeds of sales. Such persons will receive the direct attention of the Bureau and will be blacklisted against selling any other tickets.

5. All money received from the sale of tickets, door receipts, cloak room or sale of refreshments, must be turned over to the ENTERTAINMENT BUREAU.

6. All bills for music, refreshments, prizes, etc., must receive the O. K. of the organization giving the affair and turned over to the Bureau to be paid. The Bureau will give a receipt for funds received less the expenses and require that credit for the full amount be given to the organization by the Financial Committee of the Parish.

7. Only recognized heads of Parish groups will have the right to receive permits for use of the Parish House.

8. No Parochial organization or group giving an entertainment will be charged for the use of the Parish House.

9. NO ORGANIZATION OR GROUP will be allowed to give entertainments, etc., for the purpose of raising funds for anything outside the Parish.

10. The Parish House will not be let or rented to any organization or group not connected with St. John's Parish.

11. All money must be deposited with the Parish Authorities within a month after the function is given.

13. The Rector is President of the Bureau and all applications for permits must be submitted to the Bureau through him. NO ENTERTAINMENT WILL BE ALLOWED WITHOUT A PERMIT. THE ABOVE RULES AND REGULATIONS APPLY TO **EVERY ORGANIZATION OR GROUP OF INDIVIDUALS** WISHING TO GIVE AN ENTERTAINMENT.

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2d and Reed Streets

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I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

For a Good Fit and Best Quality Shoes

315 South Street

Formerly of S. W. Cor. 2d and Moore Sts.

Ed. Pennington

GARAGE

306-10 REED STREET

Bell Phone, Oregon 7055

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Formerly of 120 Porter Street
Hot Cakes at 5.30 A. M. and P. M.
WEDDING and BIRTHDAY CAKES a Specialty

BROADCASTING FROM STATION S. T. J. C.

AND NOW COMES CONFIRMATION

* * *

It was the most amazing Easter of our experience.

Number making their Communion at the 6.30 Service 255

Number making their Communion at the 9.00 Service 119

Number making their Communion at the 11.00 Service 210

Total number making their Communion at all Services 584

* * *

Easter day, the peak of Sunday School attendance for the year was reached. There were 347 scholars, teachers, officers and visitors present.

* * *

On Easter day, the Sunday School presented $1661.35, with the prospects of more receipts. $1000.00 of this we hope to apply to our mortgage.

* * *

Our Parochial offering for Easter day bids fair to be larger than for several years.

* * *

The secret of our large Sunday School offering lies in our system of working on it all the year.

* * *

The new Chapel of the Transfiguration could not accommodate the Easter crowd. 205 persons were present and 119 received their Easter Communion. Also four infants were Christened. The morning offering was over $46.00.

* * *

The Sunday School Lenten Offering for the Mission of the Transfiguration will be over $100.00.

* * *

Pre-Confirmation talks will be given EVERY SUNDAY EVENING at St. John's Church until Sunday, June 7, the date of our Confirmation service.

* * *

Every man, woman and child of the Parish are expected to do missionary work in getting candidates for Confirmation.

* * *

The Seventy-seventh Anniversary of St. John's Church will be celebrated all day Sunday, June 7. We hope old members living out of town will spend the day with us. The program of the day will be' Holy Communion, 11 A. M.; Parish Dinner, 12.30 P. M.; Sunday School Mass Meeting, 2.30 P. M.; Parish Supper, 5.00 P. M.; CONFIRMATION SERVICE, 8 P. M.

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Jackson 1452

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CHAIR CANING
UPHOLSTERING SEWING
PLAIN SEWING

Mrs. R. Henkel

305 EARP STREET

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Subscriptions mailed to any address.

PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

PARISH COMMITTEE

John Weber
Vernon Matthews
George Cressee, Jr.
William MacVaugh
Charles Little
Rudolph Woener, Sr.
William Grubb
Samuel Snell, Sr.
Frederick H. Schaab
William Hasson, Secretary
John Nelson, Jr.
William Little

CHANCEL GUILD

Mrs. Vernon Matthews
Mrs. James Chamberlain
Miss Kathryne Hasson
Mrs. F. Ammerman, Jr.
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Mrs. John J. Nelson, Jr.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. Charles Little, Assistant Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Choirleader
Mrs. Vernon Matthews, Organist.

Sopranos	*Altos*
Miss Helen Ashman	Mrs. James Chamberlain
Mrs. Herman Jaeschke	Miss Kathryne Hasson
Miss Margaret Kensil	Mrs. John J. Nelson, Jr.
Miss Lydia Maguire	Miss Eleanor Woerner
Miss Adelia Pearo	
Miss Dorothy Stenger	
Miss Ethel Stenger	
Miss Thelma Sutterlin	
Miss Martha Lafferty	
Miss Viola Young	

Tenors	*Basses*
Mr. James Adgate	Mr. Herman Jaeschke
Mr. Walter Cunningham	Mr. Vernon Matthews
Mr. John F. Preole	Mr. John Nelson, Jr.
Frank Knowlton, Jr.	Mr. Harry Seher
Heber Rutter	Mr. Samuel McDowell
Jeremiah K. Rutter	

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Junior Brotherhood of St. Andrew

Charles Little, Councillor.
John Preole, Director.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Baxter, Edith Viola
Brabazon, Thomas Sylvester
Crecelius, Lloyd James
Hamilton, Robert Wayne
Peltz, Harry Thomas
Sherwood, Edna Mae
Sherwood, Catherine Ann
Sherwood, Harry Culver
Strauman, Edith May
Wehrwein, Ellwood Joseph

MARRIAGES

William A. Canavan and Virginia E. Pelter
Gustav A. Jaeschke and Ethel A. Sutterlin

BURIALS

Pickering, Nellie
Read, Hannah H.
Shannon, Hugh

WEEKLY CALENDAR

	A. M.	P. M.
Sunday		
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

OUR 77th ANNIVERSARY

We Are 77 Years Old and Fuller of "Pep" Than Ever

We are 77 years old. We say it with pride. The older we get the younger we get. When we were in our 50's we were so very dead everybody tried to bury us. Today we are enjoying the full vigor of youth. Every year we are doing something bigger and better than anything we ever did. Just glance back over the last twenty years of our history as a parish and you will shout for joy. In that time we have hung up a record for church work. It is as follows:

Families added to the church	498
Individuals involved	1992
Individuals BAPTIZED	1026
Individuals CONFIRMED	1479
Couples MARRIED	237
Persons BURIED	523

Let any other parish stand up and show a better record! What's more, we paid every cent of debt the parish owed twenty years ago. We have never been in debt since. We have given thousands of dollars to missions. We have the finest group of young people in South Philadelphia and we have one of the largest Sunday Schools of any denomination south of Market and between the two rivers.

Yes, we are 77 years old but we are NOT on the pension list. We still have our coats off and our sleeves rolled up. We have two mighty big jobs to do yet.

The first is the renovation of the Choir and Sanctuary. The carpet is too "holey" for the church. We are getting estimates for replacing it with a fine quality of inlaid linoleum in tile pattern. Then the Choir Stalls are a disgrace and a menace to the Choir singers. We are evolving a new choir seating system enclosed with an iron grill and an ornamental gate way. The job will cost about $1000.

Then we MUST paint the interior of the church. Its condition is too awful to contemplate. That will cost us about $3000. So you see we must stay young and active if we are to accomplish what is before us.

I HAVE AN IDEA!

How about everybody giving one cent for every year the parish is old then on the parish birthday let's all come and put 77 cents in the offering as a parish birthday present. Just think if all of us did that we would give $693.00. We could use that to pay off some more of our Parish House mortgage.

I HAVE ANOTHER IDEA!

Let's all try to get 77 candidates for Confirmation this year. One candidate for each year of the Parish's age. It would be great if we could start our 78th year like that.

LET'S DO IT—WHAT SAY?

77th ANNIVERSARY

We publish below a list of the Rectors, past and present, of St. John's Parish that their names may ever be connected with the wonderful progress of this church:

REV. GEORGE A. LATIMER
REV. WASHINGTON B. ERBEN
REV. CHARLES L. FISCHER
REV. W. F. B. JACKSON
REV. JOHN G. BAWN
REV. JOHN EDGAR JOHNSON
REV. GEORGE D. E. MORTIMORE
REV. JOHN MONCURE
REV. G. ALBERT HANNA
REV. ROYDEN KEITH YERKES
REV. EDWARD H. EARLE
REV. G. ALBERT REDLES
REV. H. CRESSON McHENRY

CONFIRMATION

The Meaning and Need of the Order

Rubric: Then the Bishop shall say:

"Do ye here, in the presence of God and this congregation

1. Renew the solemn promise and vow that ye made, or that was made in your name at Baptism:"
2. "RATIFYING (approving) and CONFIRMING (endorsing) the same."
3. "Acknowledging yourselves BOUND TO BELIEVE AND DO all those things which ye then undertook, or your sponsors undertook for you?"

Rubric: And everyone shall audibly answer

"I do."

In the Office of HOLY BAPTISM we learn just

what is this "solemn promise and vow" we are here approving and endorsing. Following is an analysis of the questions and answers in the Service of Baptism.

Rubric: The Minister shall speak unto the Godfathers and Godmothers on this wise—

Dost thou, therefore, in the name of this child

1. Renounce the DEVIL and all his works.
2. Renounce the vain pomps and glory of the WORLD.
3. Renounce the sinful desires of the FLESH.

The answer is:

1. I renounce them all—(This is the promise).
2. By God's help I will endeavor not to follow nor be led by them—(This is the vow or oath).

In the Confirmation Service it is this "promise and vow" we are required to "ratify and confirm." Many ignorant persons object to CONFIRMATION as being insufficient and insist that a person must be CONVERTED (turned from his evil ways) before he can be admitted into full membership of the Christian Church. Just a glance at the "promise and vow" which the candidate is required to publicly approve and endorse will show that CONFIRMATION implies true and determined CONVERSION. Because the candidate declares before the whole Congregation in an audible voice that-he renounces:

1. The devil
2. The world
3. The flesh.

He further declares "he will endeavor not to follow nor be led by them." And he MUST make this renunciation before he can receive the laying on of the hands of the Bishop and be accepted into fellowship with Christ.

Perhaps some one will say why cannot I exercise my own judgment in the matter of being confirmed and refuse to approve and confirm this promise and vow that was made in my name in Baptism and refuse to become a member of church? You can. There is nothing to prevent you. Not even God can compel you to do what you do not wish to do. You can repudiate and throw into the discard every vow and promise made by your Sponsors. God can only offer you the opportunity to become His adopted son and bestow upon you the honor and dignity of a Prince of the Eternal Kingdom and help you attain your soul's desire. It is His way of showing His love for you. If you accept you enter into a state of supreme and eternal happiness; if you refuse you throw away the great opportunity of your career. Common sense, therefore, compels you to seriously consider any act of repudiation before you make it and it is too late to rectify your error.

THE SUNDAY SCHOOL

Evidences That the Church Is Realizing the Necessity of This Department of Religious Education

For nearly a generation the church has assumed an attitude of indifference towards the Sunday School. Many priests of the Church today cannot see the need of it and are very skeptical as to the results for good it produces. Personally we have never wavered in our opinion that the SUNDAY SCHOOL is of the FIRST IMPORTANCE in the building up a strong, spiritual appreciation in the hearts of the boy and girl for religious things. The child who breathes the atmosphere of the Sunday School from his kindergarten time of life to adolescence is, generally speaking, a different being than he who spends that same period in an unspiritual and an irreligious atmosphere. He has a poise and a sense of others' rights and privileges the other lacks. He is conscious that there is another side than the play side to his nature. He is conscious of moral responsibilities. He is sensitive to the differences between right and wrong, good and bad, which the Sunday School truant lacks. He is more considerate of the feeling and property of others. According to statistics, which cannot be contradicted, he is found less in the criminal class than his brother who has never been taught to respect the rights of society but who has been encouraged to consider himself a law unto himself. Some parents would beat their offspring unmercifully were he to make a habit of playing truant from public school, and then turn about and shrug away the suggestions that same child was failing persistently in his Sunday School attendance.

The result of the lack of Sunday School training upon church attendance, church growth and church neighborhood influence, is startling to the extreme. When Sunday School went in the discard, the social club began to flourish. So that now, the time the boy and girl used to spend in the Sunday School is wasted in dens of iniquity and vice where the youth of our nation is initiated into the dreadful mysteries of immorality, gambling, drunkenness, dope habit, theft and general hellishness which eventually lands them behind prison walls, in insane asylums, in hospitals for frightful diseases or in the cemetery. The most dreadful thing that ever happened to our boys and girls was the lazy and criminal indifference of our clergy towards the spiritual education of youth. Thank God, we can see a revival of interest in the Sunday School. Spiritual leaders are strenuously striving to undo the awful mischief of their mistake and are making every effort to bring back the Sunday School to the Church and set it functioning as of old.

The parent's responsibility in the restoration of the Sunday School is vital. The children will attend only under the exercise of parental authority, the same that they exert over the child in helping him acquire a mental education. Personal example of the parent is most important. A child is inclined to be a little more logical than the parent. If the parent flares up and thunders at the child that he must go to Sunday School, then picks up his tackle and nets and goes fishing, or goes to his club, takes off his coat and vest, calls for a deck of cards and spends Sunday afternoon with a bunch of cronies smoking black cigars and gambling,

he cannot expect the child to place any great amount of importance to Sunday School going. It appears to him that Dad is taking advantage of his size and position in the family and is placing upon the child a task he himself ignores.

What every priest and parent needs to study is the crime record of his nation and get "hep" to what's going on—especially on Sundays—among our boys and girls.

The criminal court judges, our police, our prisons and penitentiaries, our Homes for Incurables, our hospitals, our mad houses, are fully conscious of the devastating effects of destroying the Sunday School. It would seem that the only institutions who are not aware of this social havoc are the Church and the home.

PARENT WHERE IS HE ON SUNDAY?
PASTOR WHERE IS HE ON SUNDAY?
THE LAMBS OF THE FLOCK ARE MISSING!

GREAT MEN'S OPINIONS

What Great Men Think of the Sunday School. Do You Agree?

Frank G. Allen, Governor of Massachusetts
(May 2, 1930)

The Sunday School as an institution has an opportunity and power for good that cannot be overestimated. The future welfare of our nation depends upon the training of our youth today, and I am convinced that the religious and moral education afforded by the Sunday School is a potent agency for the production of good citizens and honest public servants.

A. F. Allen, Editor, Sioux City, Iowa, Journal
(June 5, 1930)

The Sunday School is vital to the life of the church and to religion. The Sunday School is the recruiting office of the church and of Christianity. The boy and the girl, the man and the woman, can find no better place for the culture of the highest qualities of mind and soul than the Sunday School. It is there that the great fundamental truths of human experience are studied. The Sunday School is not only an agency for promoting Christian belief and practice, but is also one of the most effective agencies for the perfecting of good citizenship.

H. C. Baldridge, Governor of Idaho
(May 9, 1930)

An institution or organization that implants Christian ideals, builds character, and inspires to better service is a decided asset in a community. This I believe of the Sunday School and feel that its teachings will help us to maintain the deeply religious strain that is evidenced throughout the history of our country. People are made great by living up to spiritual ideals.

Theodore G. Bilbo, Governor of Mississippi
(May 10, 1930)

To be given an opportunity to endorse Sunday School is like being offered a reward for doing our duty and I am afraid my vocabulary is inadequate when I try to express how much I value that institution or what it has meant to our people. Of course, we all realize in a small way what the churches mean to our civilization but I BELIEVE IN SUNDAY SCHOOL INFINITELY MORE THAN THE CHURCH BECAUSE IT IS THERE THAT THE CHILD IS FIRST INSTRUCTED IN THE BIBLE AND TAUGHT TO VALUE THE EXAMPLE LAID DOWN IN THE BOOK OF BOOKS.

Karl A. Bicknell, President United Press Association
(May 23, 1930)

The Sunday School, from the beginning of American history, has constituted perhaps the strongest strand in the fibre of child training next to family environment. And, as in all teaching service, the effectiveness of the Sunday School is increasing with the broadening of the mental range of the instructors.

(Continued on Page 5)

HANNAH H. READ

Entered Into Rest May 11, 1931

Prayers of the Parish are asked for the repose of our dear co-worker and friend, HANNAH H. READ. She was the most faithful of us all. Her every interest was centered in St. John's Church and Parish. She was most regular in her church attendance. She was always present in her Sunday School class, which she taught for many years. On Easter Day she received the gold pin for two years' regular attendance. She has served the Church and Parish longer than any other member. Her husband was a vestryman of St. John's Church. Her popularity was as great among the young as with the old. She was known to almost everybody in South Philadelphia where, in her younger days, she taught in Public School. She was most cheerful and witty. Seldom is one privileged to meet such consecration, humility, self-sacrifice and cheeriness in one person.

Now she lies in her last long sleep. God has received her back to Himself. We bow our heads in submission to His Highest Will knowing she richly deserves her furlough from earthly affairs and eternal rest with Him.

BROADCASTING FROM STATION S. T. J. C.

We made the grade and raised the $1000 for the mortgage this Lent.

* * *

In seven months we have reduced the mortgage from $10,000.00 to $7349.28.

* * *

A CENT-A-DAY from now till September from all our communicants will reduce it to $7000.00.

* * *

S. S. Excursion to Riverview Beach, Saturday, June 27. Children, 25 cents. Adults, 50 cents. ALL REGULAR ATTENDANTS TO SUNDAY SCHOOL GO FREE. NO TRANSFER OF TICKETS.

* * *

CONFIRMATION SERVICE SUNDAY, JUNE 7TH AT 8.00 P. M. WHO IS YOUR CANDIDATE?

* * *

Sunday Evening, Pre-Confirmation Services, are well attended. Three quarters of the congregation are young people. Needless to say we are pleased.

* * *

Our 77th Anniversary is June 7th, ALL DAY. We extend a cordial invitation to all—especially our out-of-town members—to stay for dinner and supper, too!

* * *

MRS. GEORGE WOODWARD, President of the Diocesan Woman's Auxiliary, has accepted our invitation to talk to our all Women's Conference on Monday evening, June 1. Mrs. Woodward is one of the leading churchwomen of the Episcopal Church in the United States. We are most fortunate in getting her for our speaker. Every woman and girl over 17 years in the Parish is asked to act as hostess for the occasion and be on hand to welcome her to St. John's Church. Refreshments will be served after the Conference.

* * *

MRS. JOHN MARKOE gave our women a delightfully witty and instructive talk on the American Indian and what the Church is doing for him. She promised to return sometime in the near future and tell us something about an interesting subject which she mentioned but which we are withholding for the present. We are very sorry to learn of her painful accident and pray for her speedy restoration to her normal health.

HABITS

A Habit Is Easy to Form, But Hard to Break

A habit is a method we acquire by the constant repetition of an act or word or thought. In commenting on the ways of other persons we often say, "He is in the habit of doing or saying this or that." We mean the person under discussion seems to be controlled by a peculiar psychological force which makes him act invariably the same way on all occasions.

Habits are indexed as good or bad. There does not seem to be such a thing as a neutral habit. The only modifications we know of are in the use of "pretty" or "very." Like this: A man's habits are pretty good or very good; or pretty bad or very bad. In every case they are good or bad.

There are many bad habits; such as the opium habit, the drinking habit, the gambling habit, swearing habit, the habit of immorality, the habit of cruelty, the habit of lying, the habit of stealing, the habit of cheating, the habit of evil associations, etc., etc., etc.

There are many good habits; such as the habit of smiling, the habit of singing or whistling merry tunes, the habit of helping another fellow, the habit of comforting and sympathizing, the habit of praying, the habit of reading the Holy Bible, the habit of giving, the habit of patience and forbearance, the habit of always being just where you can do the most good, etc., etc., etc.

The curious part of the matter is we are all creatures of habits. Not one of us escapes their influence. Some of us have both good and bad habits. Some have more bad habits than good habits; some have more good than bad habits. Some's habits are pretty bad, others are very bad, others are pretty good, whilst others are very good.

Now so long as habits are habits, and we are more or less under their control, it seems to me that we ought to use a little discrimination and choose only those that will give us the MOST REAL pleasure and cause those who must live with us the LEAST unhappiness.

I am rather inclined to believe that if we were to master our habits and resist their tendency to master us we might convert our habits into happy mediums for good. At least it seems to me to be worth trying after.

GREAT MEN'S OPINIONS

(Continued from Page 4)

Bruce Barton, Publicist and Writer
(June 23, 1930)

Of course, I am glad to send a message about the importance of Sunday School. Its importance cannot be overstated. If the church did nothing else but conduct this great character-forming school its existence would be fully justified. Secular schools and colleges take pride in their famous alumni. What a list of alumni the Sunday School has! IT INCLUDES ALMOST EVERY LEADER IN OUR NATIONAL LIFE.

W. F. Bigelow, Editor, Good Housekeeping
(June 4, 1930)

One of the dearest recollections of my childhood is of a little church at a crossroads in Ohio, where I attended Sunday School for fifteen years. I can say without hesitation that the stabilizing influence of the

lessons that were taught me there has been perhaps greater than anything else that I have ever known. I feel that my experience was not peculiar, but that any child who has the opportunity to go to Sunday School and is properly taught there will graduate into life with a finer, stronger character than it would otherwise be possible for him to have. Whatever the churches may decide to do with other organizations for young folks in their late teens and early twenties, I hope that the Sunday School as an institution will remain and be developed. We need it now more than ever.

CHURCH VOCABULARY

As noted in previous issues, the Church of St. Luke and the Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchmen, under the title of Church Vocabulary. It is so important that we have been publishing a portion of its contents in the Broadcaster, and will continue to do so until we have published the whole of it. This number contains the tenth installment. We advise the Broadcaster readers to keep each issue ever handy.

DIOCESAN MATTERS

Parson.—The old name used in England for the incumbent of a parish. Parson and person are the same word, being derived from the Latin Persona. The Parson is so called, says Blackstone, "because by his person the Church, which is an invisible body, is represented."

Pastor.—A Latin word meaning Shepherd, which has also been assumed for Ministers. The Pastor bears this relation to the Flock over which he is placed. He deals with individuals. His intercourse is personal. His offices are for all and for each.

Clergyman.—The word includes many and varied offices—Minister, Rector, Preacher, Priest. All these offices and labors have reference to the people's spiritual interests. A Pastor is one having the cure, i. e., the care or charge of souls. A clergyman is not a Pastor simply because he is ordained; there is also necessary the call from a definite number of people over whom the charge is to be exercised. That is what is meant by a Priest's being without a Cure, a Clergyman being with a Charge.

Priest.—The shortened form of the word Presbyter. The title is that of the second Order of the Ministry. His duties are to celebrate the Holy Communion, to administer Baptism, in short to exercise every sacred function which is not properly or exclusively Episcopal—that is, belonging to the Bishop. All this of course as well as to preach, in which capacity the other title, Preacher.

Rector.—The official title of the Priest who has charge of a Parish, and who as such is its ruler, guide and director. The word means "one who rules." By the canons of the Church, the Rector is head of the Parish, as he is ex-officio head of all its organizations. He is the presiding officer at Vestry Meetings, Superintendent of the Sunday School, and President per se of all parochial societies. These offices he may delegate to others; but ex-officio the Rector is head of all. All work that may be done in the Parish is done with reference to his consent and approval.

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THE PARISH HOUSE MORTGAGE

What Has Been Accomplished in Reducing It in Nine Months

Last September we negotiated a mortgage of Ten Thousand Dollars to pay for the completion of the Parish House. When we did it we were determined to reduce it with all possible speed. It was our ambition to pay off at least $3000.00 each year until the mortgage was cancelled. We have worked earnestly to this end with the result that in nine months of the hardest times we ever experienced, we have reduced the mortgage to $7349.28. If we raise $349.28 by September, the first $3000.00 will have been paid off and the mortage will be reduced to $7000.00 or exactly

what we hoped to accomplish the first year. If we succeed in paying off the $3000.00 we will also succeed in reducing the interest on the mortgage $165.00, which will make it much easier to raise the next $3000.00. Our Sunday School Lenten Offering helped us wonderfully to realize our goal. WE FINALLY RAISED $1900.00 FOR OUR LENTEN OFFERING AND UNDER THE ADVICE OF THE LATE BISHOP GARLAND WE APPLIED $1000.00 OF THAT SUM TO THE MORTGAGE.

THAT CENT-A-DAY

That CENT-A-DAY of ours has been the means of helping us pay off hundreds of dollars also. Not only so; but it has enabled us to meet the interest on the mortgage as it fell due. If we could only get folks to realize the importance of that CENT-A-DAY fund so that they would all join up and pay regularly, we would pay off the remainder of the mortgage before next Christmas. Some folks are frankly skeptical and honestly do not believe it can be done; consequently, they will not help. Others PRETEND they DOUBT THE POWER OF THE PENNY just because they are too stingy to help even that much and they try to cover up that stinginess with criticism. Yet these same persons use the Parish House more than anybody else and demand more recognition and consideration than any others.

Let's all get together and follow the lead of the Rector. Let's put our CENT-A-DAY in the fund and get rid of our mortgage without further delay. Why have it hanging over us when we can smother it now with

A CENT-A-DAY

A LITTLE ADJUSTMENT NEEDED

A Year's Experience in Our New Parish House Has Taught Us Some Lessons of Its Need and Use

Easter Monday, 1930, we broke ground for our new Parish House and have occupied it since September. We know now that it is fine to have a Parish House and we wonder how we ever got along without it. Through it we have made many important contacts—especially with the young people of the community. Yet, curiously enough, it seems to have been the means of breaking up the church connections of some of our members. To them the Parish House is apparently the PRIMARY and the church the SECONDARY factor in our parochial life. They are most enthusiastic over the SOCIAL and have become quite indifferent to the SPIRITUAL aspects of church work. They are neglecting the parochial organizations of which they were, a short time ago, active and enthusiastic members. They are SELDOM in their place in Church but are ALWAYS present at our

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basketball games and dances. There MUST be a little adjustment here. The church cannot surrender to the Parish House and degenerate into a mere place of amusement. Our members must guard against that by giving as much time, support and thought to the services of the church as ever before.

There is another matter that needs adjusting. It has to do with the expense of maintaining the Parish House. Our electric, gas and coal bills have increased enormously since we have used the Parish House. The income of the church is not sufficient to carry this extra load. We agreed to finance the Parish House on one-third the GROSS receipts from the different games, dances, etc. But this has not worked out as it should. Instead we are receiving one-third of the NET receipts which often amounts to less than $2.00 per evening. It makes no difference whether the crowd is small or big the expense of heating and lighting the building is just as great; consequently we must arrange in the future to finance the Parish House on one-third of the GROSS receipts with a minimum of $3.50 per night. The balance of the expenses will be met by the church. Let's get this straight once and for all. If an entertainment raises $100.00 for any object, the Parish House gets one-third of the $100.00. The EXPENSES are paid out of the remaining two-thirds. If the receipts from a game or entertainment are $12.00 or less the minimum cost will be $3.50 per night. NO PARISH ORGANIZATION SUCH AS THE FELLOWSHIP, WOMAN'S AUXILIARY, CHOIR, BROTHERHOOD OF ST. ANDREW, SENIOR OR JUNIOR, THE DAUGHTERS OF THE KING, YOUNG WOMEN'S CHRISTIAN ASSOCIATION, GIRL SCOUTS OR CRESSON CLUB WILL BE CHARGED FOR THE USE OF THE PARISH HOUSE ON NIGHTS THAT ARE GIVEN OVER SOLELY TO THEIR OWN AFFAIRS, WHETHER SOCIAL OR OTHERWISE, **PROVIDED**, THERE IS NO CHARGE OF ADMISSION OR ANY EXPENSE INCURRED WHERE MONEY MUST BE PAID BY THE AUDIENCE FOR ANY FORM OF ENTERTAINMENT. As soon as those present are taxed any sum, it must be arranged to add $3.50 to the expenses to pay for heat and light.

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REV. H. CRESSON McHENRY, Editor.

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Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

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Charles Little
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Samuel Snell, Sr.
Frederick H. Schaab
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Miss Lydia Maguire
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Mr. Charles Little, Assistant Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

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Mrs. Vernon Matthews, Organist.

Sopranos

Miss Helen Ashman
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Miss Adelia Pearo
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Martha Lafferty
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Altos

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
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Junior Brotherhood of St. Andrew

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Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Leavey, Joseph Richard
Morrison, William Patrick
Piccione, Elizabeth Anna
Marker, Frances Emma
Zeller, Helen Marie

MARRIAGES

Abner W. Dowdell, Jr., and Dorothy L. Von Tagen

BURIALS

Haynes, Walter E.
McKee, William H.
Robinson, Henry M.
Stryker, Emma C.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

THE ROAD TO YESTERDAY

If I could only find
The road to Yesterday,
I'd ease my heart of many a load
That burdens me today.
Recall the words so harsh, unkind;
Kiss clean the stabs I made when blind;
Plant love for hate, if I could find
The road to Yesterday.

I'd write the page with cleaner pen
And wipe out "Yesterday;"
Repentant turn and walk again
The road to Yesterday
The wiser heart I would retrace;
The stains of sin and wrong efface;
My tortured soul seeks means of grace
To relive Yesterday.

"Oh, Angelet, show me," I pled,
"The road to Yesterday."
"Thou'st found the way," the Angel said;
"The road to Yesterday
With precious blood and toil was brought;
Thou'st found the blessed boon thou sought—
Today, if you hast happier wrought,
Will be thy Yesterday."

——Revised from W. N. Hull.

NOTES ON THE 77th ANNIVERSARY

11.00 O'CLOCK

The weather conditions of Sunday morning, June 7th, the date of our 77th Anniversary, were not very promising. It had rained hard the night before and the clouds were still low and threatening. Before 11 o'clock, however, they cleared away and the sun came out bright and hot. It was a typical June day.

The Parish turned out in crowds and almost filled the big church. The Chancel and Altar were beautifully adorned with palms and big bouquets of white carnations. Promptly at 11 o'clock the service began with the Processional, No. 240, "There's a Wideness in God's Mercy." The Communion Service followed immediately. Owing to the many pressing events that were to follow, the Rector reduced his Anniversary Sermon to an informal address which he made at the time he gave out the notices. He spoke of the Parish House as the big undertaking of the year and how the mortgage had been reduced from $10,000 last September to $7,349 at the present time and how he hoped to clear off at least $400 more before September. He said the Parish is steadily growing in numbers and the Sunday School had perhaps become the largest of any of the Protestant denominations in South Philadelphia. Speaking of the financial condition of the Parish he said that though the Parish was made up entirely of working men and women and that nearly 65 per cent. of these were unemployed or working only on part time; nevertheless our Sunday School Lenten Offering had reached the amazing figure of $1900 and our Easter Offering was over $600. As proof of the growth of the Parish he reminded us that over 600 persons made their Easter Communion.

But, said he, we must not rest upon our laurels. There is too much to do before our task is done. For instance, the red carpet of the Choir and Chancel is too "holey" for the Church and must be replaced with other floor covering, tile flooring preferred. Also the old wooden choir benches are in very bad condition and are really too dangerous to be used. He proposes to rip out all that woodwork, run an iron grill at right angles, enclosing the Choir on both sides, add two iron gates leading into the Choir and use specially-made chairs instead of benches for the members of the Choir. The cost of the renovation to be about $2000.

After the Choir and Chancel have been renovated the next big task is the painting of the interior of the Church. One wonders why the changes are to be made in the Choir and Chancel BEFORE instead of AFTER the Church is painted. The object is very simple—when we have a new chancel it will emphasize the necessity of painting the church and nobody will be satisfied until the job is done. The cost will be about $3000.

After these remarks the offering was received as the Choir sang "Break Forth Into Joy." The musical portion of the service was beautifully rendered by St. John's Choir, who invariably rise to the occasion.

The number of communicants received was specially large and gratifying. As they came forward one could not help contrasting these hundreds with the seven souls who came to church just 19 years ago and formed the whole congregation at that time.

After the service we had a christening, which added another touch of interest to the day. Incidentally in this connection we recall that IN THESE 19 YEARS WE BAPTIZED ALMOST 1100 INFANTS AND ADULTS AT THIS FONT.

12.30 O'CLOCK

The order of business for this hour was the

PARISH DINNER. There were four long tables set in the large Sunday School room. The dinner served was not only abundant but also delicious. It consisted of Roast Beef so tender you did not need teeth to chew it, peas, potatoes, carrots, beets, bread, butter, tea, coffee and ice cream. We must, out of gratitude, say right here how much we thank the ladies who worked so hard and served so daintily the dinner. The names of the dinner and supper committee are: Mrs. Lillian Pine, Mrs. Annie Beisser, Mrs. Florence Weist, Mrs. May Hopkins, Mrs. Laura Young, Mrs. Ruth Kinsley, Mrs. Margaret Nelson, Mrs. Elizabeth Jaeschke, Mrs. Annie Robinson, Miss Kathryne Hasson, Miss Lydia Maguire, Miss Mamie Beisser.

2.45 O'CLOCK

The Parish Mass Meeting was held at the above hour in the church. Not only were the members of the Sunday School present but we had many visitors, too. The order of service was 1. Hymn. 2. Recital of Catechism by every Department, including the Kindergarten, the Intermediate, the Senior Department and the Adult Bible Classes. 3. Hymn by the Intermediate Department. 4. Reading of the Collect, Epistle and Gospel for St. John, Evangelist Day by the entire School. This was a most inspiring number for the school always reads well in concert. 5. Hymn by the Kindergarten. 6. Notices and introduction of the special speaker, Mr. Wendell Phillips, who is a communicant of the Parish of St. John the Evangelist and is studying for the ministry in New York.

Mr. Phillips took for his subject "Buildings." We wish we had space to tell what he said. We must be content to say that he was absorbingly interesting and had the kids on their toes. One boy was heard to say after the service "That guy Phillips is good." Incidentally we will say "that guy Phillips" will never receive a higher compliment.

After the address the service was brought to a close with the usual salute to the Cross.

5.00 O'CLOCK

We were slightly delayed in getting down to supper. About 15 minutes before the hour the Rector was called out to give the Sacraments to a sick parishioner whose physical condition alarmed the members of her family. When the Rector returned supper was served. And what a supper it was! There was delicious potato salad, cold ham, cold vegetables, bread, butter, tea, coffee, cake, cheese and ice cream. There were lots of everything and we are sure we caught the Rector sneaking a second helping of ice cream. The supper crowd was even larger than the dinner crowd. But Mrs. Pine and her staff were equal to the occasion.

7.30 O'CLOCK

THIS IS THE HOUR BISHOP TAITT WAS TAKEN FOR A RIDE. He did not come direct to the Church but met us at the home of Fred Busch, 127 Wolf street. Fred is a pretty sick boy, and could not come to church to be confirmed with the class. When we reached Fred's home we found that his father and mother were prepared to be confirmed with him. So in the bedroom of that beautiful little home, surrounded by friends and loved ones, father, mother and son were solemnly received into Christ's Church. WE WANT TO SAY RIGHT HERE THAT BISHOP TAITT IS ALWAYS AT HIS BEST AT THE BEDSIDE OF THE AFFLICTED.

We left the Busch home and motored to the home of Mrs. Rebecca G. Hoffman, 211 Morris street. Mrs. Hoffman is an elderly woman who has been very sick. She was recovering from pneumonia and had a relapse. In spite of all her sickness and misfortune we received a happy greeting from her. After the service she turned to the visiting members from St. John's and said, "That was a pretty service, wasn't it?" Ruth Hoffman was confirmed at the same time as was her grandmother. She could not be confirmed with the class because she was her grandmother's little nurse. There was one curious fact attached to these two confirmations. Mrs. Hoffman's age is 71 years and the age of Miss Hoffman is 17 years.

Again we climbed aboard our cars and went spinning up to the church. There we were met by a delegation who said Mrs. Henderson, another shut-in and living at 110 Sears street, had been preparing for Confirmation since January and was expecting the Bishop to stop at her home to confirm her. We did not get out of our cars but spun up Moyamensing avenue to Tasker, down Tasker to Front, down Front to Sears. Here we found Mrs. Henderson, a very sick but a very happy woman because the Bishop had come to confirm her. After the service we motored back to the church in a whirl of wind and dust for it was just beginning to storm.

Here the Bishop met St. John's 1931 Confirmation Class in the Gymnasium of the Parish House and it was some class! After the Roll Call and last minute instructions we got under way just a half-hour late. The arrangement of the service was as follows:

1. Processional No. 86, tune by Dr. Geibel
2. Creed, Versicals, Collects
3. Notices and Instructions
4. Hymn No. 492
5. Sermon, Bishop Francis M. Taitt
6. Offertory, "Break Forth Into Joy"
7. Hymn No. 379
8. Confirmation Service
9. Recessional No. 535

THE 1931 CONFIRMATION CLASS

WOMEN

Busch, Mrs. Susanna
Busch, Mrs. Lillian
Bianco, Miss Philomina
Hagan, Mrs. Virginia
Hoffman, Mrs. R. G.
Hoffman, Miss Ruth

Friend, Mrs. Mary
Henderson, Mrs. Laura
Heinemann, Mrs. Chris.
Heinemann, Mrs. Mary
Johnson, Mrs. Nancy
Kerr, Mrs. Catherine
Konowal, Mrs. Barbara
Panto, Mrs. Viola
Staines, Miss Ethel

GIRLS

Bauer, Catharine Marie
Celestino, Rose Marie
Dick, Dorothy Gertrude
Henderson, Viola Rachel
Kooyman, Stella
Leach, Ella Elizabeth
Rutter, Rose Elizabeth
Rutter, Ruth Catherine
Sparks, Edith Grace
Schultz, Doris May
Tomlin, Evelyn
Tupper, Martha
Tittermary, Matilda May
Vongalast, Jeanette
Vaughan, Myrtle Helen
Vaughan, Ethel Jeanette
Wilhelm, Cath. Eliz.
Ward, Mildred Dorothy
Zeigler, Mary Frances
Zeigler, Eliz. Catherine

TOTAL THIRTY-FIVE

MEN

Bianco, Pasquale
Busch, John Henry
Busch, Frederick, Sr.
Busch, Frederick, Jr.
Drumm, Ben. Franklin
Heinemann, Harry
Heinemann, William
Jensen, Carl
Konowal, Michael
Rutter, James
Weiland, John
Ziegler, John

BOYS

Dinsmore, Thomas
Dinsmore, Walter
Hagen, Charles
Henderson, Irvin
Henderson, James.
Henderson, William
Heinemann, Harry
Konowal, Joseph
Konowal, Lewis
Konowal, Peter
Later, Albert
Morris, John
Mathieu, Frederick
Panto, Joseph
Panto, Germano
Quaile, William
Spratt, James
Sayers, Eugene
Sayers, Elmer
Tomlin, Joseph
Tittermary, William
Welsh, Albert
Welsh, William
Ziegler, John

TOTAL THIRTY-SIX

SEVENTY-ONE WOMEN AND GIRLS, MEN AND BOYS WERE MEMBERS OF THE 1931 CLASS.

10.00 O'CLOCK

Home and to bed.

THAT CENT-A-DAY

What It Did for Another Parish

Three years ago your Rector mailed a copy of The Broadcaster to a friend who is a member of a Parish outside of Philadelphia. In that issue there was a description of our Cent-a-Day Club, what we had accomplished and what we hoped to accomplish through it. Our friend read the article and was so impressed with the system that she determined to tell certain members of her parish and propose that they form a PENNY-A-DAY CLUB for the purpose of raising funds to help pay off an $8500 debt which encumbered the Parish. After three years' activity St. Ursula's Guild, the parish organization having charge of the PENNY-A-DAY CLUB issued the following highly interesting report. I think you will agree with me that the results are astonishing and are another proof of the real value of a cent. Read the Report carefully and be convinced that we can do more with one cent-a-day than a millionaire can do with his dollars in a life time, if we give every day altogether. WE NEED MORE CENT-A-DAY MEMBERS to help smother that Parish House mortgage. The more members we get the sooner we will finish off that mortgage.

WE WANT 500 NEW MEMBERS!

HOW ABOUT YOU?

THIS IS THE REPORT OF ST. URSULA'S GUILD:

The Penny-A-Day Club, organized by Mrs. Achelis and placed under the supervision of St. Ursula's Guild, has now been in existence three years. At the time of its organization the church was in debt to the amount of $8500. The first year The Penny-A-Day Club paid the interest, $500, and reduced the debt $500. The second year the Club paid a portion of the interest, $124 and reduced the debt $1000. At this time the Vestry also further reduced the debt $500, leaving an indebtedness of $6500. During this, the third year, contributions to the Penny-A-Day Club have amounted to $1278.05. Of this sum the Club paid the Vestry $1200, thus reducing the debt to $5300, leaving a balance of $78.05 with which to begin the fourth year.

While the progress of accomplishment seems slow there is much room for encouragement, for the sum of $3324, which represents the result of three years' unceasing efforts on the part of the Club does invite to "press on." If each and every member of the church would realize the importance of this feature of his and her church duty the progress would be greatly accelerated, for it is most obvious that the sooner the church is relieved of this prolonged burden the more readily can the current expenses be met. In this connection, mention must be made of the very generous and commendable spirit of co-operation on the part of our associate organizations. The St. Ursula's Guild, the Mothers' Guild and the Girls' Friendly. To the Penn-A-Day Club, financially and otherwise, have they loyally manifested this wonderful spirit.

The workers of the Club do also most gratefully appreciate the interest and faithfulness of all those who have contributed to this cause for three successive years and earnestly hope for a continuance of their valued assistance during the coming year which began October 1. It is likewise hoped that those who have not helped in this direction will now extend their aid in the renewed efforts of the Club. May a united endeavor be abundantly blessed throughout the new year.

THE TREASURER.

THE CODE OF THE KING

King George of England has a private code of conduct which he has framed and hanging in his bedroom. at first flash the code appears to be easy to follow, but upon second thought, it becomes rather difficult of achievement. It runs as follows:

Teach me to be obedient to the rules of the game.

Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other.

Teach me neither to proffer nor to receive cheap praise.

If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence.

Teach me to win, if I may; if I may not, teach me to be a good loser.

Teach me neither to cry for the moon nor to cry over spilt milk.

—*Rays of Sunshine.*

TWO YOUTHS

One said: "Youth comes but once to me,
So I shall play and laugh and sing.
I own no chains; I will be free—
None shall deny me anything!"
He had his fling. Then, worn and gray,
With weary soul and eyelid wet,
He tried to wash the stains away,
And stem the tide of vain regret.

One said: "My youth comes not again;
I must not spoil it as it goes.
I must not live a day in vain,
Nor stain a page, nor mar a rose."
The future found him glad and strong,
Unbound by weariness and fears,
Treading his journey with a song,
Heir to the gladness of the years.

—Clarence E. Flynn in "Young People."

OUR 19th ANNIVERSARY

Was an Occasion of Fun and Frolic

Owing to the condition of unemployment in the Parish we had no thought of celebrating our nineteenth year of service. We felt the burden of living was too heavy to even hint at a celebration. However, we reckoned without our host—of friends. We noticed for several days an air of mystery about the church—secret meetings in the Parish House, behind closed doors; sudden appearance of persons who constituted themselves traffic cops and forced us to detour in other directions than that in which we wanted to go; whisperings and hushings in the church hall when we had a christening to perform; mysterious nods and winks and smiles and much letter writing, until one almost thought the Parish had gone Bolshevik and was making a lot of bombs to arouse enthusiasm. We were tearing our hair and gnawing our nails in perturbation over these signs of unrest and wondered when would happen the uprising.

It happened Tuesday evening, June 9th. We were invited by our daughter to pay a visit to the Girl Scout Troop of the Church for some reason or other that was not very clear. We were not to arrive before 8.30 o'clock, as our presence would not be required before that. Promptly at 8.30 we entered the Parish House and up went a mighty cheer from hundreds of throats. Instantly we knew what all the mystery was about. We were gathered here in the presence of each other to congratulate ourselves for being 19 years older than we were 19 years ago. The event presented its problems. For instance, how old was the boy or girl of nine years of age 19 years ago? Yes, it is a perplexing question, because there were infants in arms celebrating. How old could they possibly have been in 1912 if they are only six months old now?

Well, we will drop speculation and get behind the deafening applause. (That word "applause" closely resembles "applesauce" when it is written.) But there was no applesauce in that greeting tendered us that night.

Vernon Matthews, the Master of Ceremonies, got off on a poor start, for somebody had launched the rumor that the Rector had gone to Frankford to make a speech. V. M. wanted to know if that's the case then why these fireworks, and who was going to take home the cakes and flowers and that check and things that were supposed to be loaded on the Rector and his wife? The news was enough to throw our flaxen-haired Adonis off his poise. However, he recovered the reins of government and drove the occasion to a triumphant end.

First came a Pantomime by the Girl Scout Troop, which was finely rendered and thoroughly enjoyed. The curtain was drawn and everybody thought the act was over. V. M. thought so, too, when of a sudden the curtains were drawn apart again and there stood the whole troop led by their captain. In the center of the group, holding a big birthday cake, stood Eleanor Nugent, a member of the troop. The cake was the gift of the troop to the Rector. In accepting the gift he made some incoherent remarks about the best wine came later with the dessert and this was only the beginning of the feast.

This was followed by a solo by Clara Quaile, who did so well that she had to come back and do part of it over again.

Then came the "Ancient and Modern" Rainbow Girls. They looked ancient enough in their costumes of old-fashioned dress and wearing grandmom's funny hats; but their bobbed hair and dancing toes were right up to date and so were their songs. It gave one the weird sensation of catching his grandmother in a night club, having the most up-to-date time of her life. The girls were good and every number they put over was a sensation. Their "Whistling in the Dark," accompanied with the whirling spotlights, was mighty clever.

The curtain was finally drawn and V. M. started a folk song stunt. Everybody in the audience sang and enjoyed the relaxation. This was followed by a solo by little Ruth Rutter. Again the lights went out, and on the stage stood the Rainbow Girls all dressed up in their Sunday best and clothed and in their right minds. In the

center of the group stood an empty armchair. The Rector was called up from the audience, where he was having the time of his life, and told to sit in that chair. Then the Rainbow burst into song like a lot of canaries. He was so stirred up inside that he wanted to pull out his biggest hay fever handkerchief and bawl. Not that he felt sorry, but just because he felt happy and funny like. After the girls had sung a lot of nice things, the master of ceremonies came on the stage to join the party. He made a speech. He told the audience a lot of things about the parson and wound up with a Chesterfieldian bow and handed the parson an envelope with $200 as the contribution from the parish for the Rector's trip to Denver, Colorado. After he presented the check he held out his hand to shake with the parson who, after he had carefully shifted the check to his other hand and out of reach, shook his hand most heartily.

The Rector made another speech, but it didn't amount to much, and we will not waste space to report any of it.

Then the Parish took its first aim at the Rector's wife and presented her with a box of beautiful handkerchiefs. The Rector feels a little dubious over that gift. Why handkerchiefs. What was going to make her cry? Were they handing her a delicate, little hint that any woman possessing such a husband had their sympathies and needed a good stock of hankies to mop up the tears when occasion demanded? Then Jerry Rutter sang. He did not know he was on the program and was more surprised than the audience when he heard his name announced. Under such a handicap he acquitted himself with honors.

After a brief interlude curtains were drawn and there was a group of Fellowship girls, all dressed up and sitting around on park benches, singing away to beat everything. And they did it well, too. They were staging a minstrel. First this one would get up and sing, then all would join in the chorus. Then one girl would ask another a question she couldn't answer and the first one would spring the joke. Adelia Pearo read something about the Rector which he did not recognize as at all appropriate, and is stilll wondering if she was just jollying the preacher. After another burst of song they withdrew, only to reappear almost at once, bringing with them an immense basket of lovely flowers, which they presented to Mrs. McHenry in the name of the parish. On the table stood another big birthday cake full of lighted tapers. The Rector was again invited to the stage and presented a beautiful bouquet of pink carnations and baby's breath and told to sit in the chair beside the table and blow out the candles on the cake. He filled his lungs, distended his cheeks and let go. That was some blow—every light was extinguished and even the arc lights in the street were made to flicker from the gale.

Then the girls sang a lot more nice things and the program was brought to a happy end.

After the program the Rector and Mrs. McHenry were tendered a reception and were congratulated by everybody in the audience as they passed from the Parish House to the Sunday School room for refreshments, which were served as usual by Mrs. Pine and her competent aides. It was a glorious night, and, after an hour's dance, we all got out our umbrellas and slopped our way home.

There is just one more paragraph to write. Did any of you think who was doing all that piano playing for all that singing all night? Well, we did; and we feel that this final paragraph ought to be added to thank Mrs. Vernon Matthews for the share she had in making it a most enjoyable evening. It was the largest crowd ever assembled on such an occasion and everybody enjoyed every minute of it.

THE TOWN OF DON'T-YOU-WORRY

There's a town called Don't-You-Worry,
On the banks of River Smile,
Where the Cheer-up and Be-happy
Blossom sweetly all the while;
Where the Never-grumble flower
Blooms beside the fragrant try.
And the Ne'er-give-up and patience
Point their faces to the sky.

In the valley of contentment,
In the province of I-will,
You will find this lovely city
At the foot of No-fret hill.
There are thoroughfares delightful
In this very charming town
And on every hand are shade trees
Named the very-seldom-frown.

Rustic benches, quite enticing,
You'll find scattered here and there;
And to each a vine is clinging
Called the Frequent-earnest-prayer.
Everybody there is happy,
And is singing all the while,
In the town of Don't-you-worry,
On the banks of River Smile.

OUR ALL WOMEN'S CONFERENCE

Once a Month the Rector Calls Together All the Women and Girls of the Parish for Consultation.

Two months ago we organized what we call our All Women's Conference, under the auspices of the WOMAN'S AUXILIARY. The purpose of the Conference is to bring together all the women and girls of the parish for informal discussions, to listen to guest speakers, for entertainment and refreshment.

The first two meetings have been most successful, due largely to the way the young women and the girls entered into the spirit of the occasion. The evenings have been so well attended and the good times we had make us want to continue the Conference indefinitely.

At the May meeting Mrs. John Markoe paid us a visit and gave us a most instructive talk on the American Indian and the debt the whites of America, especially of the Christian Church, owe to him. Her address was one

calculated to stir up a sympathy for the Indian in his present environment and a desire to do our full duty to him in every way to make amends for our cruelty and neglect.

At the June meeting we were equally fortunate in having for our speaker Mrs. George Woodward, who told us about what was the United Thank Offering, how it was made up and to what enormous proportions it attained before the United Thank Offering was presented at the Triennial Convention. She took for her illustration the "Presentation of the Thank Offering at the Convention in Washington, D. C." How well the Rector remembers that event. It was a most awe inspiring sight. Women came in every kind of vehicle, trolley cars, busses, taxis, private cars and hundreds walked. The big cathedral was crowded to the doors and hundreds of women were on the cathedral grounds outside who could not even look in. The evening mass meeting was just as bad. Those who did not start for the hall an hour ahead of time were simply out of luck and had to return to their hotel. We had no idea there were so many women in the world. Their offering was over $1,000,000, every cent of which was used to help along the missionary cause of the church.

Mrs. Woodward gave us other information of real value about the Woman's Auxiliary. Below is a quotation from a very interesting pamphlet she used in her talk. Our women and girls were charmed by the gracious personality of the speaker. She received many an honest and well-intended invitation to "come again."

We are arranging a special program for the ALL WOMEN'S CONFERENCE for the Fall. We hope to have an entertainment as well as a discussion and a special speaker and refreshments. We want to have a night devoted ENTIRELY to our women and girls, where they can do what they please and say what they please. The social features will be entirely in the hands of the young women and girls. We hope to hold the Conferences at least once a month.

STANDARD FOR THE 100% PARISH BRANCH of the WOMAN'S AUXILIARY IN THE DIOCESE OF PENNSYLVANIA

1. At least eight meetings a year, opened with prayer, at which some definite missionary information must be given. 10 points.
2. Delegates to all five Standing Committees (Indians' Hope, Foreign, Domestic, Diocesan and Colored). Attendance of City and Suburban Parishes at at least 50 per cent. of the meetings (20 meetings in all). All Parishes at a distance of 25 miles from Philadelphia to attend one Committee meeting a month, with eight reports taken back to the Parish branch a year. 20 points.
3. Representation from every Parish branch at the three annual services—Devotional Day, Educational Day and Annual Meeting and Annual Missionary Day. 10 points
4. Corporate Communion of every Parish branch at least once a year. (This may be at a regular Sunday Celebration of the Holy Communion.) A definite prayer plan in every Parish branch. 10 points.
5. Some work taken by every branch from the Diocesan Supply Bureau. 10 points.
6. An Educational Secretary in every Parish branch and a plan for Mission Study and Religious Education. 10 points.
7. The United Thank Offering collected twice annually in every Parish branch, with a United Thank Offering Treasurer in every branch. 5 points.
8. Some contribution to Missions from every Parish branch through the Church Budget and the Advance Work Program. 10 points.
9. The younger women participating in definite Auxiliary work of the existing Parish Auxiliary, or organized separately in the Junior Woman's Auxiliary. 10 points.
10. Some work done in every Parish branch through the Church Periodical Club or work done through the Committe for Work Among the Isolated. 5 points.

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LAUGH IT OFF

Laughter, like an air cushion, eases you over the jolts and the hard places on life's highway. Laughter is always healthy. It tends to bring every abnormal condition back to the normal. It is a panacea for heartaches, for life's bruises. It is a life prolonger. People who keep themselves in physical and mental harmony through hearty laughter are likely to live longer than those who take life too seriously. Instead of nursing your troubles and making them bigger, laugh them out of existence.—Anon.

IT'S ALL IN THE GAME

I can't expect Luck to be coming my way,
In all of the games that I happen to play.
So if, now and then, I must forfeit a trick,
Though badly I need it, I oughtn't to kick—
For that is just part of the game!

And whoever played in a game that was fun,
That called for small effort, that it might be won?
My victory can never—no, never—be sweet,
Unless I have snatched it away from defeat!
The fight's the best part of the game!

And who is it wants to be always in luck,
Relying on Fortune instead of on pluck?
And who is it wants to go smiling thru life,
Unable to say he has weathered the strife—
Unable to prove he was game?

And though I may win, or be last in the race,
May I never cringe at the troubles I face!
And when I have finished, may honest men write:
"In winning or losing, he fought a good fight,
From the start to the end of the game!"

—Charles S. Kinnison.

BROADCASTING FROM STATION S. T. J. C.

WILL WE EVER FORGET THE SEVENTY-SEVENTH ANNIVERSARY?

* * *

Special thanks are tendered to the ladies who provided and prepared such a delicious parish dinner and supper.

* * *

I often think that anyone can face
A crisis or a crushing tragedy
With calm, exalted courage, but the place
That needs the greatest strength and energy
Is daily grind: to manage just to laugh
At all the petty hazards of each day
To smile, whilst sifting life's wheat from its chaff,
And strive to see just good along the way.

—Halba Baker.

* * *

Wendell Phillips came all the way from New York to speak before the Sunday School on the afternoon of the anniversary. And a very helpful speech it was, too.

* * *

We took Bishop Taitt "for a ride" before the Confirmation service on anniversary. Our itinerary started at 127 Wolf street, then to 211 Morris street, then to 110 Sears street. At each stopping place the Bishop confirmed a candidate too sick to be at the service.

* * *

ARE YOU EDUCATED?

A professor in a Western university is quoted as having told his students that he would consider them educated in the best sense of the word, when they could truthfully answer "Yes" to each of the following questions: Has your education given you a sympathy with all good causes? Has it made you protecting brother to the weak? Have you learned how to make friends and keep them? Do you see anything to love in a little child? Can you be happy alone, with only your thoughts for company? Can you look into a mud puddle by the wayside and see anything in the puddle but mud?

* * *

The church was crowded on Anniversary night, which was the occasion for the Bishop confirming 36 men and boys and 35 women and girls, making a total of 71 souls in our 1931 Confirmation class.

* * *

The Rector and Mrs. McHenry were tendered a delightful reception on the occasion of the Rector's nineteenth anniversary. The parish presented him a gift of $200.00 towards his contemplated trip to Denver, two bouquets and two birthday cakes. Mrs. McHenry received a large basket of lovely flowers and a box of exquisite handkerchiefs.

WHAT OTHERS SAY OF US

A donkey saw a zebra strut, and laughed and flapped his tail. "My land!" he said, "look there, a mule's escaped from jail."

The zebra, strutting lazily, espied a tall giraffe. "A rubberneck!" he cried; "that makes me want to laugh!"

The old giraffe a camel saw amid a field of rye; made fun of his old ugly hump and laughed as if he'd die.

The camel saw an elephant, and this I heard him say. "I'd hate to have a nose so long, and wobbling in that way!".

The elephant met a porcupine. "Alack!" he said, "alack! I'd hate to wear such hoary horns, much less upon my back!"

And so each different animal made fun of those he saw, and never really realized he, too, might have a flaw.

And so it is with many folk who think they've made a hit. But others laughingly remark: "Not so you'd notice it!"—*Adapted from J. W. Bare in "Boyland."*

* * *

A friend said once: "Oh, I'm tired of hearing 'don't.' I wish somebody would tell us to 'do' just for a change." O. K. Here goes:

1. When on your summer vacation DO your duty to your church and pay your dues regularly while away. The church expenses must be met in summer as well as winter.

2. Do go to church at least once every Sunday while you are on your vacation.

3. DO your best to make others happy and do not expect others to work overtime for your personal pleasure and comfort.

4. DO pay your rent, gas, grocer, etc., before you spend the money you owe them on a vacation. Of course,

it's none of our business what you do with your money, but it *is* dishonest to spend money for pleasure that belongs to your butcher or your milkman.

5. Remember when you are away you ought always to be a Christian in thought, word and deed. You ought to DO everything you can to "Let your light so shine before men that they, seeing your good works, will glorify your Father who is in Heaven."

IT TAKES SO LITTLE

(By Request)

It takes so little to make us sad,
Just a slighting word or a doubting sneer,
Just a scornful smile on some lips held dear;
And our footsteps lag, though the goal seemed near,
And we lose the courage, and the hope we had—
So little it takes to make us sad.

It takes so little to make us glad,
Just the cheering clasp of a friendly hand,
Just a word from one who can understand;
And we finish the task we long had planned,
And lose the doubt and the fear we had—
So little it takes to make us glad.

—Ida Goldsmith Morris.

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I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

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Hot Cakes at 5.30 A. M. and P. M.
WEDDING and BIRTHDAY CAKES a Specialty

Thoughts on Life

The only difference between stumbling blocks and stepping-stones is in the way we use them.

A certain amount of opposition is a great help to a man; it is what he wants and must have to be good for anything. Hardship and opposition are the native soil of manhood and self-reliance.—*John Neal.*

For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed what we say.—*Confucius.*

It has been my observation that he who is ready to talk about all things and all persons soon finds himself in such a labyrinth of contradictions that he cannot discover a way out.—*Lord Bacon.*

Live today as if it were the whole of life; make today a model of career. You cannot control the course of 1931. You cannot fathom even the things that may open for you tomorrow. But if you will, you can live today's brief hours prayerfully and honorably. And living one day is life.—*Anon.*

When we see ourselves in a situation which must be endured and gone through, it is best to make up our minds to it, meet it with firmness and accommodate everything to it in the best way practicable. This lessens the evil; while fretting and fuming only serves to increase your own torments.—*Thomas Jefferson.*

Never, throughout our history, has a man who lived a life of ease left a name worth remembering.—*Theodore Roosevelt.*

Don't Forget the

Sunday School Excursion

To

Riverview Beach

Saturday, June 27th

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The Parish Broadcaster

VOL. 5, No. 9 PHILADELPHIA, SEPTEMBER, 1931 By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
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Mrs. Vernon Matthews, Organist.

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Miss Helen W. McHenry, Captain.

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Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Keller, Doris May Rita.
Myers, Ellen June.
Munion, Margaret Jane.
Woodworth, Robert Cuthbert.

MARRIAGES

Thomas H. Buckley and Sara M. Sague.

BURIALS

Busch, Frederick W.
Ludwig, Johanna.
Schabacker, John, Jr.
Wharton, Martha.

WEEKLY CALENDAR

	A. M.	P. M.
Sunday		
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

If Jesus Christ is a man—
And only a man—I say
That of all mankind I cleave to Him
And to Him will I cleave alway.

If Jesus Christ is God—
And the only God—I swear
I will follow Him through heaven and hell.
The earth, the sea, and the air.

Richard Watson Gilder.

Your Missing Church Envelope

It Is More Than Just Only an Envelope

What have you done with your missing church envelopes? No, you cannot pass it off with a shrug of your shoulders and a wise remark. This is mighty serious and important business. These missing envelopes caused the church an unpleasant financial predicament in the month of July. YOUR envelopes were missing from the Alms Bason. The envelopes of many other members were missing, too. The cumulative result of these missing envelopes was such a shrinkage in the month's receipts that after we had paid the monthly wages we had just $1.00 left to liquidate all other expenses.

We glanced over our Parish List to see if we could account for this extraordinary state of affairs. Our analysis of our membership deepened our perplexity. Most of the missing envelopes could be traced to members who are in more or less easy circumstances and are working. YOUR envelope, Mr. Workingman, was among those missing.

WHY?

Suppose your pay envelope were missing on Friday night? Would it be a matter of indifference to you and your family? How would you meet your obligations and pay your bills? Would you sit down and say, Oh well; perhaps my poor employer did not have the money handy; or he was too busy; or he wanted to buy a new automobile or take a summer trip to the seashore or the mountains and could not afford to hand me my regular weekly envelope?

No, you would not! You would walk right into the office of the boss and you would say, "How come?" If he should shrug his shoulders and say, "Oh, I must have mislaid your envelope and don't know where it is;" or "I haven't got the money now, but I will pay you when I can afford it," your temperature would rise several degrees above blood heat and if you didn't knock his cranium down on his desk it would only be because he is a bigger and stronger man than you. As it is you would just stand there and ask him how he expected you to pay Tom, Dick and Harry or the butcher, the baker and the candlestick maker without that pay envelope? If he should give you an indifferent "I don't know," you would be first on the list for the electric chair.

Well, do you mean to tell us you are meaner than your boss and you would do things to your Church, that you would commit mayhem, incendiarism and murder if HE were to do the like to you?

Of course, you cannot pay your bills and run your house without money. Neither can WE run your Church and pay your bills if you do not give us that missing envelope.

You say, "now don't get excited, I'm going to pay up before long." Yes, then we go to our coal man, our electric light office, our parish visitor, our organist, our sexton, our printer, etc., etc., etc., and say like you, "Now don't get excited, we're going to pay up before long." What's HIS answer and HIS answer, and HER answer, and HER answer, and HIS answer and HIS answer? Not hard to guess, is it?

We need your missing envelope, we must have it, you MUST get it to us at once. Your bills are due and you MUST NOT default in your payments. If you do, you need religion more than ever for you are not converted enough to practice common honesty.

These pleasant remarks are not meant for those who are honestly too poor to meet their Church obligations. ALL OTHERS ARE INCLUDED, NO MATTER WHO YOU ARE.

OUR SUMMER PROGRAM

The Season Demonstrated the Importance of the Parish House

It has been a very hot and a very busy summer in St. John's Parish. Seven days every week we were working at high pressure and accomplishing more real neighborhood and social service work than ever before in the history of the church.

SUNDAY SERVICES

As usual, we put into effect a summer program of Sunday Services. We omitted the Sunday School service in the afternoon and held our Summer Bible

St. John's Summer Vacation School in Action

School at 10.00 A. M. instead. Our program was the study of the Catechism, the Collect, Epistle and Gospel for the Sunday, the study of the Books of the Bible and an analysis of the church year calendar with an idea of studying the Movable and Immovable Feasts, their significance, their Collects, Epistles and Gospels, their Bible authority, the Color of the Vestments used and why. The regular Sunday Morning Service and Sermon was from 11.00 A. M. until noon.

During June and July the Fellowship service was from 7.30 to 8.00 P. M. The Evening Service was from 8.00 to 9.00 P. M. The Evening Service was very informal and conducted in the Sunday School room. It consisted of 15 minutes of favorite hymn singing, a short form of Evening Prayer and an illustrated talk on the lands and the people in which the Church is doing missionary work. Owing to the intense heat we thought it best to abandon all services during August except the Bible School and the Sunday Morning Service.

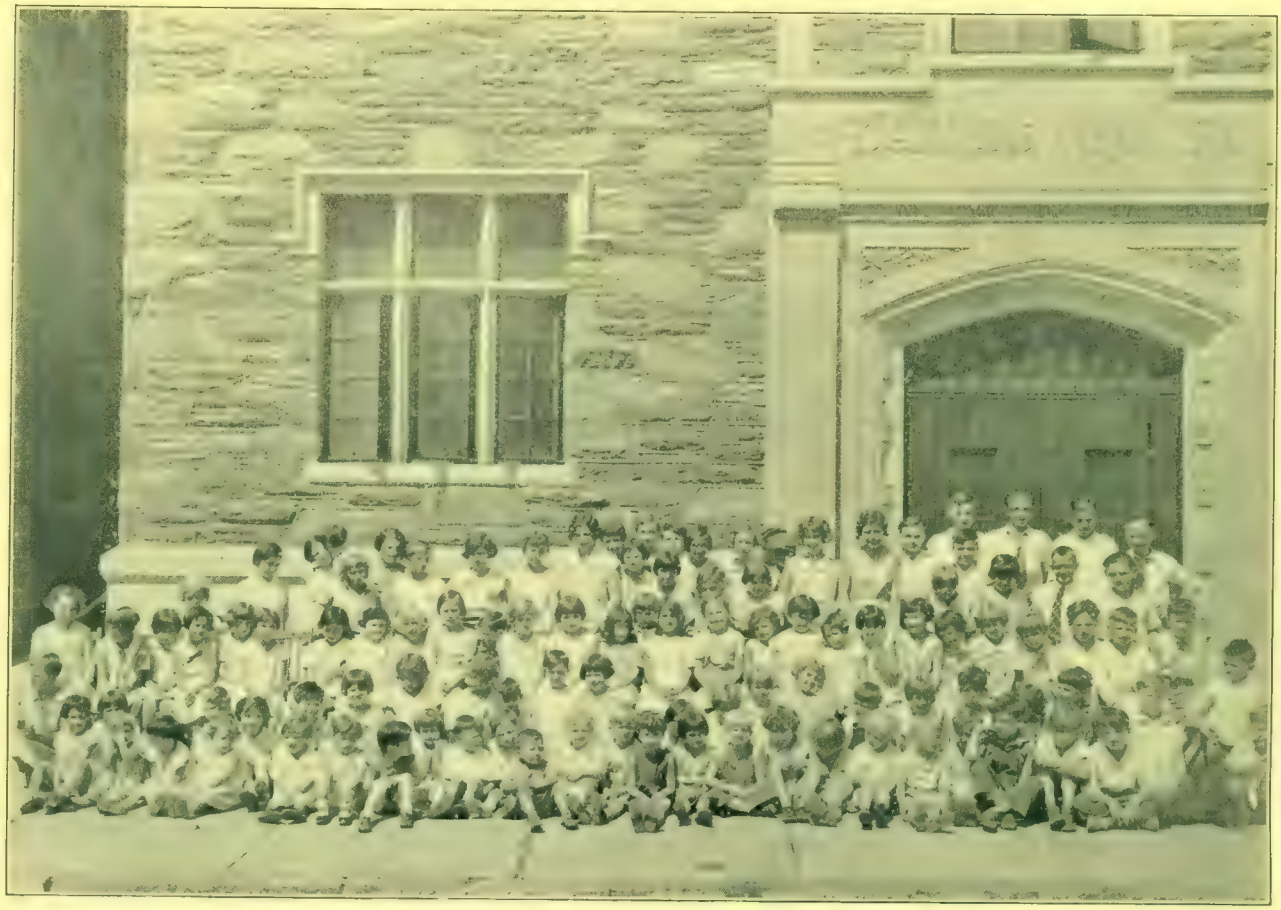
Junior St. Johnites at Little Pine Lake

Our Summer Vacation Center

We were so busy during the weekday in our vacation work that we felt sure no one would really

Ready for a Hike

appreciate the size and importance of it all unless we printed photographs of what we did. Yet, even the pictures do not tell the whole story. You see in them a crowd of boys and girls who attended one day's session. You do not see **what** they did. Under the



St. John's Summer Vacation School at Rest

fine direction of our Vacation Director, Mrs. John Nelson, Jr., they learned Bible verses every day, had community singing, folk dancing, vase decorating, weaving, games, crayon work, dramas, manual labor work such as making aeroplanes, book racks, toys and ornaments. The new sliding board, glider and gymnasium set were worked overtime. At noon every

Rustic Summer House on Shore of Little Pine Lake

child received a pint bottle of milk and something to eat. Once a week they were given an ice cream treat. Once every two weeks they were taken on a picnic and all expenses paid. Every week a group of children were taken on a picnic and all expenses paid. Every week a group of children were chosen from those attending the sessions of the Vacation Center and sent to the SHACK-IN-THE-PINES, Browns Mills, New Jersey, for one week. Other years we

Rear of the Shack-in-the-Pines

gave each group two weeks in camp. This year we could give them but one week because of the greater number of children who needed the outing.

The Shack-in-the-Pines

It has been a glorious season in the camp. Up early in the morning for a quick dip in the lake, a two-mile hike through virgin pine forest in sunshine and shadow to the tune of a bird choir of a thousand voices, loafing along the road home again with every

step bringing one to new interests, a canoe trip on beautiful Little Pine Lake, a big mid-day meal, the clean up and a rest until time to swim, the rest of the afternoon in and out of the water, supper, the evening radio program or a moonlight on the lake, story telling, singing, dancing,—just one pleasant thing after another for seven long days and under the direction of trained hostesses. It was interesting to see how pale, thin and emaciated our guests came to camp and how brown, plump and full of "pep" they returned to their homes. Personally, we feel that this ministry to the bodies of our boys and girls is of first importance. Strong spirits can be found only in strong bodies.

We want to take this opportunity to express our thanks to our many friends who through their generosity have made it possible to put over such a big summer program. It is too bad that they could not have the fun of seeing how much health and happiness their money bought for the kids who needed it most.

The Need of the Sunday School

This Subject Is Being Emphasized by Other Than Purely Religious Interests

The need of the Sunday School as an economical, as well as a social and moral force, is being more and more emphasized by social agencies, physicians, criminologists, educators, newspapers and business men.

It has risen to stupendous social and economical importance so that it can no longer be neglected or ignored.

Mr. C. W. Wood, of the advertising department of the Philadelphia Inquirer Company, in preparing a letter for stimulating business for his paper, wrote these two paragraphs:

"The United States Government spends annually approximately $2,000,000,000 for the maintenance of its various departments. It costs approximately $1,000,000,000 to maintain our churches; approximately $1,000,000,000 to maintain our public schools and educational institutions, and it costs the citizens of the United States **$6,000,000,000 for its crime.**

"No young man or woman inmate of a Pennsylvania penal institution in 1930 had been in a church for over a year. If the Sunday School is brought to the child at an early age it prevents crime; most all criminals, men and women, are under 26 years of age, and 22,000,000 CHILDREN IN THE UNITED STATES HAVE NEVER BEEN IN A SUNDAY SCHOOL."

Just suppose you read that last line again and ask yourself the question whether there is not a close relation between crime and the lack of Christian training.

Every parent is facing a grave responsibility in the matter of the religious training of his child. Here is how matters stand with him. According to Mr. Woods' estimate, the U. S. crime budget is over two billion dollars more than the combined expense of running all the Government departments, all the churches in the country and all the educational institutions in the land.

This budget of six billion dollars for crime must be raised by taxing every man and woman, whether parent or single, in the country.

YOU, Mr. and Mrs. Parent, are actually making yourselves pay the Government six billion dollars for your neglect of your child's moral and spiritual education.

YOU, Mr. and Mrs. Parent, are recruiting your boy and your girl in that mighty army of young men and young women who are filing through the prison gates and overcrowding our penal institutions.

YOU, Mr. and Mrs. Parent, no doubt belong to that wicked class of parents who allow their children to join the 22,000,000 who have never been to Sunday School.

When the crash comes and you have the shame of viewing your offspring behind prison bars do not let your heart be wrung with anguish. Do not blame the boy or the girl. Just look and say to yourself, didn't I raise the kid to be a criminal and don't I foot the bill of six billion dollars to keep him or her behind prison bars?

Whether or not you are able to bear up under the load of disgrace and social ostracism it will be too late then to wring your hands in anguish and confess yourself a fool—more guilty than the offspring for the state in which you find yourself and him.

And think of it! You just keep on paying six billion dollars for the privilege of chucking the kid to the criminal class.

The Sunday School is still open. Take our advice and make your child come **even if you have to come with him.**

The child had better shed a few tears of temper now than you should shed tears of shame for the rest of your life.

And remember this: The child is not really to blame. YOU ARE THE CRIMINAL AND HE IS SERVING YOUR TERM BEHIND PRISON BARS.

WHAT GREAT MEN THINK OF THE SUNDAY SCHOOL

MYERS Y. COOPER,
Governor of State of Ohio.

"In our constant effort to increase for our children the facilities of public education we must not forget the benefits of the school of the church—the Sunday School. If the child of America is to be well educated his preparation must include both the material and spiritual. Our public common schools and universities care amply for the business and cultural phases of education and the spiritual is best obtained in the Sunday School, where pictures, painted and in words,

give the child the story of the guiding light of civilization, the story of Christianity. Our Sunday Schools lost their force in the maelstrom of a mechanized age but rather have increased and extended their influence in the moulding of the plastic character of the child."

WM. H. DANFORTH,
President. Ralston Purina Co.

"We love our children. It's our responsibility to give them a foundation of physical strength. We plan an educational program that they may have alert minds. We are ambitious, that they may have social advantages. But when emphasis is laid on spiritual development, up go our hands. We are at sea. We turn to the Sunday School and shift our responsibility there. The Sunday School has brought inspiration to most of us. We remember our consecrated teachers. They lived and taught an ideal which made an impress on our characters. What of our Sunday Schools of today in this strenuous changing world? It's an arm of the church which must challenge leadership. With a deep desire for our own children's spiritual growth, the Sunday School of today demands our time and mind and means to make it a vital power in bringing in the Kingdom."

GEORGE H. DERN,
Governor of Utah.

"There is no doubt that the Sunday School has proved itself a potent factor in the spiritual development of the American nation. Training received there has moulded the lives and characters of many of our most outstanding public men."

ROBERT DOLLAR,
President Dollar Steamship Lines.

"I have kept an American Sunday School missionary in the field for a period of 43 years. I do not believe I can emphasize what I think of the results of this better than to just make that statement. By this I mean, had I not believed the benefits to be derived from Sunday School work very much worth while, I should perhaps never continued with this as I have. The multitude of children that have been taught in those schools and the results accomplished thereby, are ample evidence for me."

CHARLES CURTIS,
Vice President of the United States.

"I doubt if anyone can tell the great good the Sunday Schools do in our national life. Every young man and woman and every boy and girl should be encouraged to attend Sunday School and to help build up the Sunday Schools in their neighborhood because there is no other field in which as much good can be accomplished."

W. W. CANFIELD,
Editor, The Utica, (N. Y.) Observor-Dispatch.

"I am certainly a believer in the Sunday Schools of our land. As a former city editor of a daily newspaper in a growing city, and later as editor of the same paper, I have come into association with many phases of life, and it has been my experience that youth of both sexes, men and women, in adult life are almost in every instance better citizens because of the influences they have been under in Sunday Schools. For ten years as superintendent of Sunday Schools I naturally took interest in and watched my boys and girls, and it is a satisfaction to say that those pupils who were most regular in their attendance and gave best attention to their lessons made the best uses of life in their later years."

NORMAN S. CASE,
Governor of Rhode Island.

"I believe that the opportunity of the Sunday School which is the child of the church has never been greater than at the present time. We need in America an awakening of the spiritual sense and a strengthening of the moral fibre of our citizens. The Sunday School is one of our institutions which builds character and on that building depends the welfare and progress of our country in its moral, commercial, industrial and political life. It is the duty of those in charge of the Sunday Schools to see that they are conducted by trained teachers, in accordance with efficient methods so that they may best accomplish their purpose."

ROYAL S. COPELAND,
U. S. Senator from New York.

"There never was a time in the history of American civilization when the work of the Sunday School was more necessary than it is at this moment. I shall never forget the good I received from the Sunday School. Not only are its memories very precious, but the knowledge of the Bible and religious instruction received there can never be forgotten. For 25 years I was a Sunday School teacher. I know I received a blessing myself from contact with young Christians. In this age when law observance is one of our chief problems, the teaching and preaching in the church is a matter of vital importance. If I had my way, I should have every child in America come under the influence of the Sunday School and similar institutions."

CHURCH VOCABULARY

As noted in previous issues, the Church of St. Luke and The Epiphany, Philadelphia, has published what we think is one of the most helpful pamphlets ever issued to Churchmen, under the title of Church Vocabulary. It is so important that we have been publishing a portion of its contents in The Broadcaster, and will continue to do so until we have published the whole of it. This Broadcaster contains the eleventh installment. We advise The Broadcaster readers to keep each issue ever handy.

DIOCESAN MATTERS

Standing Committee.—The General Canons of the Episcopal Church provide that, in every Diocese, there shall be a Standing Committee (usually composed of not less than three Clergymen and two laymen, who shall be communicants) to be appointed by the Convention thereof, whose duties, except so far as provided for by the Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses. The Standing Committee acts as the Bishops' Council of Advice, while having some specific duties of its own.

THE GENERAL CHURCH

Canon.—A Greek word meaning rule. In the usage of the Church, it has various applications, as follows. The Canon of Scripture means those books—the books of the Bible—which the Church has received or accepted as inspired. It therefore declares them to be canonical, to distinguish them from profane, apocryphal or disputed books. Canon Law means the body of ecclesiastical laws enacted by the Church for the rule and discipline of its clergy and people. There are General Canons of the Church and Diocesan Canons, enacted by the various Dioceses.

Cathedral.—The word is derived from the Greek cathedra, meaning a seat. It is the name given to the Church where the Bishop's seat is. As such, it is the chief Church in the Diocese and the center of the Bishop's work. Around it are often gathered the educational and charitable institutions of the Diocese. Where there is no cathedral, a church is sometimes selected to serve this purpose and is called a Pro-Cathedral.

LEST WE FORGET!

A Reprint from the June Issue of "The Broadcaster"

A Year's Experience in Our New Parish House Has Taught Us Some Lessons of Its Need and Use.

Easter Monday, 1930, we broke ground for our new Parish House and have occupied it since September. We know now that it is fine to have a Parish House and we wonder how we ever got along without it. Through it we have made many important contacts—especially with the young people of the community. Yet, curiously enough, it seems to have been the means of breaking up the church connections of some of our members. To them the Parish House is apparently the PRIMARY and the church the SECONDARY factor in our parochial life. They are most enthusiastic over the SOCIAL and have become quite indifferent to the SPIRITUAL aspects of church work. They are neglecting the parochial organizations of which they were, a short time ago, active and enthusiastic members. They are SELDOM in their place in Church, but are ALWAYS present at our basket-ball games and dances. There MUST be a little adjustment here. The Church cannot surrender to the Parish House and degenerate into a mere place of amusement. Our members must guard against that by giving as much time, support and thought to the services of the Church as ever before.

There is another matter that needs adjusting. It has to do with the expense of maintaining the Parish House. Our electric, gas and coal bills have increased enormously since we have used the Parish House. The income of the Church is not sufficient to carry this extra load. We agreed to finance the Parish House on one-third the GROSS receipts from the different games, dances, etc. But this has not worked out as it should. Instead we are receiving one-third of the NET receipts, which often amounts to less than $2.00 per evening. It makes no difference whether the crowd is small or big the expense of heating and lighting the building is just as great; consequently we must arrange in the future to finance the Parish House on one-third of the GROSS receipts with a minimum of $3.50 per night. The balance of the expenses will be met by the Church. Let's get this straight once and for all. If an entertainment raises $100.00 for any object, the Parish House gets one-third of the $100.00. The EXPENSES are paid out of the remaining two-thirds. If the receipts from a game or entertainment are $12.00 or less the minimum cost will be $3.50 per night. NO PARISH ORGANIZATION, SUCH AS THE FELLOWSHIP, WOMAN'S AUXILIARY, CHOIR, BROTHERHOOD OF ST. ANDREW, SENIOR OR JUNIOR, THE DAUGHTERS OF THE KING, YOUNG WOMEN'S CHRISTIAN ASSOCIATION, GIRL SCOUTS OR CRESSON CLUB WILL BE CHARGED FOR THE USE OF THE PARISH HOUSE ON NIGHTS THAT ARE GIVEN OVER SOLELY TO THEIR OWN AFFAIRS, WHETHER SOCIAL OR OTHERWISE, **PROVIDED,** THERE IS NO CHARGE OF ADMISSION OR ANY EXPENSE INCURRED WHERE MONEY MUST BE PAID BY THE AUDIENCE FOR ANY FORM OF ENTERTAINMENT. As soon as those present are taxed any sum, it must be arranged to add $3.50 to the expenses to pay for heat and light.

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PHILADELPHIA

"THE TRANSFIGURATION"

A Remarkable Oil Painting by the Rev. G. A. Scarinci

There has been hung in the Chancel of the Mission of the Transfiguration, Seventh and Bigler streets, a beautiful copy of Raphael's "TRANSFIGURATION." The picture is seven feet by six feet. It is a personal gift from the Rev. G. A. Scarinci to the Rev. H. Cresson McHenry, who is loaning it to the Mission. It is to remain in the Chancel of the Mission so long as the Mission is used by the Church for religious services. In the event of the Mission ceasing to be an active religious center under the authority and direction of the Protestant Episcopal Church it is agreed that it be turned back to the Estate of the Rev. H. Cresson McHenry. In the event of the sale of the Mission the picture must be returned to Mr. McHenry or his heirs.

It is an amazingly true copy of the original. The coloration is rich. The pose of the figures is perfect and contrasts are as natural as in the great original itself. Mr. Scarinci must have been inspired to execute such a marvelous piece of work. The value of the painting is estimated to be $1,500,00. Mr. McHenry is having it insured for $1,000.00.

In a short time the painting will be on exhibition at the Mission Monday, Wednesday and Friday afternoons and on Sundays. The public is cordially invited to these exhibitions.

CHURCH BURIAL SERVICES

Not Observed as in Olden Times

Modern changes seem to pursue us even to the grave. Take, for instance, the matter of holding funeral services. Except in remote places or in the event of a plague the deceased were invariably brought to the church and after a solemn service for the repose of the departed and the comfort of the living, the funeral procession, in quiet pomp, would file out the church and bear the remains of the beloved to his last resting place in God's acre. Many a village chapel with its adjacent graveyard, many an old city church with its adjoining burial ground, testify to the truth of our picture.

In these days of incorporated cemeteries and ornate funeral parlors this beautiful pastoral picture is fast fading from view. It is becoming the unpleasant practice to have a sort of an abridged and mechanical ritual for the dead either at the mortician's or in the late home of the deceased. For some unexplained reason the church service seems to be distasteful.

We know we are on a delicate subject, surrounded by a great deal of sentimentalism. For this reason we do not want to appear inconsiderate. Nevertheless, we do want to present our views and reasons why we ought to revert to the old Christian practice of burying our dead from the church.

First, there is the atmosphere of silence and peace which is so soothing to the sorrowing hearts of the mourning friends and relatives. Again, one is more conscious of the importance and realness of one's belief in the doctrine of the resurrection and life everlasting. In the church atmosphere these seem a part of the completeness of life. There, too, are the soothing notes of the organ which fall with refreshing power of early morning dew upon our drooping hearts. There is the Altar, and upon it the emblem of the resurrection, the Cross. There are the vestments of priest and choir which turn our thoughts of other worldly expectations. In this sacred setting the assuring words, "I am the resurrection and the life" are clothed with a truth and a majesty that can be understood. There, too, is the conclusion of the service. The choir, the priest, the family, the friends file solemnly forth to the deep minor tones of the organ to lay our dead to rest in its appointed place as though we were approaching the swinging gates of Heaven which were opening to admit our beloved into the Kingdom of God.

What a beautiful end to earth experience! How different from the crush, the crowd, the heat, the excitement, the levity of a house funeral around which

is gathered a crowd of neighbors and morbid curiosity seekers whose only interest is to glut a ghoulish desire.

We are strong advocates of the old beautiful way of burying our dead, and we hope the time will come when our love for their memory will inspire us to give this last scene of their earthly careers the rich and colorful ritual of the Church.

BROADCASTING FROM STATION S. T. J. C.

WELCOME HOME FROM YOUR VACATION

* * *

Wonder if the summer heat burnt up all the church envelopes. Perhaps summer church envelopes ought to be printed on asbestos. About 80 per cent. of the summer envelopes are overdue. HOW ABOUT YOURS?

* * *

Can you run a locomotive without power? Can you build a house without material? Can you paint a picture without brushes? Can you run an auto without gas? If you can then you are the one we are looking for to tell us how to run a church without money.

* * *

It was the most active summer St. John's ever experienced. When school closed the VACATION CENTER opened with an elaborate program. OVER 2000 CHILDREN were entertained, and a steady stream of youngsters flowed from the Center to the SHACK-IN-THE-PINES, Brown's Mills, for a week's outing all summer long.

* * *

The semi-annual interest of $210.50 on the Parish House mortgage falls due this month. How about your CENT-A-DAY DUES? WE NEED THEM NOW to pay this debt. Put all your back Cent-a-day dues in an envelope, with your name on it, and DROP IT IN THE ALMS BASON NEXT SUNDAY.
THE INTEREST ON THE MORTGAGE MUST BE PAID

* * **

The Summer Bible School and the Sunday Church Services were remarkably well attended during June, July and August.

Bell Phone, Lombard 4648

Mrs. Arthur J. Rogers

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and
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As to You

"Did you give him a lift? He's a brother of man,

And bearing about all the burden he can.

Did you give him a smile? He was downcast and blue,

And the smile would have helped him to battle it through.

Did you give him your hand? He was slipping down hill

And the world, so I fancied, was using him ill.

Did you give him a word? Did you show him the road?

Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,

But the clasp of your hand might have carried him through.

Did you give him good cheer? Just a word and a smile

Were what he most needed that last weary mile.

Did you know what he bore in that burden of care

That is every man's load and that sympathy shares?

Did you try to find out what he needed from you?

Or did you just leave him to battle it through?

Do you know what it means to be losing the fight?

When a lift just in time might set everything right?

Do you know what it means, just the clasp of the hand,

When a man has been bearing just all he can stand?

Did you stop when he asked you to give him a lift?

Or were you so busy you left him to drift?

O, I know what you mean! What you say may be true,

But the test of your manhood is: What did you do?

Did you reach out a hand? Did you find him the road?

Or did you just let him go by with his load?"

—Anonymous.

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
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WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

THE MOTHER'S CLINIC OF ST. JOHN'S PARISH

An Institution That Is 12 Years Old, But Very Little Is Known of It

In the last month's issue of the BROADCASTER we gave an illustrated account of our Summer Vacation work at both the PARISH HOUSE and the SHACK-IN-THE-PINES CAMP. We said the attendance for the summer was well over 3000 and that the Camp was crowded beyond capacity every day including Sundays. On Friday, August 29th, we held the closing session of the Vacation School with 145 children attending. The daily average since August 10th jumped to such a high figure that we found on the last day WE HAD AN ACTUAL SEASON'S ATTENDANCE OF 3326 CHILDREN.

The Mother's Clinic

In this issue we want to tell you about a big work that has been going on in the Parish for over 12 years. WE REFER TO THE MOTHER'S CLINIC. The pictures accompanying this article are photographs taken while the Clinic was in active operation Wednesday, August 26th. They tell the story more graphically and vividly than words can tell.

The Clinic is under the supervision of the Bureau of Health and Charities. The officers during the summer were, Physician, Dr. Scarano and Nurses, Miss Sandel and Miss Tromborn. We are not exaggerating when we say that THE ASTOUNDING NUMBER OF 30,000 TREATMENTS OF INFANTS, PRE-SCHOOL CHILDREN AND PRE-NATAL MOTHERS have been given in ST. JOHN'S CLINIC during the 12 years of its existence. Try to picture what an enormous and profound influences this immense Social Service and Medical activity must have had upon this district. Yet the work was done so quietly that only a few of our church members had the least knowledge of its existence.

What the Clinic Is Doing

The area covered by the Clinic activities is not very large, but IT IS TEEMING WITH HUMAN LIFE. The district extends from the south side of Wharton Street to the north side of Mifflin Street and from the Delaware River to the east side of Passyunk Avenue THE PHILADELPHIA DAIRY COUNCIL visits the CLINIC once a month for the purpose of instructing mothers how to prepare diet for the infants and how to use milk as a food.

The treatment at the CLINIC has to do principally with pre-natal conditions, babies and pre-school children. This involves tests of all kinds such as blood pressure, Urinalysis, physical changes during pregnancy, instructions as to diet and personal care during pre-natal period, weighing of infant, vaccinations, diatetics and training on how to raise infants and small children. Cases requiring other and more prolonged treatment than the CLINIC can give are referred to the family or private physician if the family is able to pay. If they are unable to pay then they are referred to a hospital or a District Physician.

The Clinic nurses do not trust altogether to their own judgment in the matter of setting up a plan of treatment for the mother and child. If a family is truly in need — so much so that the health of the mother or child or both are menaced, the nurses refer the case to CHILD HYGIENE NURSES who visit the home. They supplement or re-inforce what is being done in the CLINIC. If the family is in extreme need it is referred to a relief organization such as the City Welfare, the Family Society, the St. Vincent de

Our Patrons Come in Coaches

Paul Society, the Hebrew Charities or the Philadelphia Protestant Episcopal City Mission. In case there are very young children or infants in needy families, the City will supply the necessary quantities of milk.

The Nationality of the Mothers

The nationality of the mothers and babies treated at the CLINIC is varied. The church is surrounded with over thirty different foreign people. Predominant among them are Polish, Italian, Jewish, Lithuanian, German, Irish and Colored.

A Small Group of Mothers and Babies Awaiting Treatment

No Family Is Refused Treatment

No mother or child is refused treatment. If the disease is such the CLINIC cannot handle, it is followed up until satisfactorily placed in enviroments where it will get the required care.

It is a joy to visit the CLINIC. We hope the pictures we use to illustrate this article will arouse in you a desire to become better acquainted with this branch of our parochial co-operation with the city for better mothers and babies and that they will stir in you an irresistable desire to pay us a visit and see the CLINIC at work.

St. John's the Great Social Centre of Southeast Philadelphia

ST. JOHN'S CHURCH IS BECOMING MORE AND MORE A SOCIAL SERVICE NECESSITY TO SOUTHEAST PHILADELPHIA. If the organization should ever collapse it would be a real calamity to the community and would affect hundreds of families and thousand of individuals. Every year this Parish is becoming a mighty social, physical and spiritual force right down here where it is most needed and in a locality teeming with anti-christian, anti-social and anti-American influences. Influences that cannot be overcome by force or brutality, but will yield to the reasonable application of the laws of love and service.

St. John's Parish Is the Best Church Investment in Philadelphia

Though only a Parish of laborers and working men, nevertheless we have the WILL TO DO a big Social Service job. We have the ideal location, our equipment is becoming more and more efficient, all

our contacts with the foreigner and stranger are friendly and co-operative. We are giving something worth while to all who live within the boundaries of our Parish and we rejoice in the giving.

Our Big Necessity

OUR BIG EMBARRASSMENT IS THE LACK OF MONEY TO SUCCESSFULLY PROSECUTE THE TASK. Were it not for several interested and big hearted friends we would fall woefully short of our needs. What ST. JOHN'S PARISH NEEDS IS AN ANNUAL INCOME OF NOT LESS THAN $15,000.00 TO PUT OVER THE JOB WE HAVE BEFORE US. This Parish offers the opportunity to every Christian man and woman in the Diocese to realize 100% on any investment they care to make—either in Service or in Dollars.

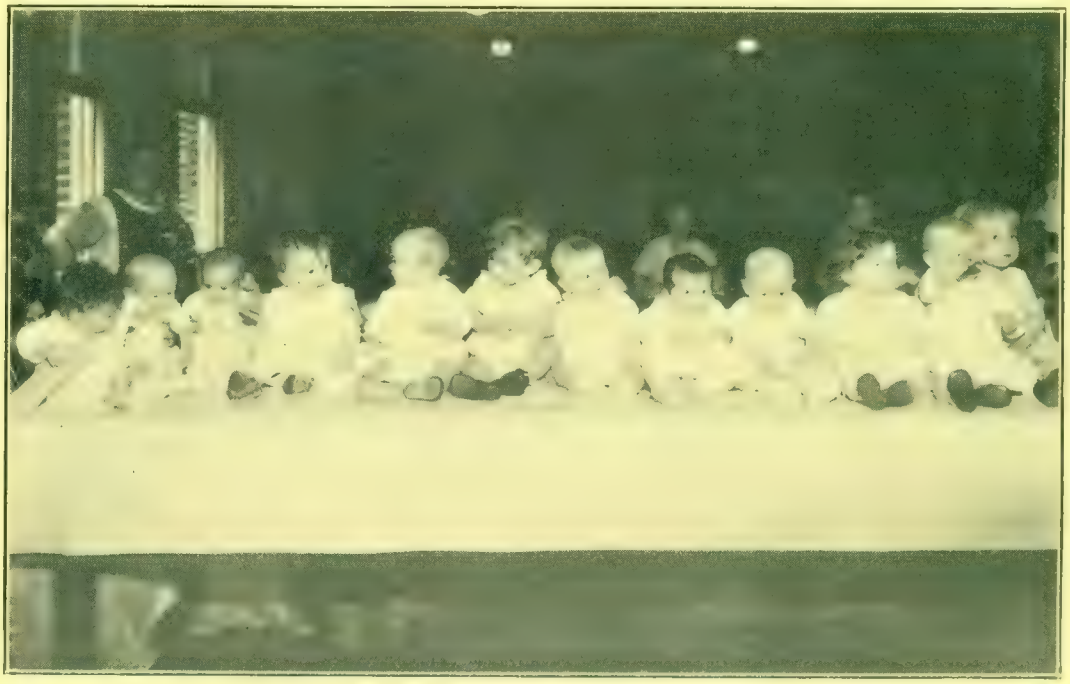
What might have happened to the thousands of mothers and children we have treated if the CLINIC had not existed, is of course difficult to say. But we are reasonably safe in saying that it had a profoundly beneficial effect upon the health and future of many a local family. STRONG SPIRITS ARE GENERALLY FOUND IN STRONG BODIES. We cannot expect much moral or spiritual force to eminate from a weak, puny, nervous, half starved and neglected human body. That is why we feel that our treatment and physical care of this mighty army of mothers and children is beyond our ability to say how much good it has done for them and for the community in which we live.

Stop in some Wednesday afternoon and get a big eyeful of our MOTHER'S CLINIC. And remember as you see what is going on that this is only one of many big things your Church is doing in your community.

WHAT AN OPPORTUNITY FOR SERVICE THIS PARISH OFFERS YOU!

WHAT OF CHRISTMAS? WILL OUR FUNDS BE EQUAL TO OUR DEMANDS?

THIS QUESTION CAN BE ANSWERED BY GIVERS ONLY!



Photograph of Twelve Reasons Why St. John's Parish Must Raise Funds

How Much Does the Baby Weigh?

How Much Do I Owe the Coal Fund?

Perhaps some of us do not contribute to the COAL FUND because we feel we cannot give very much and yet we feel ashamed to give what we feel we can afford.

Our one purpose is to educate every member of the Parish to support the Church and her interests intelligently. We do not expect you to give more than you can afford to any Church object; whether it is the COAL FUND, CHRISTMAS FUND, EASTER OFFERING, SUNDAY SCHOOL LENTEN OFFERING or the CENT-A-DAY FUND. But we are trying to stimulate the spirit of sacrifice and offering in the hearts of all so that each will recognize that 'though they can give little it is their duty to make that small offering to God to indicate our gratitude to Him for the thousands of gifts He bestows on us who are conscious of our unworthiness to receive His favors.

We wonder if we can help you to a definite decision in the matter of making your offering to the COAL FUND.

How Is This for a Schedule for the Coal Fund?

Confirmed boys and girls, 8 to 12 years old, NOT LESS THAN 10 cents

Confirmed boys and girls 13 to 16 years old, NOT LESS THAN 25 cents

Confirmed boys and girls, 17 to 19 years old, NOT LESS THAN 50 cents

Men and Women over 20 years of age, NOT LESS THAN $1.00.

In this table we suggest the VERY LEAST a person should give at a certain age. The Schedule fixes a sum so reasonable that it ought to be easy for most of us to make our offering. THERE ARE MANY WHO CAN GIVE MUCH MORE THAN THE AMOUNT SUGGESTED IN THE TABLE. In such cases IT IS THEIR DUTY TO GIVE MORE. In fact it is the duty of all to make the MAXIMUM OFFERING instead of clinging to these minimums. For instance, if any boy or girl from 13 to 16 years can afford to give $1.00 instead of 25 cents, it is THEIR DUTY to give it. You must ever keep before you that this Table suggests THE LEAST OFFERING you should make. Your duty is to always make THE BIGGEST OFFERING you know you can afford. If you offer lean offerings to God, do not be surprised if your blessings are as your offerings.

ONE FINAL SENTENCE:—What we have written on this page has no meaning for those who are unemployed or are earning so little that they need relief. They cannot make an offering of money to God. BUT EVERYONE OF THEM, EVEN THE VERY POOREST, CAN RENDER TO GOD AN OFFERING OF PRAYER AND SERVICE. No matter how poor you are you can come to church and render God worship and service—even though your clothes are shabby. And be sure of one thing, a ragged shirt can cover a loyal heart; whereas a silk shirt can cover a heart black with ingratitude and selfishness.

THE NAME OF EVERY PERSON MAKING AN OFFERING TO THE COAL FUND WILL BE PUBLISHED IN THE NEXT ISSUE OF THE BROADCASTER

BROADCASTING FROM STATION S. T. J. C.

* * * * *

WELCOME HOME FROM YOUR VACATION!

* * * * *

Did you attend church service at least once every Sunday while you were away or did you take a vacation from worshiping God also?

* * * * *

Did you make your Communion at least once every month while you were away?

* * * * *

Did God go with you on your vacation or was Satan your traveling companion and regular pal?

* * * * *

Did you practice economy on your vacation or did you return owing bills for groceries, rent, ice, milk and CHURCH ENVELOPES?

* * * * *

Did you gain as much weight spiritually as you did physically or did you grow spiritually anaemic?

* * * * *

Are you now full of "Pep" and "rearin' to go" to the Glory of God and His Church?

* * * * *

ARE ALL YOUR CHURCH ENVELOPES PAID UP TO DATE? Or were you mean enough to use that money to pay your vacation expenses?

* * * * *

The interest on the Parish House mortgage is due. It is $210.50. Is your CENT-A-DAY obligation paid up to date? We need it NOW to meet this bill.

* * * * *

The Rector made the startling statement from the Choir that IF everybody in the Parish would pay his Cent-A-Day obligation in full for the past six months

he would guarantee to pay the interest on the mortgage and also pay the Coal bill for the whole year.

* * * * *

YOUR coal bill will be $400.00. Be sure to bring your COAL FUND ENVELOPE WITH YOU ON SUNDAY, OCTOBER 18TH.

* * * * *

REMEMBER ALSO THAT MANY OF YOUR BROTHERS ARE OUT OF EMPLOYMENT THIS YEAR AND IT IS UP TO US LUCKY JOB HOLDERS TO SHOW OUR GRATITUDE FOR OUR GOOD FORTUNE BY ASSUMING A PORTION OF THEIR SHARE OF THE COAL FUND.

* * * * *

Sunday, October 18th, is the day when everything opens up in the Parish. We expect to see 100 per cent. attendance of scholars, teachers and officers at 2.30 P. M.

* * * * *

The Evening Service will be a short period of hymn singing, a continuance of our "journey through foreign lands" by lantern and special selections by members of the Choir.

* * * * *

There will be a special meeting of the Woman's Auxiliary, Monday evening, October 19th, to hear about the Triennial held in Denver, Colorado, during the General Convention. We hope to have special speakers who were present at that wonderful meeting.

* * * * *

CONSIDER THE VALUE OF A CENT

Number of members of St. John's—980

980 members x 1 cent=$9.80 per day.

$9.80 per day x 7 days=$68.60 per week.

$68.50 per week x 52 weeks=$3.567.20 per year.

DO THESE FIGURES CONVEY TO YOU THE VALUE OF A CENT?

* * * * *

Suppose ½ of our members are out of work and cannot pay even a A CENT-A-DAY, we still ought to receive an income of $1,783.50 if the other ½ of our members are doing their duty. But, we are NOT getting that amount. SOMEBODY IS EVADING THEIR RIGHTEOUS DEBT.

IS IT YOU?

WE HOPE THE PARISH ORGANIZATIONS EXPECTING TO GIVE ENTERTAINMENTS, SUPPERS, DANCES OR CARD PARTIES IN THE PARISH HOUSE THIS WINTER WILL MAKE APPLICATION TO THE RECTOR AT ONCE SO THAT THERE WILL BE NO CONFUSION OF DATES OR MISUNDERSTANDINGS BY DELAY IN MAKING YOUR SELECTION.

* * * * *

THE MEMORIAL TABLET LIST IS STILL OPEN IF YOU WANT TO HAVE INSCRIBED THE NAME OF YOUR "BELOVED AT REST" UPON IT YOU STILL HAVE THE OPPORTUNITY BY PAYING THE $10.00.

AFTER 500 NAMES HAVE BEEN ENROLLED WE WILL CLOSE THE MEMORIAL LIST.

PLEASE BE ADVISED TO ATTEND TO THIS MATTER WITHOUT DELAY.

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PHILADELPHIA

Coal Sunday, October 18th

HERE IS GOOD NEWS FOR OUR PARISHIONERS!

A year ago we were apprehensive over our bill for coal because of the addition of our Parish House. Naturally we feared our coal consumption would be increased at least 25 tons. We are happy to tell you, however, that instead of an increase in tonnage consumption we had an actual decrease of 3 tons over the previous year. This difference was due to the new heating system we installed when the Parish House was built.

ALL THIS IS MOST IMPORTANT TO YOU!

It means that if you raise $400.00 this year, as you did last year, your coal bill will be paid in full. This is over $100 less than the previous year when you were under the necessity of raising $525.00 to heat just the Church.

Be sure you pay your COAL FUND ASSESSMENT promptly on SUNDAY, OCTOBER 18TH. Especially those of you who have jobs and are able to support your families. MANY OF OUR BROTHERS ARE OUT OF WORK AND WILL BE UNABLE TO PAY THEIR ASSESSMENT. Why not make our COAL FUND ASSESSMENT A THANKSGIVING OFFERING TO GOD for the jobs we hold and the comforts we and our families have because of those jobs. Let us help make up the COAL FUND for our unemployed brother by assuming a part of his burden of the Coal Bill. Who knows but that God will bless us with even greater prosperity.

REMEMBER!
THE COAL BILL THIS YEAR WILL BE $400.00

OUR SUNDAY SCHOOL

The Regular Afternoon Sessions Will Be Resumed Sunday, October 18th, at 2.30 P. M.

For many months we have been publishing the observations of the greatest and most successful business men, lawyers, statesmen, artists and thinkers of the world on the value of the Sunday School to Society. Not one among them was a theologian or a clergyman of any order. Therefore, we have a right to suppose that their opinion is without bias. In every case we saw that these BIG MEN OF THE WORLD stood a solid phalanx behind the Sunday School. Their attitude cannot and must not be ignored. Either these persons of wide experience and accepted ability are mistaken or else we of lesser brain power and personality who deny their views are mistaken.

It is well, for every parent at least, to be sure whether or not Sunday School training is necessary for the moral and spiritual development of the child. The future career of a child of God depends upon our point of view.

In an article published two months ago on this subject we quoted a certain newspaperman of Philadelphia who made the astounding statement taken from statistics that the United States paid annually $6,000,000,000.00 of the people's taxes for crime. He further showed that over 2,000,000 of the children of America never saw Sunday School and that 95 per cent. of convicts and criminals are young people under 25 years of age. The conclusion reached from these figures is irresistible. Our foolish indifference to the character forming of the Sunday School is making jail birds of our offspring and it is costing us six billions of dollars in taxes to keep them in prison or to electrocute them.

Our Old Fashioned Ideas

But someone says, we are not at all concerned with this kind of statistics. They are just bug-a-boo created by you preachers to scare the boys and girls into going to Sunday Schol instead of seeing them use the golden moments of Sunday in God's open to drink in health and recreation from the bosom of Mother nature. All of which is very poetic of course, but is a very thin veil behind which lurks the Devil. We know a lot about week-end parties to the shore, the country, the mountains. We know a lot about the house boats upon the rivers. We know a lot about the shacks in the backwoods. We know a lot about the road houses supposed to be closed on Sunday. We know a lot about the night clubs. We know a lot about the Social Clubs. We know a lot about the boys and girls who are debauched and sent straight to jail and hell every Sunday through their horrible influence.

The trouble is these conditions are not brought close enough to us until it is too late. A few years ago we went to the parents of certain S. S. scholars and told them their boys, not yet 14 years old, were cutting out Sunday School and going into a house that was harboring girls from 12 to 15 years of age for immoral purposes. We were given to distinctly understand that we should mind our own business and if the boys did not care to go to Sunday School they did not have to go. One Sunday evening a whisper started the rounds of the Church that a former Sunday School girl of our Parish had just been arrested that Sunday afternoon as an inmate of a certain Social Club and was being held by the magistrate for a further hearing. We can mention a dozen boys who broke the habit of going to Sunday School and went to the Social Club instead and though only kids, they spent every Sunday afternoon playing cards and drinking bootleg.

Say what you please; make every excuse you can invent, the fact remains that when a lad or a lass vacates his chair in the Sunday School Class, he or she is going to sit down with Satan in the places of sin. Is that old fashioned? Why sure it is and it is as true as the age old mountains, the hills of a thousand years, the eternal ocean, the infinite heavens and everything else that is old fashioned. Why such moralizing is even as old fashioned as God Himself.

EXPERIENCE vs. CHARACTER

Some parents have the odd notion that the important thing the child must have is an education. They insist that he attends school regularly and attains the highest marks. When he graduates and he gets his certificate or diploma, they are inordinately proud of him. "He is a credit to his parents," they say. In the meantime they have excused him from attending Sunday School because the poor boy had to have some recreation.

Yes? Alright! Now what happens when he applies for a job? Which weighs the most with his prospective employer—education or character? Suppose a boy should apply for a job what would the boss want to know? His first question is can you give reference as to character? If the boy is to fill a position of trust he must get a bond. Have you ever read the questions on a bonding application? It's great reading. IT READS LIKE A SUNDAY SCHOOL EXAMINATION. Why do boys and girls come to their Pastor for a character? Because they know if they have no character they get no job.

Yes, by all means get an education; but while you are getting it get character, too. Spend five days in weekday school, but be sure to spend one day in Church and Sunday School. You will be sure to need it in your business.

THE WORD THAT SAVED THE DAY

For the Little Folks of the Sunshine Family

One day a little girl came home from school and entered the house just in time to overhear her mother say to a caller, "Louise is the most conscientious child!"

The little girl had never heard that word, and did not know what it meant. When she had a chance she asked her mother about it. "It means, her mother said, "doing your work without excuse and without waiting, and as well as you possibly can."

Years after, when the little girl had become the famous singer Madame Louise Homer, she faced a difficult situation from which she felt like running away. Just then she remembered her mother's words about being conscientious, and she faced the hard task and completed it.

There are a number of definitions to this word. The best one is given in the Good Book itself: "Whatever your hands find to do, do it with your might." Make this your rule and see how it will help you over the hard places.

—Albert A. Rand

"We are not here to play, to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle, face it—'tis God's gift."

TODAY

All that counts for each of us
Is today—today;
Never mind the years that were
Or others far away.
Twenty-one or fifty-three,
Eighty-four or seven—
Where you find yourself today
That's the age to be!

Childhood, youth and sober age,
Each is good and best;
Tasks sufficient for content
And the night of rest.
Thirty-five or sixty-three,
Ninety-one or more—
Where you find yourself today
That's the age to be!

HOWARD V. SUTHERLAND.

A PRAYER

O God, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellowmen. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury temp-teth them to sin; though they be troubled on every

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Plotnick's Shoe Shop

I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

For a Good Fit and Best Quality Shoes

315 SOUTH STREET
Formerly S. W. Cor. 2d and Moore Sts.

Ed. Pennington

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306-10 REED STREET

Bell Phone, Oregon 7055

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1713 South Second Street
Formerly of 120 Porter Street
Hot Cakes at 5.30 A. M. and P. M. Wedding and Birthday Cakes a Specialty

side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. Amen.

THE BOW OF PROMISE

The rainbow is caused by the bending and reflecting of the sun's rays as they pass through the falling drops of water. By a law of optics the colored light beams that come from a breaking up of the sunlight are arranged according to their wave lengths, and thus appear to the eye of the observer in the form of bow upon the rain. When the rain ceases, or is too far away for the necessary angle to be formed between sun, rain and the eye, the bow vanishes.

In a perfect rainbow the seven primary colors of the spectrum are plainly distinguishable. These, according to their positions, are violet, indigo, blue, green, yellow, orange and red. When there is but one bow visible the red color is at the top and the violet below. If there is a secondary bow the colors in it are reversed. Rarely, a third, or even other bows, is visible.

The arch is always seen away from the sun, and usually late in the afternoon, though it is occasionally observed in the morning against a precipitating thunder-cloud massed in the west. It is not seen at or near midday, nor until the sun is within 42 degrees of the horizon. The nearer the sun is to the horizon, the larger appears the arch.

The phenomenon is connected with the summer thunderstorm because the conditions of rain and sunlight necessary for its appearance are rarely met with in connection with other clouds.

HOME

Not long ago a young man in college went home for the week-end. It was unexpected and rather perplexing to the parents, for it was an expensive trip and money was scarce.

But they quietly welcomed him and enjoyed his visit, unquestioning. A day or so after his return to college, they received a letter from him. "I knew you wondered at my coming," he wrote, "but I felt I must.

"Many things have been disturbing me lately, unsettling my faith, overturning my philosophy, bringing doubt and darkness to my soul. I just had to come home to get within its atmosphere and feel that sureness of everything again. And I found it."

What a tribute to home!

—John E. Price

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The Parish Broadcaster

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Clark, Harry William
McLaughlin, Mary Helen

WEEKLY CALENDAR

	A. M.	P. M.
Sunday		
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

The Jobless and His Worries

What They Are and How Best We Can Help Him

When one sees his neighbor and his children hungry, gaunt, shoeless and cold he does not need to be a Scientific Social Expert to know that he is out of a job and has worries worth worrying about. That is the reason why the working man is so charitable to his jobless neighbor in thought and act. The contact between neighbor and neighbor is close and sensitive. Non-essentials are swept aside and practical things are done regardless of the question of worthiness or unworthiness. Life is the issue and the preservation of life is the instinct of the working man and his class. There are many sides to the problem of the jobless. We of the working class need to get a clear picture of the situation to know how best to help the jobless in his need.

The Bread and Butter Side

The first worry of the man out of work is how is he and his family going to eat?. This is a problem that must be met, not at the end of the month, like the rent, but it must be met now—today. The human body is like any other machine, it must be regularly stoked in order to run. When feeding stops, vitality runs low and starvation becomes the instant menace. Bread and butter must be provided. If the man is idle and his wages have stopped, then other means of feeding himself and family must be substituted until he gets a steady job again.

Of course, there is Charity and the Dole. Neither, however, solve the problem of living for the jobless. Charity is the one way out, of course, but charity is not a very satisfactory solution of the problem. First, because it is only temporary. Second, because it is dynamite; it may react unpleasantly upon both the jobless and society. Charity brings a flush of shame to the cheeks of a strong, self-reliant man. Rather than accept it he will suffer silently until something drives him to solve his problem by violence. On the other hand, to a man inclined to follow the line of least resistance, charity is fatal; through it his lack of stamina may cause him to drift into habits of idleness and professional beggary. In both cases the reaction on both Society and the jobless is bad.

The Only True Solution of The Bread and Butter Problem is Work and Wages

The Self-Respect Side

Then pops up the question of rent. His wages are stopped. He can no longer maintain the little home in a neighborhood among his fellow workmen, neighbors who are self-respecting, honorable, congenial. He must move in a neighborhood where the rents are cheaper and the social and moral tone is lower, a locality degrading and demoralizing to his children as well as to himself. He becomes conscious that he has slipped down in the social scale. He feels himself a failure. This sense of slipping, combined with the surrounding evil conditions, form a sinister combination which too often tempts him to let go his self-respect and become submerged.

The True Solution of the Self-Respect Problem Is Work and Wages

The Mental Side

When a family man loses his job and his savings are exhausted, his wife and children are hungry. His home is gone. Sickness comes as a result of worry, undernourishment and exposure. He knows his helplessness and must stand by and see his loved ones suffer. It gets him thinking—thinking. Is there nothing he can do? Something must be done. This condition of suffering can't go on. He is dizzy. The more he worries, the more desperate seems his condition. He cannot bear it. He must do something to release his loved ones from their misery and win peace of mind for himself. Too much thinking drives him crazy. He takes the one way out. He first kills those he loves, then kills himself. The tragedy ends, the curtains drops. His worries are ended. The world goes on.

If you think this a picture too overdrawn to be true you surely have not been following events as they have happened in these days of idleness. Every newspaper, every radio, every magazine, every neighborhood reports deeds of violence, suicide, murder by maniacs driven crazy by want.

Of course, they ought not to do it. But before we censure too severely, let us try to imagine ourselves in like circumstances. Here we set in our comfortable homes with the wife and our children. We have coal in the cellar. We have food in abundance. We have warm clothing. We have luxuries, such as books and music and radio. We have a little nest egg in the bank. We have a steady job which

pays us a regular wage. In fact, we are in the lap of contentment. Tomorrow we go to our work and are told our job is gone. Later in the day we learn the bank has failed and we have lost our savings. Days, weeks, months go by, but our affairs do not improve. Every day brings us nearer and nearer to poverty and hunger. In the near distance looms starvation. How are YOU going to meet the inevitable? What will be YOUR way out?

The True Solution of the Mental Problem Is Work and Wages

The Moral Side

Of course, it's wrong to rob and steal. No sane man denies it. The man-out-of-work knows it as well as we. He is by preference and instinct a law-abiding citizen. But he is jobless. Therefore, if he is not hopeless and helpless and quits the struggle by removing himself and his family from the world and its dreary problems, he boldly asserts his right to live and makes himself the arbiter of his destiny. Why must he suffer starvation when there is money to take? He would work if they would let him. But he cannot get a job. His children are crying for bread. His wife is patient and suffering. He sees the happiness and prosperity of his neighbors who have jobs. He sees the contrast between him and them. The injustice of his situation overwhelms him. He sees red. If he cannot earn his living, he will take it from others. His point of view swerves from the sane to the criminal. He has only one instinct left—the animal urge to protect his family. He robs, he kills, if needs be, that he may snatch sustenance for them. Honor and reputation are cheap prices to pay for life—especially for the life of his wife and his children. SELF PRESERVATION IS THE FIRST LAW OF NATURE. Like the wild beasts, he is thrown back upon this first law by sinister economical conditions which he could neither evade nor overcome.

The True Solution of the Moral Problem Is Work and Wages

But What Can We Do?

There's not much we can do. THE ONLY THING I CAN SUGGEST IS TO BE NEIGHBORLY. A little word of encouragement now and then might help. If we have a little extra we might loan him some to meet his most pressing needs. We might tell the children to stay for dinner and supper now and then. Maybe there are a few old clothes we can give for the boys and girls. We can keep our eyes open for a job where we are working. WE MIGHT RAISE A CAMP TOWN AND GET TOGETHER A LITTLE FUND TO BE USED IN AN EMERGENCY. We can tell some family welfare agency of his need. We could give a bucket of coal now and then. We ought to report every jobless family man to the rector and work under his direction in giving whatever relief we can afford. IF ALL OF US WORK TOGETHER UNDER THE RECTOR WE CAN DO LOTS TOWARDS HELPING THE JOBLESS GET RID OF HIS WORRIES.

H. C. McH.

One way we can help is to give one-tenth of a week's wages once every month. It would make most of us practice sharp economy, yet it would mean health and life to the jobless and his family.

BROADCASTING FROM STATION S. T. J. C.

"Good times are coming, so cheer-r-r-up!"

* * * *

WANTED IN THE U. S. OF A.

120,000,000 optimists for time and half time (Saturdays and Sundays included). How about qualifying for the job?

* * * *

This unemployment period is a God-given opportunity to show the practical side of our Christian consciousness for our brother's need. HOW DO YOU FIND IT AFFECTING YOU?

* * * *

REMEMBER OUR BAZAAR

The date is Friday and Saturday, December fourth and fifth.

* * * *

THE RULE TO CLOSE THE PARISH HOUSE EVERY NIGHT AT 10 O'CLOCK SHARP (EXCEPT ON NIGHTS OF SPECIAL ENTERTAINMENTS) WILL BE RIGIDLY ENFORCED THIS SEASON. PLEASE DO NOT ASK FOR CONCESSIONS.

* * * *

The cause of the above item is the poor response to our COAL FUND this year. We MUST shorten the recreation hours in order to reduce our heat and light bills.

* * * *

The Sunday School got away to a fine start on Sunday, October 18th. There were 237 scholars present.

* * * *

The rector is offering a beautiful picture of the "Rock of Ages" to every scholar who brings a new scholar to our Sunday School.

* * * *

The same picture will be given to any scholar

bringing two former scholars back to the Sunday School.

* * * *

FIVE DOLLARS IN GOLD

will be awarded to the person writing the best paper on the VALUE AND NEED OF THE SUNDAY SCHOOL. The paper must contain not less than 500 words and must be written on one side of the paper. Neatness and good spelling will count in making the decision. Judges, who are strangers to the members of our S. S. will be selected. Their choice will be final. There will be only one prize given.

* * * *

The Rector wants the names and adddresses of all our parishioners who are out of jobs.

* * * *

THE YOUNG PEOPLE'S FELLOWSHIP will give a supper and a dance in the near future. Admission is by invitation from one of the members only. No tickets will be sold. And no admission without invitation.

* * * *

SUNDAY, NOVEMBER 1ST, IS ALL SAINTS DAY.

* * * *

SUNDAY, NOVEMBER 1ST, IS HARVEST HOME.

* * * *

SUNDAY, NOVEMBER 1ST, IS COMMUNION SERVICE.

* * * *

Be sure you are found in your pew on SUNDAY, NOVEMBER 1ST, AT 11.00 A. M., 2.30 P. M., 7.30 P. M. and 8.00 P. M.

* * * *

The United Thank Offering of the Woman's Auxiliary, at Denver, Colorado, was one of the most impressive meetings of the whole convention.

* * * *

We hope the young folk of our Parish will take the time and trouble to study our NOTES ON CANON 43 in this issue of the Broadcaster. It is the law of the Church which governs our acts in matrimony, whether we are priests or laymen.

* * * *

We need wash cloths, aprons, pot holders, towels, fancy pieces, groceries, candy, etc., etc., etc., for our Bazaar. Please help us get them. The same committee—Mrs. Schmidt, Mrs. Hopkins and Miss Fisher—will be ready to receive and credit all gifts.

* * * *

WANTED

New ideas on how to run the Church, a Sunday School and a Young People's Fellowship. No reasonable suggestion refused. Send all answers to the Rector.

* * * *

WANTED—100 men and women to send $1.00 subscription for one year's issue of the BROADCASTER.

* * * *

WANTED—Fresh, spicy, interesting articles on Church or Parish matters to be printed in the BROADCASTER. Newspaper clippings, poems, etc., will be gladly accepted. Send to the Rev. H. Cresson McHenry, 225 S. 3rd street.

* * * *

Depend upon some folks to seek and find comfort. While the members of the Parish were almost perishing last September on account of the unseasonable hot weather, the Rector was wading through a snowstorm muffled in his heavy clothing and wearing gloves, on the summit of Mt. Evans out Colorado way.

* * * *

Now that his vacation is over, the Rector feels doubly appreciative for that $200.00 Anniversary Gift. We assure the donors that we spent every cent of it.

NOTES ON CANON 43

Of the Solemnization of Holy Matrimony

I. Ministers must instruct the people on the nature of Holy Matrimony, its responsibilities and the mutual love and forbearance which it requires.

II. Ministers must conform to the laws of the State and Church which affect Holy Matrimony.

III. (i) No minister can solemnize any marriage until

(a) He shall ascertain the right of the parties to marry.

(b) He shall instruct the contracting parties as per paragraph I.

(ii) Two witnesses must be present at every marriage.

(iii) Every Minister must immediately register the marriage which must be signed by him, by the married parties and by the witnesses.

(iv) NO MINISTER CAN MARRY A COUPLE UNLESS NOTICE IS GIVEN THREE DAYS BEFORE THE CEREMONY.

IV. If serious trouble arises after marriage between husband and wife they are admonished to come to the minister and let him try to adjust their troubles.

V. It is not lawful for a minister of this Church to marry a person who is the husband or wife of any other person then living. It is unlawful for a member of this church to contract a marriage with a person who is the wife or husband of any other person then living. The innocent party in a divorce for adultery can make application for remarriage after a period of one year has elapsed, after the granting of the divorce. The satisfactory evidence touching the facts of the case, including a copy of the Court's decree and record, if practicable, with proof that the defendant was personally served or appeared in ac-

tion, to be laid before the Ecclesiastical Authority, who, after getting legal advice thereon, shall declare in writing that in his judgment the case of the applicant conforms to the requirements of this Canon. Provided, that it shall be within the discretion of any minister to decline to solmenize any marriage.

VI. (i) Any person whose former marriage has been annulled or dissolved by a civil court may apply to the Bishop to have said marriage declared void by reason of any of the following impediments to marriage:

1. Consanguinity, within the following degrees:

(a) One may not marry one's ascendant or descendant.

(b) One may not marry one's sister.

(c) One may not marry the sister or brother of one's ascendant or the descendant of our brother or sister.

2. Lack of free consent of either party.

3. Mistake as to the identity of either party.

4. Mental deficiency of either party sufficient to prevent the exercise of either party.

5. Insanity of either party.

6. Failure of either party to have reached the age of puberty.

7. Impotence of either party undisclosed to the other.

8. The existence of venereal disease in either party.

9. Facts which would make a proposed marriage bigamous.

VII. (i) A minister shall refer to the Bishop any person who has been married otherwise than as God's Word and the Church allows, who desires to receive Baptism, Confirmation or the Holy Communion. The Bishop after careful examination shall give his judgment in writing. Provided, however, that a dying person shall not be denied these benefits.

(ii) Any person married by civil authority or otherwise than as this Church provides, may apply to the Bishop for the recognition of Communicant status or for the right to apply for Baptism or Confirmation. The Bishop, after carefully examining the facts, shall give his judgment in the matter. In case of a favorable decision, a minister may, at his discretion, bless the parties of the union.

OUR ANNUAL BAZAAR

Just a few more weeks and the annual bazaar, the season of fun and frolic will arrive. Friday and Saturday, December 4th and 5th, are the dates. It will be noticed that we are dropping one night this year. The reason for so doing is because of the very unsatisfactory state of employment. We feel the members of the parish will be unable to support a three-night bazaar, and the parish had better save the heat and light that would be consumed on a profitless night. For the same reason, we mean to reduce the number of our booths. It has been our habit to spend two or three hundred dollars on new and attractive goods to add to the interest and value of the bazaar. This year we will not risk investing this sum because in all probability we would not get it back. In place of spending our money we are asking YOU to contribute a new article to the bazaar and to get your friends and acquaintances to do the same. Please do not get the impression that our Annual Bazaar is going to be a poor affair this year. It cannot be that. We are just showing a spirit of common sense and economy in the face of the present unsatisfactory industrial conditions. We are sure to have the following tables: The Fancy Goods, Candy, Larkins, Domestic Goods, Fish Pond, Grocery, Radio, Dining Room, Dolls and a limited supply of men's furnishings. What we want are donations to all these different tables. We need especially homemade cakes, candy, candied apples, aprons, pot holders, wash cloths, towels, etc, etc.

The rector is confidently expecting all persons who served on the tables in past years will be in their several places on December 4th and 5th. Let's all try extra hard this year to make our ANNAUL BAZAAR a big social as well as a financial success.

The Twelve Apostles

Of all the Twelve Apostles,
The Gospels give the names;
First, Andrew, John, and Peter,
Bartholomew and James,
Matthew and Simon, Thomas,
Were friends both tried and true.
Then Philip, James and Thaddeus,
The traitor Judas, too.
They followed Christ the Master
O'er mountain, shore and sea,
Samaria, Judea, Perea, Galilee.

—Unknown.

The Woman's Auxiliary

The demonstration of the woman power of the church at the Triennial Convention in Denver, Colorado, this year was amazing. One scarcely knows how to describe the outpouring of church women to the Thanks Offering service. Long before the appointed hour hundreds and hundreds of both men and women were pouring into the enormous Auditorium, which has a capacity of about 8000. It was interesting to sit and see familiar faces from all over the country in that immense congregation. It was as though a gigantic magnet had drawn the best of the church's womanhood to that particular spot at that particular hour on that particular day to unite in that particular function of offering a Thank offering of over a million dollars to God for the support

and the spread of God's kingdom among men in all parts of the world.

The Character of the Thank Offering

That Thank Offering was unique in itself. It was an offering of the women of the church. It was made up of small contributions from women in grateful return for blessings God had bestowed on each during the past three years. It was dedicated to the missionary work of the church, especially for the support of the many women engaged in the mission fields, both domestic and foreign. It comprized thank offerings from the lowly working girl, the woman of wealth, the woman of the crowded city, the woman of the prairie, the woman from distant lands of China, Japan, Cuba, Philippine Islands, Haiti, Hawaii, Liberia, Africa and Mexico. On that big gold alms bason were placed the offerings from these wide-flung sources. And, big as it is, the bason overflowed with the gifts as our hearts overflowed with unrestrained emotions as we witnessed this demonstration for God by the women of the Church.

The Corporate Communion

Immediately after the offering the presiding Bishop, the Rt. Rev. James De Wolf Perry, assisted by sixteen bishops, celebrated the Triennial Corporate Communion of the Woman's Auxiliary. Wave after wave of women swept to the chancel for over a half hour to partake of the Holy Sacrament, until over two thousand had bowed the knee to the Cross in renewed allegience to its authority.

The Roll of Honor

The impressive ceremony of reading the roll of the names of the officers of the Woman's Auxiliary and the missionaries supported by the thank offering who have died during the past three years, gave a most solemn touch to this service, so full of spiritual uplift. It seemed almost as though Bishop Perry were reading the Roll of those who had graduated from earth's school of experience into the higher grade of living with God. It was a solemn but not a sad touch to this greatest of all convention services.

The Evening Mass Meeting

In the evening the auditorium was packed by one of the largest audiences of the convention to learn the total of the U. T. O. A most intereseting program had been arranged. Bishop Creighton presided. About seventy-five women missionaries were seated on the stage. After a short address, Bishop Creighton presented to the meeting the women workers in the United States. Five general field missionaries were presented by Miss Grace Lindley. Workers among college students were introduced by the Rev. John W. Suter, Jr., and Dr. John Wood presented a group of women missionaries from the foreign fields. Each group received a rousing ovation from that vast audience, which showed how deeply stirred was everyone as these soldiers from the front were presented. It was something wonderful to meet so many who had seen practical service in the missionary field.

The Announcement of the U. T. O.

The big moment of the meeting was reached when Dr. Franklin, treasurer of the National Council, announced that the U. T. O. of 1931 was $1,030,-105.09. The announcement was greeted with a roar of applause from the big audience. For though the offering was smaller than that of the preceding Trienium, it was far beyond the expectations of the most optimistic. A few days later it was announced that a recount showed that a check for $29,466.18 had been overlooked, which brought the final total up to $1,059,575.27. Some of the women thought it would be a good idea for Dr. Franklin to count it again. He might find another big check hanging around waiting to be counted.

The Ten Commandments

1. Have no other gods but Me.
2. Before no idols bow the knee.
3. Take not the name of God in vain.
4. Dare not the Sabbath day profane.
5. Give both thy parents honor due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Steal not, though thou be poor and mean;
9. Make not a wilful lie and love it.
10. What is thy neighbor's, do not covet.

—Unknown.

The Young People's Fellowship

How the Modern Young Man and Woman Are Taking Hold of Church Affairs

We have heard so much about the "rebellion of youth" that many of us think the young folk of today are rushing pell mell to hell in a reckless revolt against the traditional restraint of the social apron strings which rob them of the power to express their exuberance as they feel they are entitled to do. Many parents and grandparents, as well as bachelor uncles and spinster aunts, gasp and gulp and register horror at some of the crazy antics of our boys and girls. Of course, this tickles the youngsters and they step on the gas a little harder and whoop a little louder just for the fun of seeing the "old folks" jump. But to tell you the truth, we have suspected these many years that the kids are only kidding and at heart they are just as normal as grandpop was in his coltish days.

The Past and the Present

We seem to remember something about the horse and buggy days, when the young sports wore

side whiskers and the feminine of the species decked their beauty with bustles, hoop skirts and mutton chop sleeves. And what we remember is not all to the sanctity of youth by a mile. The boys and girls were not unanimous in singing hymns and reading their Bibles by a long shot. In those days the girls went to church to flirt with the boys and the boys sat on the back benches engaged in the most unprayerful occupation of doing sly stunts and saying sly things for the entertainment of their sinful sisters, who would giggle and snigger at every fool thing the imps of the back row did. Yes, and they drove fast horses, drank, gambled, kept loose company, turned night into day and vice versa, with the same abandon as our modern youth.

Well, good gracious! were grandpop and grandmom all bad, too? No siree, they were not. The land was full of boys and girls in those days who were all good through and through and tried to "walk the straight and narrow" and were a credit to their generation. Moral standards, the teaching of Jesus Christ, prayer, sacraments, the Holy Scriptures, clean living were the vogue. Young People's Christian Societies were prosperous and well attended, and the boys and girls had a wholesome respect for spiritual things. But we cannot ignore the fact that colts kicked over the traces and took the bit between their teeth in the days of our parents, just as they are doing today.

Youths' Attitude Towards the Church

The point we are rambling towards is—young folks of today have as proper a regard for the church and its teachings as did the boys and girls of yesterday. This was impressively demonstrated at the Triennial convention in Denver. Much time was given over to the church interests of the young folk. The children's missionary offering brought out the whole church representation in a big and spectacular demonstration in honor of the big offering THE YOUTH OF THE CHURCH turned over to the presiding bishop. One of the biggest mass meetings was held for the discussion of the college student, his peculiar temptations and his spiritual needs. About the largest banquet given by any church organization was that of THE YOUNG PEOPLE'S FELLOWSHIP, which the presiding bishop thought was so important that he gave of his valuable time to drop in and make a speech. The supper was engineered by the young people of the church, and they performed their task with an efficiency and a dispatch which were impressive. Over 750 young folk, bishops and clergy were present. The speeches were snappy and intelligent. The whole program was electric with youth. The occasion was one big, powerful, dynamic demonstration that youth still had a firm grasp upon the eternal truths of God.

AS A MATTER OF FACT, THE YOUNG FOLK HAVE CAPTURED THE CHURCH and are showing an exceptional capacity in conducting its affairs. The time is here and now for the "old folk" to retire to the background and let the boys and girls run things. We can trust them with the machinery. All we need to do is to drop a word of advice now and then so as to steady their inexperience. The one thing we are praying for most fervently is that ALL the young people of ST. JOHN'S PARISH will some day get together and form one big, strong Fellowship who back the rector and push him into new activities for the Glory of God and the growth of the church. You know he, too, is getting ancient and he needs a lot of young ones back of him to keep his tottering steps in the narrow path of progress.

Yes, as yesterday so today we have youth rampant. But today as yesterday, we, too, have youth valiant. Today the Young People's Christian Societies are just as popular as ever and are just as consecrated. All we need do is to encourage youths to be youthful and grab off big responsibilities—especially in God's Kingdom, and push the church up another peg in the estimation of the world.

THE HANKOW FLOOD AND THE CHURCH'S MISSIONS

What Our Friend, the Rev. Edmund L. Souder, Saw and Experienced in the Recent Floods in China

Our friend, the Rev. Edmund L. Souder, now Priest-in-charge of St. John's Church, Hankow, China, in a most vivid article in the Living Church, gives first hand information about the recent floods in China and the suffering caused thereby.

A Chinese scholar told Bishop Roots, Bishop of Hankow, that it was necessary to go back 270 years to find any rise of the Yangtse comparable to that of the past summer. Thousands have been drowned, hundreds of thousands rendered homeless and penniless, and millions of dollars have been lost. At the time of writing, the great city of Hankow was entirely under water, varying from two to twenty feet in depth.

Miss Margaret Tetley, R. N., visited the Parish of St. John the Baptist, Hankow, to inoculate our Christian people and others against cholera. She and the Chinese trained nurse covered the two miles to St. John Baptist's in a tiny makeshift rowboat, handled by the catechist, who is a candidate for holy orders, and a school servant. In order to escape the congestion on the main street, with craft of all varieties, from large junks to tubs, plying their way to and fro, they followed a somewhat longer course, which took them over low-lying ground now under twenty or twenty-

five feet of water. What is normally a thickly populated district with hundreds of houses is now a wide lake, with here and there a higher building showing above the flood. In many cases the roofs above the water were being occupied by men, women and children, who were in momentary danger of being engulfed in the deep waters should the house collapse. Many houses had disappeared into the water with heavy loss of life, for few Chinese know how to swim.

At the Union Hospital, a Christian mission institution, the water is over twenty feet deep around the hospital, and the doctors and nurses carried their patients from the first floor to the second, and, when that became flooded, on to the third. Dr. Kundel, the Superintendent, said the Chinese nurses amuse themselves by fishing in the downstairs hall of the hospital, lowering their lines from the second or third floor into the water below!

Around St. John Baptist's, which is under four to six feet of water, the conditions Miss Tetley found were really terrible. Some bodies of human beings still floated about, as well as those of animals, the filth of a great city was everywhere, and the stench was nauseating. After inoculating many people who had gathered at the Church in boats, Miss Tetley went with the Rev. Mr. Ling, the priest-in-charge, through narrow streets to the homes of some marooned communicants, where also she gave anti-toxin injections to whole families.

Across the river in Wuchang the great problem is that of caring for thousands of refugees. Whereas, all of Hankow is submerged, much of Wuchang is comparatively high ground, so that the city is congested with crowds of wretched people who have flocked there for safety.

On the beautiful Boone Compound, Mr. Kemp is in charge of the work of caring for 2000 refugees, who are living in the gymnasium, school buildings, chapel and out-of-doors on the grass.

The most thrilling mission story relates to St. Hilda's School, about half a mile outside Wuchang. Deaconess Clark, the vice-principal, and Miss Cox had been there a few days, although it was realized that the place would remain dry only as long as a great dike below the city kept back the waters of the Yangtse. Some kind of a premonition prompted Mr. Kemp on the night of August 19th to walk out there from Boone at about 9 o'clock to be there with the ladies in case anything did happen. It did! The dike broke, and the waters poured in with a mighty rush over miles of territory in back of Wuchang. At St. Hilda's, as a precaution, pianos and some other things had already been moved to the second floor of the school building, but most people had believed that the dike would hold, so that many things of value in the chapel, the library, the principal's office, to say nothing of personal possessions of the foreign staff, were at once exposed to the water. In the darkness, Mr. Kemp, Deaconess Clark, Miss Cox, and the faithful school servants worked feverishly to carry what they could above the rapidly rising waters. Mr. Kemp and Deaconess Clark swam out through the night, and brought safely back a servant who could not swim and who had taken refuge in a tree. They made the rescue by means of a large bookcase, they themselves propelling it forward from either side.

The night of the excitement at St. Hilda's, many in low-lying parts of Wuchang were drowned by the waters from the broken dikes. One was an old servant of the Mission. A young man of the office staff in Hankow, whose home is in Wuchang, stood from midnight until daylight in water that rose steadily to his waist, his chest, his shoulders, his neck, when he was rescued by a relative who went over in a boat from Hankow to look him up.

The National Government of China has invited Bishop Roots to be one of a committee of seven which is to have charge of all the Flood Relief work in this part of China. Two Cabinet ministers sent him telegrams, urging him to accept the important post, and he is the only foreigner out of the whole seven on the committee. The Governor of the province, the mayor of the city, the prominent Chinese business men are the others appointed.

The above were conditions as described in late August. Notwithstanding the conditions, Mr. Souder has continued celebrating the Holy Communion on the second floor of his house with the first floor three feet under water, and at the English Church of St. John the Evangelist, when the nave was well under water and the sanctuary the only dry spot for both priest and people.

Bible Arithmetic

ADDITION

Add to your faith courage, and to courage knowledge; and to knowledge self-control, and to self-control patience; and to patience Godliness; and to Godliness brotherly-kindness; and to brotherly-kindness love. II Peter 1:5-7.

SUBTRACTION

Putting away therefor all wickedness, and all guile, and hypocracies, and envies and evil-speaking . . . long for the spiritual milk . . . that ye may grow thereby unto salvation. I Peter 2:1-2.

MULTIPLICATION

Grace and Peace be multiplied unto you through the knowledge of God, and of Jesus Christ our Lord. II Pet. 1-2.

DIVISION

Come out from among them and be ye separate. II Cor. 6:17.

RULE OF THREE

Now abideth faith, hope, love, these three, and the greater of these is love: I Cor. 13:13.

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SINCE YOU ARE WISE

Give little place to grief,
  Since you are wise,
And know life all too brief
  To mar with sighs.

The time is ripe to win
  Your dreamed delight;
This fabric which you spin,
  Let it be bright!

Not for your joy alone
  Seek joyous things,
For every gladness known
  Has eager wings.

On eager wings joy goes
  From soul to soul,
And on each one bestows
  Its golden dole.

This fabric which you weave,
  Let it be gay;
Since you are wise, believe
  In joy today!

CHURCH VOCABULARY

As noted in previous numbers of the Broadcaster, we are reprinting in sections from pamphlet under, above title issued by the Church of St. Luke and the

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Epiphany. This number contains the twelfth installment.

The General Church

Catholic—The word "Catholic" was very early adopted as descriptive of the Church founded by our Lord and His Apostles. It means universal, or all-embracing. It is a geographical rather than a theological term. The Church is Catholic in this sense, that it is for all Christian people. The term distinguishes the Christian Church from the old Jewish Church, which was but temporary, local, national.

Protestant—A name given to certain people who protested against a law made by the Emperor Charles V and his Diet in 1529. The name is commonly applied to what are known as "Evangelical Denominations," as opposed to Romanism. But as so many Heretics, Atheists, Freethinkers and Nothingarians are included under the name Protestant, the word has lost much of its original and proper meaning and has taken on some other worse ones.

Church Wardens—Two officers of a parish usually distinguished by the titles, Senior and Junior, and differing in functions slightly from other Vestrymen. In some Dioceses they are elected by the people of the Parish at the same time the Vestrymen are elected; in others they are appointed by the Vestry, who alone are elected. In most Parishes, the Senior Warden is appointed by the Rector and the Junior Warden is elected by the Vestry.

Convocations—This term as used in the American Church has reference to certain territorial divisions in a Diocese, or to the grouping together of the Clergy and Laity of certain districts of a Diocese, for the more efficient and systematic carrying on of local mission work. Usually each such division of a district or grouping of portions is presided over by a Priest, either elected by the Clergy of that Convocation or appointed by the Bishop, and commonly called the Dean of such and such a Convocation.

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Subscriptions mailed to any address.

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Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

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Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Beck, Georgeanna Butler
Brodie, Elizabeth Agnes
Connor, Edward Joseph
Dallett, Charlotte
Farrare, Charles Dominick
Marquart, John Joseph
Penrose, Helen Dolores

BURIALS

William W. Easterday
Thomas Marple

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.00
Evening Service and Address		7.45
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

OUR ANNUAL BAZAAR

The Event of the Season Is Here!

We did not intend to do it, but everybody seemed so disappointed when we said we could not have our ANNUAL BAZAAR this year, that we determined to go ahead and put it over even if we ran it at a financial loss. Probably our pre-sale at the City Mission will help us make up and enable us to go over the top by a small margin. So here we are going at full blast with a better line of goods than ever before at prices that cannot be duplicated in New York, Paris, Berlin or Philadelphia.

The **Men's Booth** this year is the best ever. New goods of honest values are offered to men who are of discriminating taste and like to be up to the last minute in styles. **WE do not have one piece of merchandise of last year's style.** Look for yourselves and be convinced. Here are some of our prices:

Socks—All latest styles and best qualities, 35 cents, 3 pairs for $1.00.

Ties—All latest styles and best qualities, 65 cents and 90 cents.

Scarfs—All latest styles and best qualities, **$1.25** to $2.00.

Handkerchiefs—Good size soft cotton, 2 for 25 cents; 5 for 50 cents.

Handkerchiefs—Three fancy in neat box, 50 cents.

We are perfectly willing to have both the quality and price of our goods compared with those of any store in Philadelphia.

The **Fancy Goods Booth,** under Mrs. Schmidt, will be loaded with all sorts of embroidered pieces for bed room, dining room, living room and kitchen. Also, there will be put on sale an exceptionally fine line of women's and girls' embroidered handkerchiefs from 35 cents to 65 cents per box of three handkerchiefs. Also, bath towel sets, full size for $1.00. All these goods are new and first quality. There are no seconds on the table.

Nothing need be said of the **Larkins Goods,** presided over by Mrs. Anna MacVaugh. They are standard goods and can be sold at one price only.

The **Household Goods Booth,** under Mrs. Springer and Mrs. Busch, will have a big stock of all sorts of useful kitchen articles, aprons, pot holders, etc., etc.

The **Candy Booth** will be in charge of the Fellowship, as usual. The only way you can tell the quality of our candy is to taste it. There will be lots of one-cent and two-cent candy on sale. Also, lots of the best quality candy.

Our **Grocery Booth,** under Miss Nuttall, will be just as big and varied as ever, having on sale vegetables, fruit, canned goods, coffee, sugar, preserves, relishes, soaps, etc. DO YOUR MARKETING EARLY

The **Fish Pond,** under Mrs. Woodruff, is the kiddies Mecca. They make their annual pilgrimage to the northeast corner of the big Sunday School room with an enthusiasm that does them proud. All set, boys and girls. Get in line and go fishing.

Of course, the **Kitchen** is presided over by Mrs. Frank Pine, of international fame as a provider for the inner man. We do not need to say a word of praise for her soup, pepper pot, oysters, sour krout, roasts, coffee, tea, pies, ice cream and everything else—they speak for themselves and we speak out loud for them.

The **Doll Booth,** under Mrs. Annie Beisser and her well trained Ballyhoo Chorus, will have a lot of new and handsome babies on display. Be sure you come early and get the choice babies.

The **Men's Club** are running the RADIO GAME this year. Mr. Joseph Leach is the cheer leader.

Then remember, too, you do not need to go out the back door to get a drink. Just look around. You will see Mrs. Young somewhere in the Bazaar. Give her the high sign when nobody is looking. She will lead you to the **Refreshment Booth,** where you can be irrigated 'till you are satiated without becoming inebriated.

She serves high-grade lemonade, snappy root beer, sparkling soda pop, and what have you.

She is **Prepared** to feed you out of a glass or out of a bottle.

Her drinks are so good you will not stop 'till you have dried up all the wet goods.

Remember the date of the great event and bring the family and friends. Paste it in your hat, it is

FRIDAY AND SATURDAY,

DECEMBER

FOURTH AND FIFTH

P. S: SAVE MONEY AND EAT YOUR MEALS IN OUR KITCHEN!

THANKSGIVING DAY

How Enthusiastically Will You Observe It This Year?

Thanksgiving Day is strictly an American holiday. It has been observed annually since the birth of the Nation. The day is set apart by proclamation of the President exhorting all people of every faith to gather in their temples of worship to thank Almighty God for the gifts and blessings He has bestowed upon us as a Nation and as individuals.

We are a little disappointed at the tone of the President's proclamation. It reads as though he was a little uncertain that we have much for which to be thankful. Probably we misinterpreted his words. We sincerely hope we have, for as we look back upon the year we are astounded at the many and the kind of blessings God has sent us.

It is very true that there has been a great social and industrial unrest. Hundreds of thousands of our brother Americans have been unemployed and have suffered acutely. They have been hungry, naked, homeless, sick and cold. But how truly this peculiar state of human suffering has proved that "MAN'S EXTREMITY IS GOD'S OPPORTUNITY." Conditions have gotten so bad that at last God has shaken us out of our lethargy and made us realize that WE ARE OUR BROTHER'S KEEPER and we must not try to evade our social and moral responsibilities. We needed this shake-up because the best of us have grown more and more materialistic, callous and selfish. Our exclusiveness was becoming alarming. Each of us has been living as though this grand old world belonged exclusively to God and me. God did with us these few years past as He has done over and over again with nations of every period in history. He took cognizance of our sin of worshipping the twin gods—Greed and Mammon—and has disciplined us—gently we would say—for betraying His love and protection. We have sinned against God in forsaking Him and serving other gods to the hurt of our own souls and the injury of our brothers. For this reason we ought to render special praise and thanks to God for loving us so deeply that He has forced us to witness our brother's need and making us realize He **is** our brother and we **must** stand by and help now. Every man of us has needed this social and spirtual consciousness to jerk us out of our complacent selfishness. It makes one shudder when we realize how close we came to losing God.

Then, too, we have many material blessings for which to render heartfelt thanks. Crops have never been better than they were this year. We have garnered an abundance for our needs. God has provided lavishly. It is now up to man to distribute justly. If we thwart God and waste what he has given just to enrich ourselves at the expense and suffering of our weaker brothers, He will continue His visitations, even as He sent His plagues upon Egpt, until we capitulate and do His will. He is determined we shall realize our brother's claims; that we shall acknowledge the supremacy of the spiritual over the material; that we shall love God with all our being and our neighbors as ourselves and that the canker of selfishness shall be cut out with the knife of adversity until we are cured of our sin.

Therefore, my brothers, let us meet together in our place of worship on Thanksgiving Day and give God praise and thanksgiving in unlimited measure for His mightly manifestation of His love for us even though we have been wayward and self centered.

We were led to hold our HARVEST HOME because of our aroused concern for our neighbor. Over 60 families—involving nearly 275 individuals, were fed by what we gave in the way of food—vegetables, fruit, canned goods, coffee, tea, sugar, salt, etc., etc. Then our neighbor's need touched that peculiar nerve which runs from our heart to our pocketbook and many of us gave a generous offering of money as well as material, which is being used for fuel and shoes. It is only $250, but it certainly will help St. John's poor to be thankful to God for such neighbors. Yes, many a member of St. John's Church has won the right to admission into the

The Tribe of the Good Samaritan

THE CRESSON CLUB

The **Cresson Club** is really the Men's Club of the Parish of St. John the Evangelist. It is composed of young men who are particularly interested in sports—baseball and basketball. Last month we printed a photograph of the Cresson Baseball Club. We hope in the near future to give you a picture of the Cresson basketball teams. We hope in time this Men's Club will become big and important enough to admit other men than those interested in athletics. We would like to get some men interested who would give the Club a musical night or a smoker or a ladies' night, or a card party, or a dance, or a speaker's night, or a supper, or a parish night and keep the kettle boiling all the time and wake up the parish so that it would get chronic insomnia and could never go to sleep again. Just to show the parish what a fine lot of men we have as members now we publish their names. The first is a list of the first basketball team. The second is a list of the second team. Can they play basketball? And how! **Come out any Monday night and see for yourself.**

MEMBERS OF THE CRESSON CLUB

First Team

Gus Jaeschke, Chick Reid, Jim Rutter, Charles Rutter, William Yeager, Bowen Leach and Harry McCall.

Second Team

Heber Rutter, Robert Rutter, John J. Nelson, Herman Jaeschke, Frank Knowlton, Samuel McDowell, Edward Dart, Joseph Slemback, Joseph Patton, Joseph Leach and Jerry Rutter.

Our Coal Contributors

The following is the list of names of our parishioners who contributed to our 1931-32 Coal Fund. Though our receipts are less than last year, we are greatly pleased to note that our list of givers is much longer than usual. That indicates a wider interest in the affairs of the parish. We are sure that if business were normal and our members working full time our coal receipts would have been large enough to take care of our $400 coal bill. Possibly late contributors may make up the deficit. If **your have not yet sent in your coal envelope do so at once** and have your name enrolled on the list for 1931-32. All envelopes received from now 'till next issue will be acknowledged in the **Broadcaster.**

Adgate, James
Adgate, Mrs. Margaret
Amerman, Mrs. Frank,Jr.
Armstrong, Florence
Ashman, Helen
Ashman, Mrs. Margaret

Barnes, Mrs. Cecelia
Beck, John E.
Beisser, Mrs. Annie
Beisser, Charles
Beisser, Mamie
Blech, Charles
Blech, Mrs. Jennie
Boehner, Mr. and Mrs.
Bricker, Jennie
Busch, Frederick, Sr.
Busch, John Henry
Busch, Mrs. Lillian
Busch, Mrs. Susanna

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Clendenning, Jennie
Clendenning, William
Colvey, Maria
Cooper, Helen
Cooper, Mrs. Annie
Cooper, Joseph E.
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Coyle, John
Cressee, Mrs. Abbie
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Raymond
Cunningham, Walter
Cunningham, Mrs. Sarah

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Dinsmore, Thomas
Dinsmore, Walter
Dunbar, Elizabeth
Dunbar, Mrs. Annie
Dunbar, Irma Lorraine

Evans, Thomas
Ewell, Thelma

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Gallagher, Mrs. Kate
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Gregory, Mrs. Grace

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Hall, Louisa
Hamilton, Mrs. Irene J.
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Hasson, Mrs. Kate
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Haury, Mary
Heiniman, Harry George, Jr.
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Henderson, Mrs. Laura
Henderson, Theresa
Henderson, Laura
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Holton, Edna
Holton, Elizabeth
Holton, Joseph
Holton, Mrs. Margaret
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Jaeschke, Gus
Jaeschke, Elizabeth
Jaeschke, Herman
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Jones, Mrs. Fannie

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Karstein, Elizabeth
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Kelly, Charles
King, William
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Knowlton, Mrs. Anna
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Konowal, Joseph
Konowal, Louis
Konowal, Michael
Konowal, Peter
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Kraft, Edward

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Lawrence, James
Leach, Ella Elizabeth
Leach, S. Bowman
Leach, Joseph
Leach, May
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Lenhart, Eleanor Louise
Lenhart, David, Sr.
Lenhart, Mrs. Margaret
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Little, Mrs. Mary
Little, Mrs. Pauline
Little, William
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Maguire, Lydia
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MacVaugh, William
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McCall, William
McCall, James
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Meyers, Mrs. Mary
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Pearo, Adelia C.
Pearo, James G.
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Pine, Mrs. Lillian
Pine, Edward
Pine, Frank
Preole, James
Preole, John C.
Preole, John F.

Quaile, Clara V.
Quaile, Dorothy
Quaile, Marion
Quaile, William

Rand, Andrew
Rassman, Mrs. Edward
Rassman, Edward
Reed, Frank
Reed, Mrs. Lottie
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Reynolds, Jennie
Righter, Bertha
Robinson, Annie
Robins, Mrs. Anna
Robins, Anna
Robins, Mabel
Rutter, Catherine
Rutter, Michael
Rutter, James
Rutter, Charles
Rutter, Edward
Rutter, Elizabeth
Rutter, Mrs. Elizabeth
Rutter, Mrs. Elizabeth
Rutter, Heber
Rutter, Jennie
Rutter, Jeremiah K.
Rutter, Robert
Rutter, Rose E.
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Spratt, John, Jr.
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Stenger, Webster
Stone, Emily
Stone, David S.
Stone, William
Strang, Carrie
Strang, Edward
Stryker, Harry
Stryker, Valentine
Substal, Mrs. Florence
Sutterlin, Mrs. Ethel
Sutterlin, Thelma

Taylor, Benjamin Franklin
Taylor, Ethel E.
Taylor, Mrs. Sarah
Tittermary, Matilda M.
Tittermary, Mrs. Matilda
Tittermary, Hazel M.

Watkins, Mrs. Mary
Watkins, Richard
Watts, Sarah
Weber, John
Weber, Lettie
Webster, Mrs. Margaret
Weller, Mrs. Mary
Weist, Mr. and Mrs. C.
Welsh, Albert
Welsh, William
Wilhelm, Catherine
Wilhelm, Mrs. Kate
Wilson, Dorothy
Wilson, George A., Jr.
Woerner, Beatrice
Woerner, Eleanor
Woerner, Hannah
Woerner, Rudolph
Woessner, Mrs. Clara
Woodruff, Joseph
Woodruff, Howard
Woodruff, Mrs. Mary
Woodruff, Walter
Woods, Mrs. Margaret

Young, Mrs. Laura
Young, Viola

BROADCASTING FROM STATION S. T. J. C.

* * * *

REMEMBER THE BAZAAR!

* * * *

Admission to the Bazaar 10 cents; three tickets for 25 cents. Admission tickets are good for a 10-cent purchase in the Bazaar.

* * * *

THANKSGIVING DAY IS HERE

* * * *

Our HARVEST HOME was a mighty success. Our parishioners brought over $350 worth of vegetables and food of all kinds and contributed nearly $300 to the Unemployment Fund. Over 60 families—involving 275 individuals—received big carry-all bags of food to appease their hunger. The money will be used for fuel and shoes for children.

* * * *

Anybody who feels so inclined may leave packages of clothing and food with the sexton to be distributed by the Parish Visitor or leave money with the Rector to be used in buying coal and shoes.

We want every street in the Parish to get out a 100 per cent. membership to the Bazaar.

* * * *

Admission into the Tribe can be attained by giving one-tenth of one week's wage for the unemployed and observing the dual meaning of the initial letter of the word SAMARITAN. This DUAL MEANING will be given on receipt of the one-tenth donation.

* * * *

Do You Belong to the Tribe of the Good Samaritan?

* * * *

THE ANNUAL BAZAAR—FRIDAY AND SATURDAY, DECEMBER 4TH AND 5TH. ADMISSION TICKETS, 10 CENTS—3 FOR 25 CENTS. ADMISSION TICKETS ARE GOOD FOR 10 CENTS IN MAKING PURCHASES IN THE BAZAAR.

* * * *

MARK THIS DATE

Saturday, JANUARY 9, 1932, The Fellowship of Calvary Church, Germantown, will give the Comedy, "MARY MADE SOME MARMALADE," in St. John's Parish House. Admission, 50 cents.

Tribe of the Good Samaritan

Many hundreds of years ago there lived in an ancient city beyond the shores of the Mediterranean, a great and good man who was a worker of miracles and a teller of tales. Men heard of him far beyond the borders of his own country. So great was his fame that hundreds and thousands would journey long distances to hear him speak, and profit by his wisdom. One day a lawyer came to him, sent by secret enemies of the good man to get evidence against him in order to justify themselves in putting him to death. The lawyer was learned, shrewd and keen. He reasoned thus with himself. If I can but tempt this man to say something against the religion of our people, I can twist and turn and distort it 'till his most innocent statement will seem to be the most hideous blasphemy and my purpose will be served, for he will be slain by his own countrymen.

The good man silently observed the crafty one's approach. For a space they faced one another, seeming to measure each other's strength of will. At last the lawyer addressed the Holy One with the question, "Master, what shall I do to inherit eternal life?" Then did the Holy One reveal his knowledge of all things. He replied, "You are a lawyer, what is written in the law of your country?" The crafty one was covered with confusion when he found he was known to the Holy One. So confused was he that he answered truthfully without thought, "Thou shalt love God and thou shalt love thy neighbor." "True," said the Holy Man, "obey the law and thou shalt live." Recovering from his confusion he said, "Yes, but who is my neighbor?" The Teller of Tales said to him: "Not long ago a man was traveling to Jericho. He fell among thieves who assaulted and robbed him. Soon a Priest from Jerusalem came by and when he saw the wounded man he fled in terror for he well knew what had happened. Later a Levite came to the wounded man; he too fled the spot, fearing he would fall the second victim of the brigands. Last of all came a man who was a Samaritan, a traditional enemy of the wounded Jew. But seeing the sad plight of the man he pushed aside all hatred and prejudice, all fear of violence and robbery, and ministered to the victim of the thieves. He rendered first aid service. Next he carried him to an inn where he personally cared for him all night. Next morning, upon leaving to continue his journey he paid the tavern keeper in advance for the care of the wounded man and contracted to pay any extra debt that might be incurred when he returned. "Who," said the Teller of Tales, "was neighbor to him who fell among thieves?" The lawyer, having an innate sense of justice, answered without hesitation, "Why, he who ministered to him, of course,"

Thus far is the story of the Good Samaritan told in the Holy Book. But the tale was not ended.

It seems that the Good Samaritan was blessed above his fellow men for his acts of mercy. Though his name was never known he has ever been the "Good Samaritan" to all succeeding generations. But his reward has been great. For God, whom he served, has multiplied the kin of the Good Samaritan until his Tribe is found in every country, town and village. In Africa, in China, in America, the Sons of the Samaritan are found mingling with and doing good for their neighbors. In our own city. In our own Parish, we meet the Tribe of the Good Samaritan. This year new recruits have entered the tents of the Tribe and have given the sign of the blood brother and neighbor by ministering to the unemployed and the needy. Each one gave one-tenth of his income to relieve their neighbor and help restore him and his to a normal state of living.

The names of those who have been adopted into the Tribe of the Good Samaritan are:

Adgate, James
Adgate, Mrs. Margaret
Amerman, Mrs. F., Jr.
Anonymous (nameless)
Anonymous (nameless)
Anonymous (nameless)
Armstrong, Florence
Ashman, Dorothy
Ashman, Helen
Ashman, Mrs. Margaret

Bleck, John E.
Beisser, Mrs. Charles
Beisser, Charles
Beisser, Miss Mamie
Blech, Charles
Branton, John
Busch, John
Busch, Frederick

Carbarnes, Henry
Clark, Harry
Clark, Mrs. Harry
Clerico, Ferdy
Colvey, Marie
Connelly, Mrs. C.
Cooper, Mrs. Annie
Corson, Mrs. Mary
Coyle, John
Cressee, George, Sr.
Cressee, George, Jr.
Cunningham, Walter

Dart, Edward
Dean, Sister of Mary
Dickhart, William
Daughters of the King
Dingler, Mrs. Annie
Dupon, Anna

Feinauer, Amy
Fisher, M. Beatrice
Fitzpatrick, Catherine
Friend, Mary

Green, Mrs. Emma
Greenfield, Lydia

Hall, Louise
Hartman, William, Jr.
Hartman, William, Sr.
Hasson, William
Hasson, Mrs. Wiliam
Hasson, Kathryne
Holton, Margaret
Hopkins, Mrs. Harry

Jaeschke, Gustavus
Jaeschke,Elizabeth
Jaeschke, Herman

Karstein, Lillian
Kelly, Mary
Kelly, Vera
King, William
Knowlton, Frank, Sr.
Knowlton, Frank, Jr.
Kraft, Edward
Kraft, Ornet

Lafferty, Martha
Lawrence, James
Leach, Joseph
Leach, Ella
Leach, May
Leach, S. Bowman
Little, Charles
Little, Mary
Little, William

MacVaugh, William
MacVaugh, Sylvania
Maguire, Lydia
Maguire, George

Maguire, Eliza
Major, William E.
Mann, M. A.
Marley, Emma
Martin, Susanna
Matthews, Mrs. Vernon
Matthews, Vernon
McCall, William
McCall, Harry H.
McCall, Elmina
McDowell, Samuel, Jr.
McDowell, Mary
McHenry, H. Cresson
McHenry, John

Nelson, John
Nelson, Mrs. John
Nuttall, Miss Hannah
O'Donnell, Mrs. Kate
Oliver, Mrs.
Outen, Charles W.

Patterson, John, Jr.
Pearo, James G.
Pearo, Mara A.
Piccione, Elizabeth
Pine, Mrs. Lillian
Preole, John F.
Prickett, Walter
Prickett, Mrs. Walter

Roddy, Dora
Rutter, James
Rutter, Heber
Rutter, Jeremiah K.
Rutter, Mrs. J. K.
Rutter, Elizabeth
Rutter, Robert
Rutter, Charles

Scarinci, Arthur
Scarinci, Mrs. Arthur
Schaab, Fred H.
Schmidt, Mrs. Frank
Seher, Mrs. Margaret
Shields, Bella
Sprogell, Mr. and Mrs. B.
Spratt, John, Jr.
Springer, Mrs. Annie
Stenger, Laura
Stenger, Webster
Stenger, Dorothy
Stenger, Ethel
Stone, William
Strang, Carrie
Substalae, Florence
Sutterlin, Ethel
Sutterlin, Thelma
Tittermary, Edward
Tittermary, Matilda

Vaughn, Mr. and Mrs. John

Watkins, Mrs. Mary
Watts, Sarah
Weber, John
Weber, Mrs. John
Webster, Mrs. M.
Weist, Florence
Weist, Charles
Woerner, Hannah
Woerner, Rudolph, Sr.
Woerner, Eleanor

Young, Laura

These are the names of the recruits into the TRIBE OF THE GOOD SAMARITAN. They proved themselves worthy of His great name because they saw the suffering of their neighbor and in pity they ministered to him and gave of their substance to relieve him. There is a special blessing for the members of the TRIBE OF THE GOOD SAMARITAN. They are the Chosen of God to teach the lesson of service and sacrifice to all the sons of God. The symbol of the tribe is a heart of flame upon which is impressed the mystic "S", which stands for all that the Samaritan needed to win the love of God. He who wears the heart of flame with the impress of the mystic "S" can pass unchallenged into the Holy of Holies for he is a high priest in the Temple of Jehovah.

DON'T QUIT

By ELVIN H. MacKAY

Member of Master Plumbers Association of Philadelphia

When things go wrong, as they sometimes will,
When the road you're traveling seems all up hill,
When the funds are low, and the debts are high,
And you want to smile, but you have to sigh,
When care is pressing you down a bit,
Rest, if you must, but don't you quit.

Life is queer with its twists and turns,
As every one of us sometimes learns,
And many a failure turns about,
When he might have won, had he stuck it out,
Don't give up though the pace seems slow—
You may succeed with another blow.

Often the goal is nearer than
It seems to the faint and faltering man;
Often the struggle he's given up,
When he might have captured the victor's cup;
And he learned too late, when the night slipped down
How close he was to the Golden Crown.

Success is failure turned inside out,
The silver tint of the clouds of doubt;
And you never can tell how close you are,
It may be near when it seems afar,
So stick to the fight when you're hardest hit,
It's when things seem worst that you mustn't quit.

Taking the "IF" Out of Life

The average man, and I might add, the thousands of self-supporting women of this day and age, have an eye for the future—the financial future. They look forward with hopeful, yet sometimes fearful eyes, to the period of their declining years. That time of their lives, say around fifty-five or sixty, when after a life-time of labor and thrift, they hope to take things easy, away from the strife and turmoil and worry of their earlier years of struggle.

To this end you and I and the man next door develop a plan. Usually it is something like this: I will work and from the wages thereof I will save $2 or $3 a week, regularly, and put it in bank or B. and L. Then when I am sixty I will have secured myself an estate on which I can enjoy leisure or perhaps travel, or indulge in my favorite hobby. At least I will be able to keep the wolf from the door.

Such a plan is splendid, but we have not taken the elements of chance and misfortune into consideration. The plan will work out "IF" I don't die before its completion, and "IF" I don't become incapacitated through illness or injury, and "IF" my bank doesn't go up and "IF" my B. and L. doesn't sustain too many losses.

Apparently these things do happen, and more than occasionally. If they don't, why are 60 per cent. of us dependent on the state for our bread and butter after sixty, or the unwelcome charges of our friends and relatives. Look around you, those of you who

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doubt it, and you will no doubt see some of your friends in just such a situation.

What is the answer? How can you and I and our neighbors eliminate these uncertainties—these "IF's," that cause us unceasing worry and turn our heads prematurely gray. Through what medium can we assure ourselves and our wives and dependents a happy and secure old age? To make these sunset years of our lives blissful and free from care.

The answer is through the institution of life insurance, the investment without a hazard—the plan without an "IF," as testified to by the fact that our people, the U. S. citizens, bought so many million of life insurance last year. Why? To remove the "IF" from their lives.

MY SYMPHONY

To live content with small means; to seek elegance rather than luxury; and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely; await occasion, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common—this is to be my symphony.

—William Henry Channing.

To Save Time, Trouble and Worry Buy at

PETE'S MEAT MARKET

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At Pete's the Customers Are Always Right

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Plotnick's Shoe Shop

I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

For a Good Fit and Best Quality Shoes

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1713 South Second Street
Formerly of 120 Porter Street
Hot Cakes at 5.30 A. M. and P. M. Wedding and Birthday Cakes a Specialty

A B C OF THE CHURCH

A is for ADVENT, our Happy New Year, when we think how Christ came and again will appear.
B is for BETHLEHEM, the place of His birth, where He Who is God was a Baby on earth.
C is for CHRIST, for the CROSS where He died, upon CALVARY, and the CHURCH He will guide.
D is for Devil, who tempts us to sin; Though we fall we must fight and at last we shall win.
E for EPIPHANY, where Jesus was shown; at EASTER He rose, and was Lord of His own.
F is for FONT where we children were brought, and the FAITH we must hold, by Apostles once taught.
G is for GOD, for His GOODNESS and GRACE, which we in our lives can continually trace.
H is for HOLY GHOST, mighty and strong, Who came out of heaven to keep us from wrong.
I is just I, who am loved and am prized by God as His child, and to that I was baptized.
J is for JESUS, Who died on the cross, by which you and I may have life and not loss.
K is to KNEEL when to Jesus we pray, and He puts in our hearts the right thing to say.
L is for LENT, when we fast forty days, and pray for more strength in mending our ways.
M is for MARTYRS who died for the Lord, by jaws of wild beasts, by fire and by sword.
N is the NAME, at which we must bend, of Jesus, from Whom all our blessings descend.
O is for ORDERS in Christ's Church we see, the Bishop, the Priest and the Deacon make three.
P is for PRIEST who is chosen to stand for us in God's House and to work His command.
Q is for QUESTIONS and answers we say, to teach us to think and to act in God's way.
R RESURRECTION or RISING again, to live in God's heaven set free from earth's pain.
S is for SACRAMENTS, graces divine; chief reckon we that of the Bread and the Wine.
T for the Name of the blest TRINITY, the THREE who are One, and the One Who is THREE.
U is for UNITY Jesus will give to His Church when in love we His followers will live.
V is for VIRGIN, Christ's Mother who heard the Angel's "Hail, Mary," announcing God's Word.
W for WHITSUNDAY, when the Holy Ghost came, with a WIND out of heaven in tongues of bright flame.
X is for XMAS, a short way to write "Christmas," when shepherds saw angels so bright.
Y is the whole YEAR, when praises we bring, from Advent to Advent, to Jesus our King.
Z is for ZION, the home of the blest, where we, by God's grace, may at last find our rest.

Be what your friends think you are; avoid what your enemies say you are; go right ahead and be happy.—Marcus Mills Pomeroy.

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The Merchants whose advertisements are found here are leaders in their line of business. They want your trade and solicit your patronage through your own paper. Patronize them, they are worthy of your co-operation.

I WILL

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear.
I will waste no moment whining and my heart shall know no fear.
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try and find contentment in the paths that I must tread,
I will cease to have resentment when another moves ahead.
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine—
I will cease to preach your duty and be more concerned with mine.
—S. E. Kiser in "Success."

A FEW BEST THINGS

The best law—the Golden Rule.

The best education—self-knowledge.

The best philosophy—a contented mind.

The best war—to war against one's weakness.

The best medicine—cheerfulness and temperance.

The best music — the laughter of an innocent child.

The best science — extracting sunshine from a cloudy day.

The best art—painting a smile on the brow of a ch

The best telegraphing—flashing a ray of sunshine into a gloomy heart.

The best biography—that life which writes charity in largest letters.

The best mathematics—that which doubles the joys and divides the most sorrows.

The best diplomacy—effecting a treaty of peace one's own conscience.

The best engineering—building a bridge of faith over the river of death.—Contributed by Leon T. Wahl.

RELIEF

If all the world were sunshine,
Our faces would be fain
To feel once more upon them
The cooling splash of rain.
If all the world were music,
Our hearts would often long
For one sweet strain of silence
To break the endless song.
If life were always merry,
Our souls would seek relief
And rest from weary laughter
In the quiet arms of grief.
—Henry van Dyke.

* * * *

If all the students who sleep in class were laid end for end, they'd be much more comfortable.—College Humor.

* * * *

The man who knows how will always find a place in life, but the man who knows why will be his boss.

* * * *

The best way to test a man's friendship is to ask him to go on your note. If he refuses, he is your friend.

* * * *

If you can't be thankful for what you receive, be thankful for what you escape.

* * * *

"As you grow in your art," said Gounod to a young poet, "you will judge the great masters of the past as I now judge the great musicians of former times. At your age, I used to say 'I'; at twenty-five I said 'I and Mozart'; at forty, 'Mozart and I'. Now I say 'Mozart'."

* * * *

It is said that sound travels 400 yards per second, scandal travels 1000 yards per second, and truth 2½ yards per second.

* * * *

Adversity tries great men; prosperity the small ones.

* * * *

If your business is all run down, you can wind it up, can't you?

* * * *

THAT IS STRENGTH

Did you ever see a man receive a flagrant insult, and only grow a little pale, and then repl quietly? Or, did you ever see a man in anguish stand as if carved out of solid rock, mastering himself? Or, one bearing a hopeless daily trial remain silent, and never tell the world what cankered in his heart? That i strength.—Anon.

* *

THE MEN AND TH

One day a man, who had al tation for truth and honesty, asked of a company of four friends: "How can we five men divid five eggs so that each one of us will r l still one remain on the dish?"

The answer to the above will be given to anybody who will promise to pay one cent a day towards our mortgage.

The Parish Broadcaster

VOL. 5, No. 12 PHILADELPHIA, CHRISTMAS, 1931 By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00.

Subscriptions mailed to any address.

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Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist

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Mrs. Vernon Matthews, Organist.

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Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Martha Lafferty
Miss Lydia Maguire
Miss Adelia Pearo
Miss Dorothy Stenger
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Viola Young
Mrs. Jeremiah Rutter, Jr.

Altos

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Mrs. John J. Nelson, Jr.
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Mr. Walter Cunningham
Mr. Heber Rutter
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole

Basses

Mr. Joseph Cooper
Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John Nelson, Jr.
Mr. Samuel McDowell

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

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William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Junior Brotherhood of St. Andrew

Charles Little, Councillor.
Joseph Leach, Director.

Daughters of the King

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Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Donovan, Anna Jane.

MARRIAGES

James Adgate and Kathryne W. Hasson.

BURIALS

Sheer, Henry.

WEEKLY CALENDAR

	A. M.	P. M.
Sunday		
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

Christmas Chimes

The bells are ringing, ringing, ringing,—
What do they say? What do they say?
Angels are singing, singing, singing,—
"Jesus is born today!
Glory to God in the highest! Glory!
Peace on the Earth! Goodwill to Men!"
Children and bells, take up the story,
Ring it,—sing it again!

See where He lies, the babe celestial;—
Lies in her arms as in some pure shrine;
Fairest of all the maids terrestrial,
Pale from her pangs divine.
Shepherds and kings come humbly kneeling;
Shepherds and kings are alike before Thee;
Son of the Highest, yet Son of David,
Shepherd and king was he.

Shepherd Thou art, and Thy sheep all know Thee,
King, Thou shalt reign on Thy Father's Throne.
Not yet we see Thee enthroned in glory,
Not yet Thou claimst Thine own.
But Thou shalt come in the clouds of heaven,
Thou who wast nailed to the shameful wood;
Then shall the face of the sun be darkened,
The moon be turned to blood.

But unto us who love Thine appearing,
Thou shalt come glorious, mighty to save;
Leader of all Heaven's sunbright armies,
Conqueror o'er Death and the Grave.
Glory to God in the highest! Glory!
Peace on the Earth! Goodwill to Men!
Angels and Men repeat the story!
Jesus returns to reign!

"Bettina Jefferys."

MY CHRISTMAS ENVELOPE

What Should I Give?

Many do not contribute to the CHRISTMAS FUND because they feel they cannot give very much and yet they feel ashamed to give what they feel they can afford.

Our one purpose is to educate every member of the Parish to support the Church and her interests intelligently. We do not expect you to give more than you can afford to any Church object; whether it is the COAL FUND, CHRISTMAS FUND, EASTER OFFERING, SUNDAY SCHOOL LENTEN OFFERING or the CENT-A-DAY FUND. But we are trying to stimulate the spirit of sacrifice and offering in the hearts of all so that each will recognize that 'though he can give little it is his duty to make that small offering to God to indicate his gratitude to Him for the thousands of gifts He bestows on those who are conscious of their unworthiness to receive His favors.

We wonder if we can help you to a definite decision in the matter of making your offering to the CHRISTMAS FUND.

How Is This for a Schedule for the Christmas Fund?

Boys and Girls, 8 to 12 Years Old, Not Less Than 10 Cents

Boys and Girls, 13 to 16 Years Old, Not Less Than 25 Cents

Boys and Girls, 17 to 19 Years Old, Not Less Than 50 Cents

Men and Women Over 20 Years of Age, Not Less Than $1.00

In this table we suggest the VERY LEAST a person should give at a certain age. The Schedule fixes a sum so reasonable that it ought to be easy for most of us to make our offering. THERE ARE MANY WHO CAN GIVE MUCH MORE THAN THE AMOUNT SUGGESTED IN THE TABLE. In such cases IT IS THEIR DUTY TO GIVE MORE. In fact, it is the duty of all to make the MAXIMUM OFFERING instead of clinging to these minimums. For instance, if any boy or girl from 13 to 16 years can afford to give $1.00 instead of 25 cents, it is THEIR DUTY to give it. You must ever keep before you that this Table suggests THE LEAST OFFERING you should make. Your duty is to always make THE BIGGEST OFFERING you know you can afford. If you offer lean offerings to God, do not be surprised if your blessings are as your offerings.

ONE FINAL SENTENCE: What we have written on this page has no meaning for those who are unemployed or are earning so little that they need relief. They cannot make an offering of money to God. BUT EVERYONE OF THEM, EVEN THE VERY POOREST CAN RENDER TO GOD AN OFFERING OF PRAYER AND SERVICE. No matter how poor you are you can come to Church and render God worship and service—even though your clothes are shabby. And be sure of one thing, a ragged shirt can cover a loyal heart; whereas a silk shirt

can cover a heart black with ingratitude and selfishness.

THE NAME OF EVERY PERSON MAKING AN OFFERING TO THE CHRISTMAS FUND WILL BE PUBLISHED IN THE NEXT ISSUE OF THE BROADCASTER.

One Great Gift

Christmas, the season of good-will and good cheer, the season of gift-giving is here.

Christmas, the time that forcefully reminds us of our obligations to our fellows, the time above all times when we strive to love our neighbor as ourselves and to lend a helping hand—Christmas is here.

What we may have to give from the material standpoint may seem small and unimportant, but when we give our meager portion with good-will and good cheer, we may be sure that the gift is doubled in value, and more—for love enhances, beyond human comprehension, all that is touched even so lightly by its unfailing influence for good.

One great gift we can all give is Kindliness. Surely we will give this abundantly.

Scriptural Alphabet

Look up these references and write them down on a sheet of paper. Each one under the other. Underscore the first letter of the first word and see what you get:

1. Psalm 66:4.
2. I John 4:7.
3. Psalm 51:10.
4. James 4:8.
5. St. Matt. 7:13.
6. Isaiah 43:5.
7. Psalm 46:1.
8. S. John 6:37.
9. Job 19:25.
10. S. John 11:25.
11. Psalm 34:13.
12. Isaiah 45:22.
13. Proverbs 23:26.
14. S. John 8:11.
15. Psalm 118:1.
16. S. James 5:16.
17. I Thess. 5:19.
18. Ecclesiastes 12:1.
19. S. Matt. 7:14.
20. Isaiah 1:18.
21. Psalm 25:1.
22. S. John 6:47.
23. I John 4:19.
24. S. Luke 13:3.
25. Ephesians 2:13.
26. Titus 2:14.

BROADCASTING FROM STATION S. T. J. C.

* * * *

WE WISH YOU A JOYFUL CHRISTMASTIDE.

Do your Christmas duties early and reverently.

CHRISTMAS DAY SERVICES

Holy Communion (Church), 6.30 A. M.
Holy Communion (Chapel), 9.00 A. M.
Holy Communion (Church), 11.00 A. M.

Sunday School Christmas Service will be held on ST. JOHN'S DAY, Sunday, December 27, at 3 P. M.

Sunday School Christmas Festival will be given on HOLY INNOCENT'S DAY, Monday, December 28, at 7.30 P. M.

Don't forget to put your CHRISTMAS OFFERING in your CHRISTMAS ENVELOPE and bring it with you to Church on CHRISTMAS DAY. It is JESUS CHRIST'S BIRTHDAY PRESENT from you.

YOUR MOST IMPORTANT DUTY ON CHRISTMAS IS TO MAKE YOUR CHRISTMAS COMMUNION.

Anybody who buys Christmas presents on credit is a fool.

The girl who expects her boy friend to buy her an expensive Christmas present this year IS MORE IN LOVE WITH HERSELF THAN SHE IS WITH HIM. Our advice to him is to drop her and GET A REAL GIRL WHO HAS SOME SENSE OF DECENCY AND ECONOMY. That's the kind of wife for you.

Of course your BEST FRIEND will receive the MOST EXPENSIVE Christmas present. I wonder how far down your list will appear the name of JESUS CHRIST, whose BIRTHDAY it is. HE ought to be your BEST friend.

BE SYSTEMATIC; begin NOW to put your Church dues in your Church envelope EVERY WEEK. DON'T LET THEM ACCUMULATE. Remember YOUR OFFERINGS ARE THE MAIN PART OF YOUR WORSHIP. If you are not willing to OFFER SACRIFICES to God YOU ARE NOT VERY SINCERE IN YOUR WORSHIP.

Whom do you love most—GOD OR YOURSELF?

Remember your CENT-A-DAY offering. It is simply ruining that mortgage of ours, which is now only $6,349.00. Last year this time it was $10,000.00. Let's keep throwing pennies at it until we smother it and extinguish it and wipe it out altogether.

EVERY CENT BREAKS A DOLLAR. Let's go to it!

A SCHEDULE FOR CHRISTMAS GIVING

Boys and girls, 8 to 12 years, NOT LESS THAN 10 cents.

Boys and girls, 13 to 16 years, NOT LESS THAN 25 cents.

Boys and girls, 17 to 19 years, NOT LESS THAN 50 cents.

Men and women, 20 years and over, NOT LESS THAN $1.00.

This shows THE LEAST you should give. YOUR CONSCIENCE ought to tell you to give THE MOST you can afford. If your read ACTS 5:1-11 you will see what contempt the HOLY SPIRIT has for those WHO HOLD OUT THEIR JUST OFFERINGS.

If you are unemployed and can give no Christmas offering to Jesus Christ, God will know it, and WILL BLESS YOU ACCORDING TO YOUR DESIRE TO DO.

The names of those who RETURN THEIR CHRISTMAS ENVELOPES will appear in the next issue of the BROADCASTER. The names of those who DO NOT RETURN THEIR CHRISTMAS ENVELOPES WILL NOT APPEAR.

Look and see who DID give. Also look and see who didn't give. YOUR name might be missing.

IDLE HOURS

Much of Your Enjoyment of the Day Depends Upon the Way You Spend Them

Have you ever thought that spending time is very much like spending money. Both have great intrinsic value in the way of purchasing power. Both can be spent wisely or unwisely, whichever its possessor chooses. If you give $100.00 each to two men and tell them to go out and spend it as they see fit, you will be surprised to learn how differently they will use the money. One will astonish you with the marvelous purchasing power of $100.00; the other will disgust you with the wretched inefficiency of his power to spend. So is it with men and their time. To one man there are no such things as IDLE HOURS; to another man he has so much time on his hands he does not know what to do with it; so he wastes it. The busy man is generally the happy man. The idle man is most unhappy and generally vicious in his thoughts and habits.

How do YOU spend your IDLE HOURS? Most of us have a little left over from our daily tasks. These IDLE HOURS are like so many idle dollars. You can spend them with profit or you can waste them. If you should have a few IDLE HOURS at your disposal, would you not like to divide them between pleasure and service. We have quite a number of opportunities for you to INVEST YOUR TIME AT GREAT PROFIT right here in our Parish. There are a number of SHUT-INS whom you can visit and bring cheer and sunshine in their sorry lives. Why don't you invest a few of your IDLE HOURS in visiting them. Suppose you were confined in one small room in one chair or bed year after year, through hot summer and cold winter? Don't you think you would joyously welcome a visit from someone outside who could bring all the latest news and gossip. It is that way with our sick and helpless. Have you a few IDLE HOURS you can invest in their happiness and comfort. Do you know if you use some of your SPARE TIME vising our shut-in parishioners they will dream and dream for days and days over how you looked and what you said. They will recall every little smile you gave and they will treasure in their hearts every kindly thought you uttered. When you have a chance to spend a few more IDLE HOURS on them you will find that the few you spent before have lasted all the way up to your second visit.

Then, too, you could invest with profit a few IDLE HOURS in looking up the delinquent Sunday School scholar or Communicant. I asked a Church member why he had not been to church lately. He looked at me in surprise and said, "Why, I didn't know I was missed. NOBODY EVER CAME TO SEE WHAT WAS THE MATTER WITH ME." He told me WHY he did not come to Church and why his children were out of Sunday School, and I was ashamed to learn that it was due entirely to unemployment and he was too proud to report his case to anybody and just because nobody thought to spend a few IDLE HOURS on looking up the family he had almost drifted from the Church.

If you would invest IDLE HOURS in searching for new material for our Confirmation Classes I'm sure your investment would bring big returns to the Church of Jesus Christ, and scores would be brought into the Kingdom of God who today are strangers and aliens to Him.

Then I can just imagine what a GREAT AND GLORIOUS CHRISTMAS this will be for some families in our Parish if you invest a few IDLE HOURS in visits to their homes. How you will bring sunshine to them. How every word and act of yours will make it the best and brightest Christmas they ever had.

Yes, we want you to use your IDLE HOURS; keep them working the same as a banker keeps his idle dollars busy and your hours, like his money, will yield a rate of interest that will add much to your wealth of living.

Some New Recruits for the Tribe of the Good Samaritan

Adgate, James.
Anonymous.
Beisser, Miss Mamie
Dean, Mrs. Catherine
Martin, Susanna
Schaab, Frederick
Schabacker, Miss Anna
Seher, Mrs. Margaret
Springer, Mrs. Anna
Sprogell, Mr. and Mrs. B.
Stenger, Mr. and Mrs. W. E.
Stenger, Dorothy
Vaughn, Mr. and Mrs. John
Watkins, Mrs. Mary

A Suggestion Worth Adopting

We Would Appreciate Other Like Suggestions From Our Parishioners—They Stimulate the Work

After the HARVEST HOME was over and the big carryall bags of vegetables and groceries were distributed to the unemployed families in the Parish, one of our parishioners asked us why we did not continue the idea of helping the unemployed through the year. He suggested it would be a good thing if we formed the habit of bringing a package of groceries, vegetables, or clothing with us when we came to Communion on the first Sunday of each month. Also, when God had sent us a blessing of any sort that we contribute one-tenth of a week's wages to the Parish Unemployment Fund to help buy coal and shoes for the jobless who need them.

The suggestion met with my instant approval. Coming from a parishioner instead of from your Rector it certainly ought to have added force, because it shows an anxious interest on the part of one working man in the welfare of his neighbor. That is the real thing in Christian Service. It is exactly the idea your Rector has been trying to "get across" for many years. Real Christian character is shown by the man who can think as Jesus Christ thought. His thoughts were always for the relief of others. It is a lot better and surer way to find the way that leadeth to everlasting life than the way so many folks are traveling, i. e., the path of selfish salvation that leads through the bogs of pharasaical respectability and smug denominational nonsense.

Such a program as our fellow parishioner has outlined is bound to arouse the Divine enthusiasm of Jesus Christ. It is in line with everything he taught about feeding the hungry, giving drink to the famishing, clothing the naked, providing shelter for the homeless, visiting the sick and imprisoned.

Why not start to make this BRINING THINGS TO THE CHURCH FOR THE POOR ONCE A MONTH A HABIT?

Remember, the idea is not your Rector's. It springs from the heart of one of our parishioners who is himself a working man. But it DOES receive the hearty indorsement of your Rector, who thinks it comes near being one of the best demonstrations of a knowledge of the principles of Jesus that has been offered in the Parish for many years. The Spirit of Jesus Christ is abroad in the Parish. Let's try to make contact and see if there are not other helpful things we can do for Him. It would be wonderful if old St. John's should become a DOING as well as a PROFESSING Parish.

WHO WILL OFFER THE NEXT IDEA FOR SERVICE TO JESUS CHRIST?

THE COAL FUND

Names recorded here are those who were unable for various reasons to contribute their Coal Envelopes on COAL SUNDAY:

Barnes, Edward
Barnes, Mrs. Mary
Barnes, Jr., William
Barnes, Sr., William
Davis, John W.
Dean, Mrs. Mary
Hudak, Mr. and Mrs. F.
Rudderow, Mrs. Bertha
Rudderow, Godfrey
Shoch, Mrs. Minnie
Vongalast, Miss Jeanette
Watkins, Richard H.
Weller, Mrs. C.
Woessner, Mr. and Mrs. Charles
Woessner, Miss Clara

Woman's Auxiliary

HE CA N

"He . . . Hangeth the Earth Upon Nothing" Job 26:7

It is so human to look and crave for something in sight that will help the Lord out. In time of need, if we can only find a little something for God to begin on we seem so much better satisfied. To need a sum of money and be unable to think of a friend or institution from which it might be obtained, gives a dark background to the scene.

To need work, and to find others as needy as yourself are idle too, makes the human outlook very dark. To be in bed for days and not improving in health, with the doctor's bill increasing, business suffering and patience giving out, makes a situation in which relief seems improbable. We do not see a single human prospect to begin on. The outlook is all liabilities and no assets. HOW CAN EVEN GOD CREATE SOMETHING OUT OF NOTHING?

But, to God's child, what is the answer? Any visible means of relief is not at all necessary. God needs nothing to start from. In the beginning God CREATED the heavens and the earth, and He, himself, is the source of all things and all power. When the earth was made what did He hang it on? Nothing. A PRETTY SATISFACTORY EARTH TO BE MADE OUT OF NOTHING, EH? Remember, not

a scrap of anything did He use to make it. "He hangeth the earth on nothing."

IT HANGS ALL RIGHT, DOESN'T IT? Very well, then. A God who can make an earth, a sun, a moon and stars out of nothing, and keep them hanging on nothing, can surely supply all your needs, whether he has anything to begin with or not.

Wonderful, isn't it?

Trust Him and He will see you through, though he must make your supplies out of nothing.

—Adapted from tract No. 207 from the Joakim Tract Society, Topeka, Kan.

STATIC IN THE AIR

* * * *

DECEMBER

Dear God: Let me be cheerful and resigned;
Make me remember always to be kind.
Give me sufficient wisdom to be just,
That I may worthy be of all your trust.
Teach me the lesson, difficult to learn,
Of loving those whom I would spurn.
Let me return for evil, greatest good;
If I receive a stone, let me give food.
Let pity fill my heart, and soul and mind;
Whatever I may be, God make me kind.

—ANITA OWEN.

BREAK a bad promise at once.

CARRYING a chip on your shoulder is sure to bring you a black eye.

WITHOUT happiness we may still exist, but have ceased to live.

THE WISE INDIVIDUAL

THERE is a certain hour at night when nature says sleep, and a wise individual works with nature.

A JOY RIDE

TURN the corners of your mouth up and give your countenance a joy ride.

SPEAK not of your friendliness. Let it be found out by accident.

MY MOTHER

MY MOTHER was a wonderful woman and I hope you can say: My Mother is a wonderful woman.

If you are compelled to use the word "was," here is something that will set you thinking.

Whenever I do a mean thing, I am grateful that My Mother is so far from here, for, if she should look down and be ashamed of my action, I would be ashamed to meet her again.

A COURAGEOUS state of mind puts dull days behind.

THE REAL REASON

THE real reason for my not being a man of more importance is that I lack the necessary brains.

LOSING interest in life lessens interest in immortality.

TALK less, think more and what you say will weigh more.

It never does a smile any harm
To crack.

Grow old along with me,
The best is yet to be,
The last of life for
Which the first was made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half;
Trust God; see all,
Nor be afraid."

SUCCESSFUL SQUANDERING

If you would successfully squander your opportunities, wisely waste your time, and intelligently idle away your life, just help the helpless, boost the handicapped, and encourage the discouraged.

A postage stamp in the Aztec language
Is Anfatiozuilolitquitcatlazlahuila.
When with Aztecs,
"Don't write—telegraph."

A healthy kid on one roller skate
Finds more joy in life
Than a dyspeptic millionaire in a limousine.

The Insufficiency of Money

This is an old, old story, reprinted to insure a more frequent reading.

Five successful men were seated at a luncheon table discussing the purchasing power of money.

"There is nothing that money will not buy," declared one of the men. The others pondered this remark in silence, then one voiced an exception.

"Money will not buy health," he asserted.

"You are wrong," ventured the champion of wealth; "there are many invalids who could regain their health if they had the means of employing specialists, or taking treatment at expensive sanitariums, or living in more salutary surroundings. In many in-

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stances money will buy health."

"Money will not buy happiness," contended another.

"That is wrong also," promptly answered the first. "Ask the average person what he needs to make him happy. He will tell you that all he wants is to be wealthy enough to work or rest when he pleases, to partake of the amusements that give him pleasure, and perhaps to travel or study. Money will buy happiness for millions of men and women."

"But money will not buy contentment," suggested a third.

"Contentment is what most people expect money to bring them," was the answer. "And money does afford peace and contentmen to many, temporarily at least."

So elated was the first man at the ease with which he had disposed of his opponents' exception that he leaned across the table and said, triumphantly:

"I'll tell you what I'll do. Each one of you write down one thing really worth having that money cannot buy, and for each one I'll give you my check for a hundred dollars!"

The next day the same group met at the luncheon table. Each of the men who had been challenged handed the challenger a slip of paper. He read the first slip in silence. This is what he read:

"A baby's smile: You cannot buy a baby's smile

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with coin or currency, stocks or bonds. To the soul that has so recently come from paradise, the most coveted things in this world have no appeal. A mother's kiss, a father's caress, a flower, a pretty trinket, may win a baby's smile, but you cannot bargain for it with gold."

Slowly and thoughtfully the man laid down the slip and turned to the second:

"Youth, when it is gone: The mill will never grind again with water that has passed. All the wealth in the world cannot buy back the zest and joyousness of youth or the carefree happiness of maidenhood when maturity has blotted them out."

Without uttering a word, the challenger laid down this slip by the side of the first. He picked up the third:

"The love of a good woman: Her love, like a baby's smile, cannot be bought with money. Men may barter silver and gold and precious stones for a base counterfeit, but true love that lasts eternally is the most precious gift a woman can bestow. No man is rich enough to buy it; no man is too poor to possess it.

The man was meditative. For a moment it seemed as though he would not read the fourth slip. But his silent fingers finally grasped it eagerly, and he read:

"Entrance into heaven: Money will buy every material thing there is to be found in this world, but not a penny of it can be taken into the next, or used to gain admission into a state of immortal bliss. The keeper of the gates of heaven is not susceptible to bribes. There, at least, money has no value."

When the man finally laid down the last slip by the side of the rest, he drew from his pocket four vouchers, affixed his name to them, and laid one upon each slip of paper before him.

"Thank you, men," and he was away.—Adapted from "Church Pointers."

Human Nature Changes Little

After Michelangelo had completed his wonderful statue "The David,'" a pompous Florentine came to appraise it. So compelling was the beauty of the colossal statue that he was forced to express his admiration of it even though he did so a bit condescendingly. After a few moments of apparently critical study of this work of art, which ranks among the world's greatest, he turned to Michelangelo and criticized the nose as being a bit too large.

Michelangelo vouchsafed no reply but gravely ascended a ladder and pretended to work at the offending nose, deftly dropping some marble dust which he happened to have in his pocket. After a time he turned to the pompous Florentine gentlemen questioningly. The latter's approval knew no bounds. "Bravo, bravo," he exclaimed, "you have given it life." And, of course, the wonderful statue had in no wise been changed. All of which goes to show that human nature changes little in the passing of the centuries.

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The Christmas Tree's Parable

What a parable we see
In the shining Christmas tree!
Not alone the stars that glimmer,
Nor the tinsel strands ashimmer;
Even more than taper's glory
Is its message and its story;
Listen, for the fir tree brings
News of yet more wondrous things.

God a tiny seed did sow
On the mountain side to grow,
Set it deep that it might be,
In the after years, a tree—
Tall and stately it should rise
Till it towered to the skies.
God the Father placed it there
In His work to have a share.

Then when years had sped away
There drew near one Christmas Day,
And the tree so tall and straight
Felt it could no longer wait.
'Twas the time it knew full well,
That its story it must tell—
Be a symbol and a sign
Of the Father's Love Divine.

John Mills Gilbert.

Would You Be Thrilled?

Are you seeking a new amusement? Do you wish for an intriguing means of entertainment? Is change of recreation a heart-felt desire? Will you welcome a fascinating pastime?

Foolish questions, for of course you can and do answer "Yes." Who should not welcome delightful change, refreshing diversion, a new and intriguing entertainment?

Well then, go adventuring with words. "What's that," you say—"go adventuring with words! "Where's the thrill?"

Ah, but there is a thrill; in fact, there are many thrills to be enjoyed. For example, let us take the word Pursue.

Pursue is to follow, to chase, to hunt, to hound, to court, to undertake, to endeavor.

Now let your imagination get into action.

To follow a good leader is an excellent pursuit; to chase butterflies pleasurable perhaps, but unprofitable; to hunt, exciting and often dangerous; to hound, unkind and worse; to court, delightful, dangerous, despicable, according to the object or the aim; to undertake, commendable or unpraiseworthy depending on the objective; to endeavor, laudable or lamentable in accord with the motive and the goal.

The dictionary is full of words—take your choice, according to your mood, or make a selection at variance with it—play this game as faithfully as you work out a crossword puzzle, and I believe you will agree that adventuring with words is a thrilling experience.

The "Can't" Man

There is a smart little catch in that short little rhyme about: "It Couldn't Be Done."

You recall how the rhyme runs along about somebody who said "It Couldn't Be Done," and how a certain individual chuckled inside and with a broad grin buckled right in, and how he would sing as he tackled the thing, and how he finished the thing that "couldn't be done" and all that.

That rhymester reasoned that it "couldn't be done." He did not say: It can't be done.

The telegraph, telephone, talkies and television "couldn"t be done" until the thing was done. You see the difference?

No sane, sensible writers dare say: "It can't be done." No man with reason will repeat so silly a statement, for as soon as there is a pressing demand for something, genius, which is hard work, gives us that something.

"It can't be done!" The point is: Who will be the one to do it? Will it be you, or will it be the man with a broad grin who buckles right in and does it? Today we can the "can't" man.

One thing comes to the man who waits, and that's whiskers.

If we could find other things as easily as we find fault, we'd all be rich.

It's just a spring from winter to summer.

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H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Lord, James Edward
Quaile, Alice Eleanor
Ward, Barbara Catharine
Hager, Elizabeth Ann
Hager, Marjorie Lena
Keinz, Lorraine Josephine
Okerman, Louise Hannah
Rasman, Edward Wesley
Rice, Thelma Etta
Yuknalis, Bertha Viola
Llewellyn, Catherine Theresa

BURIALS

Dill, Peter E.
Kraft, Jeremiah B.
Prettyman, George W.
Lau, Elmer
Loudenslager, Charles B.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

OUR 78th ANNIVERSARY

St. John's Parish Is 78 Years Old This Month and Fuller of "Pep" Than Ever

Well, here we are about to celebrate our 78th BIRTHDAY and feeling more youthful than we did seventy-eight years ago. It's only the Irish can understand us when we observe that EVERY YEAR WE ADD TO OUR AGE WE ARE ONE YEAR YOUNGER. We mean that very thing, too. Never in the life of our Parish have we been so active as we are today. It isn't because times are good, either; for unemployment conditions have been more upsetting to us than to most parishes, because we are a group of wage earners and depend upon our "job" for our daily bread. No, we are not a rich parish; but perhaps that is the reason we are so active. There are not many parishes where the spirit of co-operation is quite so strong. We may have our family squabbles, like all well-regulated families do, but whenever it comes to putting over a big thing we all heave together until the job is done.

Think of the things we have done! Suppose we make a list of them and the average cost of each from the time we took the helm in hand. An itemized list of things accomplished since 1912:

1. Whitsunday, 1912; we assumed the task of reconstructing the parish. Church had been closed two weeks.
   Attendance at first morning service.. 7
   Attendance at first evening service... 15
   Attendance at first Sunday School Session 10
2. Cleared off all bad debts contracted previous to our taking hold. Such as sexton's and organist's salaries; coal and gas bills, amounting to .....$ 700.00
3. Paid off Mortgage 3,333.33
4. New Piano for Sunday School 350.00
5. New Chairs for Sunday School 250.00
6. New Electric Sign 150.00
7. New Iron Fence 300.00
8. Church Painted 500.00
9. Electric Lighting Sunday School..... 200.00
10. Electric Lighting Church 1,500.00
11. Church Floor Covering 500.00
12. Sunday School Floor 1,200.00
13. New Church Roof 1,300.00
14. New Heating System 1,000.00
15. New Church Windows 500.00
16. New Rose Window 800.00
17. New Church Organ and Motor..... 4,200.00
18. New Pavement 1,100.00
19. Parish has been self-supporting since 1922.
20. Electric Church Sign and Illuminated Cross 550.00
21. New Parish House 48,000.00
22. Parish has contributed generously to all missonary and extraordinary drives in the Diocese, such as S. S. Lenten Offering, Women's Auxiliary, Philadelphia Divinity School Campaign, Japan Reconstruction Fund, Special Diocesan Fund to meet deficit of year, etc., etc.
23. Number of Confirmations since 1912..... 1,464
24. Number of Christenings since 1912..... 1,016
25. Number of Weddings since 1912..... 205
26. Number of Burials since 1912..... 607

We are so grateful and happy over the progress the Parish has made that we want every member of old St. John's—from the oldest living member to the youngest baptized infant—to join us in celebrating our 78TH ANNIVERSARY, SUNDAY, FEBRUARY 7TH.

The program of the day will be as follows:

Celebration of the Holy Communion.....10.30 A. M.
Parish Dinner .....12.30 P. M.
Sunday School Mass Meeting ..... 2.30 P. M.
Parish Visiting—Calling on Shut-Ins and Distributing Flowers ..... 4.30 P. M.
Parish Supper ..... 5.45 P. M.
Combination Fellowship and EveningService ..... 8.00 P. M.

Special Speakers for Afternoon and Evening Services.

OUR OLDEST MEMBERS, WHEREVER THEY ARE, ARE SPECIALLY INVITED.

BROADCASTING FROM STATION S. T. J. C.

JANUARY, 1932

* * * *

"Good times are coming, so cheer up."

* * * *

Featuring Jeremiah K. Rutter, the world-famous

Fog Hornist, and his twin brother, Herman Jaeschke, the man who kept the doll babies awake and made 'em wail m-a-a-a-m-a-a-a with his megaphone.

* * * *

What a Bazaar! What a Bazaar!!

* * * *

Congratulations are due Joseph Leach. For a newcomer he shows lots of "pep" and joy.

* * * *

We know you had a Merry Christmas because you started right. Nearly 500 communicants at St. John's and the Mission of the Transfiguration made their communion on Christmas Day. We are proud of the record.

* * * *

And **did** you play Santa Claus with your Christmas envelopes. Look at the long list of names of those who gave and see for yourself how generous was the parish on Christmas. We are proud of the splendid spirit of giving our people showed this year. Unemployment did not seem to materially affect our Christmas Offerings.

* * * *

Now let's all get busy with that CENT-A-DAY FUND. We want the Parish House Mortgage wiped out before 1933. **We** can do it if **you** will just give A-CENT-A-DAY every day, and before the end of the year that mortgage will grow smaller and smaller 'til it shrinks to nothing. It will vanish and never come back.

* * * *

When that mortgage is paid in full we are going to write the funniest story for the Broadcaster you ever read. It will make you laugh and shout and dance with joy.

* * * *

Thus far we have been able to keep the Parish out of debt in spite of unemployment conditions. You want to watch your step, however, and be sure you pay in your church envelope regularly. It's up to **you** and your **church envelope** whether we continue free from debt.

* * * *

Where did all those children come from the night we had our Christmas festival? No, they didn't come for Christmas gifts, for only those who had cards got presents. The Parish House was packed from stage to door. We didn't have sufficient seating capacity and everybody was happy. We want to congratulate Mrs. John Nelson, Jr., and HER Santa Claus for their aid in the program; also the splendid group of girls who entertained us so interestingly.

The Rev. Dallas E. Buzby, of St. Laurence University, Canton, New York, was with us Christmas Day. He officiated as Deacon at the 6.30 service and as Celebrant at the 11.00 o'clock service. His assistance was greatly appreciated by the Rector. Maybe he will come on Easter Day, too. We hope so at least.

* * * *

Our Christmas Music Festival was a success. The Church Choir repeated the program for Christmas Day and the congregation joined the Choir in singing the old Christmas Carols.

ASH WEDNESDAY, FEB. 10th

EASTER DAY, MARCH 27th

Don't forget the Entertainment and Dance by the Women's Bible Class No. 1 on Saturday evening, February 6th, in the Parish House. Ticket, twenty-five cents.

Transfiguration Athletic Association

Seventh and Bigler Sts.
Philadelphia

Dec. 18th, 1931.

Rev. Cresson H. McHenry.

Dear Sir: Following is the information as to the progress of our association, and aims: Organized November 20th, 1931, with twenty-six members, present membership seventy-two, with a complete football squad, having just finished a successful season, coached by A. W. Gardener, coach in the U. S. Navy for twelve years, and there is also a basketball five, with an almost complete track team in the making. We are now equipping our parish house, providing we may secure your permission, with a gymnasium. At the present time we have purchased a football, set of boxing gloves, medicine ball, three wall exercisers, five chest exercisers, one pair of hand grippers, and we have ordered a midget radio. All this is for the members only. Next week we will have another set of boxing gloves, making two sets that will be in use at all times. We are also interested in relief work, such as can be seen by the picture herein, taken from the Thanksgiving Day issues of the daily news. At present we are busy preparing for the Christmas baskets, and taking into consideration that we canvassed the community for Thanksgiving, it did not seem good policy to do the same for Christmas, so due to this we now have a raffle in the form of chance books, which we now have out among our members, and who are doing as well as can be expected with them, as this form of raising money is overdone. We are a self-supporting association, asking help from no one, but we would consider it favoring us if we could

depend upon the support of the church officials. As you know, since organizing we have tried to contribute as much as possible to support the church, and as may be seen, each week the donation becomes more generous, and we hope in the near future that we may be able to give twice as much as the past. This all depends on the attendance of our social night, of which you will hear about.

In reference to the parish house, we have made such additions as a new seven-foot Alleghany metal sink, donated by one of the members and also of the business committee (Victor Scoleri), also a new cupboard, half of which was paid by the women of the Church Club that meets on Tuesday night, the other half paid by us. There are two dart boards with darts to amuse the members. We are also about to get a metal closet for the kitchen to store any groceries that we may have on hand.

Monday night we have set aside for gymnasium night, when we have an efficient instructor to take the young boys through the paces of setting-up exercises, so they may develop themselves. Then there is rope jumping, shadow boxing. Then we pair the boys and have a little boxing tournament in order to acquaint them with the manly art of self-defense. Each day we try to get the boys to take long walks, also short runs to strengthen their lungs and keep them fit bodily.

Wednesday night is meeting night, a time set aside for our deliberations, also any debates, and dues are collected, the sum of which is, unemployed, ten cents a week, and employed, fifteen cents per week. No initiation fee is charged at this time.

Friday night is our social night. There are pinochle tournaments, cootie games, which is very amusing, also radio games. There are prizes for each game, sometimes amounting to ten dollars or more, according to the amount of attendance. After the games we have music, furnished by an amplifier, which makes it possible for us to have a short period of dancing. We also furnish cake and coffee during the intermission. For all the above-mentioned on Friday nights we charge but fifteen cents.

Thanking you for taking the time, and asking your pardon if we have taken advantage of your generosity in giving same, also the interest which you have shown in the letter to the Association, which has been read at the weekly meeting Wednesday evening, December 16th, 1931. Wishing you a Merry and a Happy Christmas, we remain,

Respectfully yours,

Transfiguration Athletic Association,
Members and Officials,
Joseph A. Cuneo.

Per, Joseph A. Cuneo, Business manager.

"Ring Out the Old; Ring In the New"

Why Be Rid of the Old; Why Welcome the New?

Is the old so undesirable? Is the new an improvement on the old? How about our old friends? Those faithful, comfortable, understanding, sympathetic, helpful old comrades and pals who stood by through "thick and thin," in storm and sunshine? Do we really wish to be rid of them and the fragrant memories that like incense envelop them? In time of sickness is it the soothing touch of the old friend that comforts like ministering angels from Heaven? Can new friends be quite like that? Very true, new friends can be as sincere as old friends, but they lack that all-important element, the personal touch of years. **New friends may love us, but old friends understand us.**

Shall we ring out the old and ring in the new? Are old memories so undesirable? Are new experiences of greater importance? How about those sweet lavender scented experiences and things of long ago? Do you ever catch yourself stopping now and then in the light and shadows of new things and looking back on life's trail to spots where we parted from a dear one who had been our faithful and encouraging comrade on the way? No matter what new experiences lie ahead, no matter how promising the future, we miss the old, the new cannot entirely recompense for their passing. Dear memories of the past are too poignantly sweet to the spirit to ever be altogether replaced by new experiences. The old home, with its snug and familiar furniture where we lived out childhood days. The old orchard with gnarled and twisted old trees, in whose branches we played many a game of hide-and-seek and where we plucked and ate their luscious fruit which tasted to our eager appetites like nectar of the gods. The old winding stream through wood and meadow where, bare-footed, we waded and angled for the elusive fish. The old brick schoolhouse with its two-score pupils and one fussy teacher who was neighbor to us all and whom we called Miss Sallie. The old white church where as giggling boys and girls we sat on the back pews and could not understand the solemn mystery of worship. The old snowy-haired Saint of God who labored lovingly to guide our wayward feet into paths of righteousness. The old winter nights before the old fireplace in a lamp-lighted room, singing those beautiful old-fashioned melodies to the music of the old parlor organ. The old-fashioned country salute of "how'dy" to friend or stranger we met on the dusty country road. The old country store with its nightly gatherings of neighbors for gossip and joking and rough horse-play. The lowing of the cows at eventide as they lazily ambled from pasture to barn. The nearness to God one felt amid those beautiful old things are too precious, too sacred, to ever forget. We cannot ring out the old 'tho we welcome the new with friendly grip and hope that some day the new will become old, too, and find it within the treasure house of our memory.

Our Sunday School Lenten Offering

Dear Officer, Teacher and Scholar:

We are rapidly approaching the most important season of our Church year, the Lenten Season. Always in the past this has meant a mighty stirring in our Sunday School and a hard drive to raise a Lenten offering worthy of the great Sunday School of St. John's Parish. This year we need to get an early start because of many things. First of all money is going to be harder to get on account of unemployment and we must plan carefully to overcome this handicap. Every member of our School must work and work hard and constantly. Mrs. Amerman, teacher of the Primary Department, is setting an example by starting a sale of wash cloths now. Miss Fisher's Class are at it hard and no doubt will be ready with their quota on Easter. But how about the rest of us? What are we doing? Have we made our plans?

In order that we may set a goal to help us raise our S. S. Lenten Offering we have made out the following class apportionments which we hope every class will strain every effort to reach or if possible exceed. Remember, you have several sources of income—the S. S. barrel, the sale of candies, soup, soap, washcloths, entertainments, mite chests and any other legitimate way of making money.

CLASS APPORTIONMENTS

Primary Class	$ 100.00
Intermediate Class	200.00
Miss Nuttall's Class	50.00
Miss Fisher's Class	250.00
George Cressee's Class	300.00
Dorothy Stenger's Class	70.00
Miss Watt's Class	35.00
John Preole's Class	25.00
Herbert Meinhart's Class	25.00
Ethel Steger's Class	40.00
Elizabeth Jaeschler's Class	50.00
Helen Ashman's Class	35.00
Anna Robins' Class	25.00
Adelia Pearo's Class	35.00
Marie Colvy's Class	50.00
Sunday School	150.00
	$1,440.00

Of course it is understood that any number of classes can combine for the purpose of raising their quota. This practice has often helped the weaker classes to go over the top. And, remember, every class has the glad co-operation of the Rector. $1000.00 OF OUR LENTEN OFFERING WILL GO TOWARDS REDUCING OUR PARISH HOUSE MORTGAGE.

A HAPPY NEW YEAR

He's Either an Incurable Optimist or a Cheerful Idiot. In Either Case He's Good for the Blues

A friend of ours met a friend of his on the street not so long ago. His friend said, "Well, how are things" Our friend replied, "Awful! Business is getting worse and worse. I'm poorer today than I've ever been." "You don't say!" answered his friend. "Why everything is just the opposite with me. I'm wealthy now and am enjoying every penny of my fortune, too." "Why, I hadn't heard of your good luck," replied our friend, "How much are you worth?" "Well," said he, "I've $60,000.00 worth of eyesight, $70,000.00 worth of hearing, $100,000.00 worth of digestion, $100,000.00 worth of healthy heart, lungs, liver and kidneys and a $200,000.00 appetite. Taking it all in all I'm worth close on $600,000.00, what more can a man want?" "HAPPY NEW YEAR TO YOU."

SOMETHING YOU CAN'T BORROW

I know a boy who has a watch,
But never thinks to wind it;
And when he ought to be on time
He's always just behind it.
And when he has a task to do,
He says, "Wait till tomorrow";
And when he cannot find his things,
He simply says, "I'll borrow."

That boy may make a business man—
I know he wants to do it—
But he must mend his careless ways,
Or he will live to rue it.
That boy must do his work today
And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.

—The Record.

Dorothy had heard a missionary relate over the radio some of his experiences in Africa. Telling her father about it afterwards, she said: "He told us that the poor heathen were often hungry and when they beat on their tumtums it could be heard for miles."—Boston Transcript.

"Mama," said little Elsie, "do men ever go to heaven?"

"Why, of course, my dear. What makes you ask?"

"Because I never see any pictures of angels with whiskers."

"Well," said the mother, thoughtfully, "some men do go to heaven, but they get there by a close shave."—Exchange.

St. John's Christmas Party

Following Are the Names of Those Who Joined the Party by Bringing in Their Christmas Envelopes

Adgate, James
Adgate, Mrs. James
Adgate, Mrs. Margaret
Adams, Mrs. Helen
Alloway, Earl
Alloway, Catherine
Amerman, Jr., Mrs. F.
Anonymous
Anonymous
Anonymous
Armstrong, Miss F. M.
Ashman, Mrs. Margaret
Ashman, Helen
Ashman, Dorothy

Barnes, Joseph
Barnes, Sr., William
Barnes, Jr., William
Barnes, Mrs. Mary
Barnes, Edward
Beck, John E.
Beisser, Mrs. Charles
Beisser, Miss Mary
Beisser, Charles
Bender, Mrs. Caroline
Blech, Charles
Blech, Mrs. Charles
Boehner, William
Boehner, Mrs. William
Bradley, William
Bradley, Mrs. William
Branton, John
Bricker, Jennie
Brown, Edward
Burkhardt, Mrs. Amanda
Busch, John Henry
Busch, Sr., Frederick
Busch, Mrs. Susanna
Busch, Lillian

Carbarnes, Henry
Carbarnes, Mrs. Henry
Carbarnes, Anna
Carbarnes, Elizabeth
Chamberlain, Mrs. J. L.
Chestnut, Miss Jennie
Chestnut, Miss Reba
Clark, Mrs. Harry
Clark, Harry
Clendenning, William
Clendenning, Jennie
Clendenning, Charles
Clerico, Mrs. Ferdy
Clerico, Ferdy
Colvey, Miss Maria
Colvey, George W. S.
Connelly, Mrs. C.
Connelly, Marie A.
Cooper, Joseph
Cooper, Mrs. Joseph
Corson, Mrs. Mary
Coyle, John
Cressee, Sr., George
Cressee, Sr., Mrs. George
Cressee, Jr., George
Cressee, Raymond
Cunningham, Walter
Darr, Mrs. Margaret
Darr, Walter
Dart, Edward J.
Daughters of the King
Davis, Mrs. Margaret
Davis, John W.
Dean, Harry
Dean, Mrs. Harry
Dean, Ruth
DeCosta, Mrs. Marg. M.
Deitrich, Miss Marie A.
DeYoung, Mrs. Irene
Dickhart, William W.
Dingler, Mrs. Annie
Dougherty, William
Dougherty, Mrs. Frances
Dougherty, Joseph
Drumm, Benjamin F.
Drumm, Robert
Dunbar, Elizabeth
Dunbar, Mrs. Annie
Dunbar, Irma
Dupon, Miss A.
Emberschied, Mrs. Annie
Erickson, Mrs. Joseph
Erickson, Mrs. James
Evans, Thomas
Evans, Thomas
In Memory of William Forster
Fanger, Mrs. Anna M.
Fanger, Harry
Felder, Heywood
Fisher, Miss M. Beatrice
Fitzpatrick, Edward
Fitzpatrick, Mrs. Cath.
Fowler, Miss Myrtle
Friend, Florence
Friend, Mrs. Mary

Gallagher, Joseph
Gallagher, Mrs. Kate
Gallagher, Robert
Gallagher, John F.
Gibson, Mrs. Laura
Green, William
Green, Mrs. Emma
Greenfield, Robert
Greenfield, Mrs. Lydia
Gregory, George F.
Gregory, George
Gregory, Mrs. George
Gresh, Mrs. Harry
Griggs, Mrs. Elizabeth
Griggs, Anna L.
Grubb, Marie C.
Grubb, Pauline
Grubb, Rufus

Hagan, Mrs. Ida V.
Hagan, Jr., Charles
Hamilton, Mrs. Irene J.
Hamilton, Mrs. Florence
Harris, Marie
Hartman, Sr., Wm. Earl
Hartman, Jr., Wm. Earl
Hartman, John
Hasson, William
Hasson, Mrs. William
Haury, Mary
Heinemann, Mrs. Cath.
Heinemann, Jr., Harry
Heinemann, Mrs. Mary
Heinemann, Edna
Heinemann, Harry
Heinemann, Charles
Henderson, Laura M.
Henderson, Mrs. L. E.
Henderson, William
Henderson, James
Henderson, Irvin
Henderson, Theresa
Holton, Edna
Holton, Elizabeth
Holton, Mrs. Margaret
Holton, Alice
Holton, Margaret
Holton, Joseph
Hopkins, Mrs. Harry
Hudak, Mrs. A.

Jackson, Miss Elsie
Jaeschke, Ethel
Jaeschke, Gus
Jaeschke, Herman
Jaeschke, Mrs. Herman
Jeffers, Richard
Jeffers, Arthur
Jensen, Carl Edward

Kaiser, Mrs. Emma
Kaiser, Emma M.
Karstein, Miss Elizabeth
Karstein, Miss Lillian
Keenan, Elmer
Kelly, Raymond
Kelly, Mrs. Mary
Kelly, Sarah
King, William
Kleinz, Mrs. George
Konowal, Mrs. Barbara
Konowal, Michael
Konowal, Joseph
Konowal, Peter
Konowal, Louis
Knowlton, Mrs. Frank
Knowlton, Sr., Frank
Knowlton, Jr., Frank
Kraft, Edward
Krafft, Harry
Krafft, Joseph
Kraft, Ornet
Krause, Mrs. Sarah

Lafferty, Martha
Lawrence, Sr., George
Lawrence, Catharine
Lawrence, George
Lawrence, Mrs. George

Lawrence, James
Leach, Mr. Joseph
Leach, Miss May
Leach, S. Bowman
Leach, Miss Ella
Lenhart, Margaret
Lenhart, Eleanor
Lenhart, Mrs. David
Lenhart, Sr., David
Lenhart, Jr., David
Little, Mrs. Charles
Little, Joseph
Little, Mrs. Mary
Little, William
Little, Charles
Logue, Robert
Logue, Mrs. Robert
Logue, Jean

MacVaugh, William
MacVaugh, Mrs. Anna
MacVaugh, Miss Sylv.
Maguire, George
Maguire, Mrs. Eliza
Maguire, Lydia
Major, William
Marley, Mrs. Emma
Marnie, Thomas
Martin, Susanna
Matthews, Mrs. Vernon
Matthews, Vernon
McCall, Elmina
McCall, Harry H.
McCloskey, Mrs. Carrie
McDowell, Jr., Samuel
McDowell, Mrs. Mary
McHenry, H. Cresson
McHenry, John Edward
McKeown, Mrs. James
Mehring, Mrs. William
Meyers, Mrs. Charles
Meyers, Charles
Miller, Mrs. Dorothy
Miller, Anna M.
Miller, Dorothy
Miller, Eleanor
Miller, Warren
Miller, Robert
Miller, Walter
Mitchell, Madeline
Morse, Mrs. Annie J.
Munion, Winthrope
Munion, Harry
Munion, Benjamin
Murphy, Mrs. Margaret
Murphy, Mrs. Sarah
Nehlig, Mr. and Mrs. Ida M.
Nelson, Jr., John J.
Nelson, Jr., Mrs. John J.
Nugent, Eleanor
Nugent, Sr., William
Nugent, Jr., William
Nuttall, Miss Hannah H.

O'Donnell, Mrs. Kath.
Oliver, Mrs.
Orr, Jr., Richard
Outen, Elizabeth

Patterson, Jr., John
Patterson, Jr., Mrs. John
Patterson, Mrs. Anna
Payne, Mrs. Emma
Pearo, Mrs. Mary A.
Pearo, Adelia
Pearo, James
Piccione, Mrs. Elizabeth
Pierce, Mrs. Eva
Pierce, Evelyn St. C.
Pine, Mrs. Lillian
Poynter, Elizabeth
Poynter, Mrs.
Preole, John F.
Preole, James
Preole, John C.

Quaile, Dorothy

Rand, Mary
Rand, Andrew
Rassman, Edward
Rassman, Mrs. Edward
Redding, Frances
Redding, Dorothy
Reed, Lottie
Reed, Frank
Reynolds, Mrs. Cath. M.
Reynolds, Jennie
Reynolds, Leona
Robins, Mrs. Anna
Robins, Anna
Robins, Mabel
Robinson, Mrs. Annie
Roddy, Mrs. Dora
Rudderow, Godfrey
Rudderow, Bertha
Rutter, Mrs. Elizabeth
Rutter, Elizabeth
Rutter, Catharine
Rutter, Jennie
Rutter, Jeremiah K.
Rutter, Mrs. Jeremiah K.
Rutter, Michael
Rutter, James
Rutter, Rose
Rutter, Heber
Rutter, Edward
Rutter, Robert
Rutter, Ruth
Rutter, Charles

Sayres, Eugene
Sayres, Elmer
Schaab, Frederick H.
Schabacker, Miss Anna
Schlemback, Joseph
Schlemback Mrs. Cath.
Schmidt, Mrs. Frank G.
Schmidt, Frank G.
Schultz, Miss Doris M.
Schweppenheiser, Mrs. M.
Schweppenheiser, Chas.
Seher, Catharine
Seher, Harry P.
Seher, May
Seher, Mrs. Margaret
Seher, Thomas
Shields, Mrs. Bella
Silbert, Mrs. Ella
Silbert, George
Silbert, Miss Ella
Simpson, Jennie
Simpson, Mrs. Emma
Smith, Sr., Lewis
Smith, Mrs. Corbit
Smith, Jr., Lewis
Smith, Edward
Snell, Sr., Samuel
Snell, Sr., Mrs. Samuel
Snell, Jr., Samuel
Snell, Jr., Mrs. Samuel
Snell, Richard
Snell, Mrs. Richard
Spratt, John
Spratt, James
Spratt, Thomas
Spratt, Jr., John
Spratt, Catherine
Spratt, Finley
Spratt, Jr., John
Spratt, Margaret
Sprogell, Wesley
Sprogell, Mrs. Wesley
Stenger, Webster
Stenger, Ethel
Stenger, Dorothy
Stenger, Mrs. Webster
Stockman, James
Stockman, Mrs. Elizabeth
Stockman, Samuel
Stockman, Harry
Stone, William
Stone, David S.
Stone, Jr., Thomas H.
Stryker, Harry
Stryker, Valentine
Substalae, Mrs. Florence
Sutterlin, Mrs. Ethel
Sutterlin, Thelma

Taylor, Benjamin F.
Taylor, Mrs. Sarah
Taylor, Ethel E.
Tittermary, Edward
Tittermary, Matilda
Tittermary, Mrs. Matilda
Tittermary, Hazel
Tucker, Benjamin

Vaughan, Annie
Vaughan, Ethel
Volkman, Mrs.
Volpe, Peter

Walker, Mrs. Ada
Walker, Miss Mabel
Walker, Ada
Walker, Margaret
Walto, Miss Bertha
Watts, Miss Sarah
Weber, John
Weber, Mrs. John
Webster, Margaret
Woerner, Sr., Rudolph
Woerner, Sr., Mrs. Rud.
Woerner, Beatrice
Woerner, Eleanor
Woessner, Miss Clara
Woessner, Mrs. Charles
Woessner, Charles
Woodruff, Walter
Woodruff, Joseph
Woodruff, Howard
Woodruff, Mrs. Mary
Woods, Mrs. Margaret

Young, Mrs. Laura
Young, George
Young, Jr., William
Young, Viola
Young Women's Christian League

Ziegler, Mrs. Martha
Ziegler, Elizabeth
Ziegler, Frances
Ziegler, Jr., John
Ziegler, Anna
Ziegler, Sr., John
Ziegler, Mary

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"Sporting Goods Since 1811"

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Athletic Goods
Guns, Rifles
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912 CHESTNUT ST.
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THE BIG EVENT IS OVER

Everybody Had a Wonderful Time at the Bazaar

It is always the unexpected that happens at old St. John's. Last summer, on a very hot Sunday afternoon, the rector said to a parishioner: "Times are so hard that I do not believe we will have a Bazaar this year." His companion was silent for a while, then quietly remarked: "Many people will be disappointed."

That sentence stuck in the rector's mind. He thought and thought about it. At last, on his return from his vacation, he reached the decision to have the Bazaar for two, instead of the usual three nights, just for the purpose of satisfying the parishioners who looked forward to the event. There was little if any idea of making the Bazaar a financial success. It was to be more like a social event, where and when everybody came together to meet everybody. Our Bazaar is always an important meeting place of friends, relatives and acquaintances who have not been in touch with each other for weeks and months.

The first night of the Bazaar arrived in due course of time. It was a typical St. John's night. Every St. Johnnie knows what that signifies. It rained all day and it rained harder that night. We were not worried, however, for we had reached the conclusion

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Hot Cakes at 5.30 A. M. and P. M. Wedding and Birthday Cakes a Specialty

already that as a financial venture we could expect nothing. At 6 P. M. the Bazaar supper was ready to serve. Here we got our first surprise. At once every table in the supper corner was filled. From then until closing time there was a constant coming and going of parishioners and friends. The big Sunday School room was crowded all evening and whenever the rector made a tour of inspection of the booths he found to his astonishment that the sales were very spry and every chief was too busy selling to even take notice of his snooping. The first report of being sold out came from the kitchen. A group of women friends from St. Martha's House paid the Bazaar a visit and ordered their supper there. They just about swamped the culinary department and put us out of business for the night. Were we glad they came? I'll say so, and hope they will keep on visiting our Bazaar every year.

At the close of the first night our treasurer reported the receipts as $502.00. Every booth had done a remarkable business. The doll table was unusually well patronized. We were stunned at the financial success of the evening and wondered how it happened. We think that probably it was largely due to the fact that folks have learned that honest goods are sold at honest prices at St. John's Bazaar. The buyer has every advantage as to price and quality. Nothing is sold over any counter that is not worth much more than it is priced. All new goods firsts, not seconds, and are of the best material. We have demonstrated the truth of this statement so many years that we have won the confidence of the parish. We mean to retain that confidence by always "playing square" with our patrons.

Saturday night was clear and cold. We got an early start because, judging from Friday night's results, we felt sure it would be a big night in every way. We were a little disappointed because, 'though the night was clear, we did not have so many patrons as the night before and some folks we expected to visit us and make large purchases did not turn up. However, when the night was ended we found we had taken in almost exactly the same amount as on Friday night. The actual cash sales for both evenings were $1025.00, which was three times more than the most optimistic had dared to expect. The only explanation we have to offer is—the members of the Parish took advantage of the prices and quality of our goods and bought of us instead of the regular dealer. Of course we could sell better goods at much lower prices than the stores because we had no overhead and also we were in business only two nights.

OUR THANKS ARE DUE

To the splendid corps of men and women workers to whom goes all the credit of our success. In the kitchen were Mrs. Frank Pine and her staff. At the Doll booth were Mrs. Annie Beisser and her staff.

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At the Grocery table were Miss Hannah Nuttle and her staff. At the Fancy Goods table were Mrs. Frank Schmidt and her staff. At the Soft Drinks and Candy table were Mrs. Young and the Fellowship Girls. At the Household Goods table were Mrs. Springer and Mrs. Busch. At the Larkins Goods table was Mrs. MacVaugh. At the Men's Furnishing Goods table were Charles Little and his staff. At the Radio Game were Joseph Leach and his string of Bucking Bronchos. The Buckingest Broncho of the herd was that man Jerry Rutter. As a Ballyhoo artist he has every professional pushed off the track. If folks couldn't make up their minds to play he made up for them by kidnapping the victims and dragging them bodily into the room. It was an awful sight to see his caveman tactics.

Yes, the Bazaar was a real success both socially and financially. And how we needed that success! There are few parishes in the Diocese that unemployment conditions have so completely affected as the Parish of St. John the Evangelist. Receipts from the church envelopes have dwindled to a very low ebb because so many are out of employment. Then, too, we suspect that some are using the hard times as an excuse to cut, if not eliminate altogether, their offerings to the church. For all such we would recommend Acts 5:1-11 for their daily reading 'til they catch the idea and understand why things so happened.

January is the Month to Start

Then Keep Going All the Way Through the Calendar

We are referring to our CENT-A-DAY FUND.

At the December meeting of the Parish Committee the Rector said a few very interesting things on the subject of the PARISH HOUSE BUILDING FUND, of which the CENT-A-DAY FUND is a very important part. He announced that in face of the hard times and unemployment conditions the CENT-A-DAY policy had made it possible for the Parish to meet on the dot the interest due on the mortgage and keep it paid up in full. He further stated that the principal of the mortgage had been reduced almost $4,000.00 since September, 1930, which means, of course, that we are paying $220.00 less interest now than we were then. This $220.00 saved in interest can now be applied to the principal also, which means even a quicker reduction of the mortgage.

All this news was very interesting to the COMMITTEE. But what he said after these observations was even more interesting. He proposed to the COMMITTEE that an attempt be made to increase the membership of the CENT-A-DAY FUND by making an aggressive drive through the Parish to interest those who have not yet taken advantage of the CENT-A-DAY way of helping us raise our mortgage.

What he proposed is somewhat as follows:

The Parish Record will be before the Parish Committee in its January meeting. The names of those who are contributing already to the CENT-A-DAY FUND will be checked off. The names that are left will be carefully discussed as to their possible ability to join the FUND. Those we feel reasonably sure are unable to give a cent a day will be checked off also. The remaining members of the Church who we feel can and ought to join the FUND will be grouped into districts and sooner or later a member of the PARISH COMMITTEE will call and try to persuade such members to assume their responsibility of helping to wipe out the mortgage.

In many instances, we are sure, members are not contributing because they have never formed the habit of supporting the CENT-A-DAY FUND and not because they deliberately refuse to give a cent towards the payment of the mortgage. It is in order to reach these members that the Committee men are about to make a survey of the Parish and show them the importance of each of us contributing to the CENT-A-DAY FUND. It means that in less than two years we will be rid of the mortgage altogether if the non-paying members become paying members. If the non-paying members persist in being non-paying members they condemn the paying members to pay the interest on the mortgage for years to come, which is hardly fair because the non-paying have as much use of the Parish House as the paying members **and are paying nothing for the privilege.**

Now Nobody Likes to Be a Deadhead

They Knew That He Knew

"The man who cannot save cannot succeed." That was the judgment of one of our country's greatly successful men—James J. Hill—a man who was one of the king-builders of the great Northwest. When "Jim" Hill spoke, men listened with both ears, for they knew that he "knew." We supplement his sentence thus: "A man's saving can be assured, and his success therefore made certain."

Life insurance is a guaranteed savings plan, the completion of which cannot be thwarted by one of fate's cruel thrusts—if you become disabled through injury or illness so that you cannot work, under the ordinary savings plan your plan has failed because if you cannot work, naturally you cannot save. Under the insurance plan, your program goes on uninterrupted, because the company will make your deposits for you, and in addition pay you an income as long as you are disabled—Ideal—outgo ceases, income begins—privation avoided.

If God should see fit to take you away from the cares of this world before your financial program is completed and your family provided for, life insurance again steps into the breach and saves the day—because not what you saved is paid to your family, but what you had hoped to save, had you lived. Furthermore, you do **not** have to die to win, contrary to common belief. If none of these misfortunes befall you, the completed savings are paid to **you** when retirement time comes and laboring days are over.

Why not save a few dollars while you are still in health, and guarantee yourself that some day your laboring days **will** be over.

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

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Vernon Matthews
William MacVaugh
Charles Little
Rudolph Woener, Sr.
George Cressee, Jr.
William Grubb
Samuel Snell, Sr.
Frederick H. Schaab
William Hasson
John Nelson, Jr.
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Joseph Leach
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Miss Margaret Kensil
Miss Lydia Maguire
Mrs. John J. Nelson, Jr.
Mr. Jeremiah K. Rutter, Jr.

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Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

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Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Martha Lafferty
Miss Lydia Maguire
Miss Adelia Pearo
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. Harry McCall
Mr. John F. Preole
Mr. Heber Rutter
Mr. James Rutter
Mr. Jeremiah K. Rutter, Jr.

Basses

Mr. Joseph Cooper
Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Charles Little, Director.
William Grubb, Vice-Director.
Vernon Matthews, Secretary.
Samuel Snell, Sr., Treasurer.

Junior Brotherhood of St. Andrew

Charles Little, Councillor.
Joseph Leach, Director.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Bradley, Mary Irene
Dingler, Katherine Elizabeth
Hall, Burndetta
Renshard, Edward Thomas

BURIALS

Young, William J.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

GEORGE WASHINGTON

George Washington, born Friday, February 22nd, 1732; died December 14, 1799, was the great grandson of Colonel John Washington (1634-1677), who came from Yorkshire, England, and settled in 1658 in Westmoreland County, Virginia, near the mouth of the Potomac River. The Washingtons emigrated to America after Charles 1st of England was beheaded. The family had been loyal supporters of the House of the Stuarts.

The names of the parents of George Washington were Augustine Washington and Mary Ball. She was the second wife of Augustine and the mother of George. He was born at Wakefield on Pope's Creek, about fifty miles below Mount Vernon. The house in which George was born was burned down on Christmas Eve, 1780. Its site is marked by a shaft erected by Congress. It is proposed to build a new brick house on the site.

About 1735 George's parents moved to Mount Vernon, then known as Hunting Creek. Again their home was destroyed by fire in 1739. The present one was erected on the site. Here George studied mathematics and became a surveyor employed by William Fairfax, cousin of Lord Fairfax. George spent sometime in Barbados, West Indies, where he had a severe attack of Smallpox. Returning to the Colonies, after his recovery, he entered the military service of Virginia and served under General Braddock in the French and English War. As Civil Engineer he did many memorable things which will ever be accounted of great importance to his country. Such, for instance, as reclaiming the Dismal Swamp; as advisor and engineer of the Potomac and James River Canal; as the first advocate of the combined highway and waterway from the Atlantic Coast to the Ohio River; as one of the first Americans to recognize the possibilities of power transportation by water. And the first to suggest that air navigation might be very useful to the people of the United States.

George Washington was made Commander-in-Chief of the Continental Army by act of Congress on June 17, 1775. On July 3, 1775, he took over the command at Cambridge, Massachusetts. After winning the Revolutionary War he resigned his commission as General and Commander-in-Chief, December 20, 1783.

In 1787 he was President of the Convention which drafted the Constitution of the United States.

Washington was one of the wealthiest men in the country, owning 70,000 acres of land in Virginia and 40,000 acres in the middle west, which Congress gave to him for his service to his country. At his death his estate was estimated to be nearly six millions of dollars. He owned 317 slaves. He was a man of powerful physique, 6 feet 2 inches in height, sandy hair, blue eyes and big hands and feet. He was a horseback rider of astonishing endurance. Probably the best in his day. Also, he was an expert hunter, fisherman and trapper.

George Washington was an Episcopalian and attended services in the Episcopal Churches in Alexandria, Virginia; St. Paul's Church, New York City, and Christ Church, Philadelphia.

Washington's death was due to exposure on December 12, 1799, in a storm while riding over his estate with his managers. After two days illness he died December 14th, 1799. His remains were interred along with those of his wife.

The year 1932 marks the 200th Anniversary of his birth. All over the country the event is being celebrated. Two centuries mark a long period of time, but instead of his memory growing dim with the years it is ever growing brighter. We of today have a greater respect and a higher regard for him and his mighty deeds than did his closest friends. It was by his wisdom and patience and service and courage that the foundations of this great nation were laid. It is upon his idealism it is sustained.

BROADCASTING FROM STATION S. T. J. C.

Lenten Services every Sunday and Wednesday evenings—special speakers. **BE SURE YOU DO NOT COME ALONE.**

* * * * *

Get ready to win a prize for regular attendance at the Lenten Services. Punch Cards will be distributed Ash Wednesday.

* * * * *

Mrs. M. Birchkead, Vice President of the Colored Committee of the Woman's Auxiliary, will address St. John's Branch of the Woman's Auxiliary, Monday, February 29th. All the young, middle-aged and old women of the Parish are cordially invited to come and bring a neighbor.

Miss Charlotte L. Temple, recently attached to the Indian educational work at Mission, South Dakota, will give a picture talk of her life among the Indians before St. John's branch of the Woman's Auxiliary, Monday, March 21st. Miss Temple is a young woman and a most interesting speaker. The young women of the Auxiliary are going to receive her with enthusiasm because she appears to be about the age of our bevy of newlyweds, and has a pleasing personality. We hope the girls and young women will make a special effort to come and hear the story of her life among the Indians.

* * * * *

We hope you are using every day of Lent for all it is worth. You are going to be either better or worse, according to your use of it, after Lent is over.

* * * * *

Remember, we have two very big objects to attain this Lent. One is to raise $1,000.00 for our Sunday School Lenten Offering. The other is to raise $1,000.000 through our Lenten Offering to pay on the principle of our Parish House Mortgage.

* * * * *

If a member of the Parish Committee should get you in a corner and point his finger right at your chest and fix you with a glassy stare, don't get scared. He is just going to say to you with ponderous impressiveness—"Are you or **aren't you a Cent-a-Dayer and AND WHY?"**

* * * * *

St. John's Sunday School is growing bigger and bigger. We have reached an attendance of 302 officers, teachers and scholars. BELIEVE IT OR NOT, we have just purchased 100 more chairs to meet the growing demand.

THE KINDERGARTEN

The Kindergarten is overflowing with kiddies, all the chairs are occupied and many Sundays the little ones must sit along the edge of the platform. How Mary Haury and Eleanor Woerner manage to handle such a mob of babies is one of the mysteries of St. John's Parish.

THE INTERMEDIATE DEPARTMENT

The Intermediate Department is the same. If it did not hold its sessions in the Parish House, where there are lots of room for expansion, we would be in a dilemma, for it is growing bigger every Sunday. Though we have three competent teachers and one boy assistant, they have their work cut out for them. Our teaching staff is Mrs. John Nelson, Jr., Mr. Vernon Matthews, Miss Jennie Clendenning and Robert Gallagher.

THE MAIN DEPARTMENT

The main Department of the Sunday School is filling up, too. Some of the classes are almost too large to be properly taught. If it were not for the splendid staff of teachers, we would be at a loss to cope with the situation. The teachers for the girls classes are Mrs. Herman Jaeschke, Miss Helen Ashman, Miss Anna Robbins, Miss Adelia Pearo, Miss Marie Colvey and Miss Ethel Stenger. The teachers in the boys department are Miss Sarah Watts, Miss Dorothy Stenger, Mr. John Preole and Mr. John Nelson, Jr.

THE BIBLE CLASSES

Many new faces are seen in all three Bible Classes. Interest in Sunday School work is spreading among the adults of the Parish. Miss Hannah Nuttall has charge of Number 1 Bible Class. Miss Beatrice Fisher is teacher of Number 2 Bible Class, and our genial and popular superintendent, Mr. George Cressee, Sr., is the head of our Men's Bible Class.

We are not quite sure but we think we are now the largest Sunday School in southeast Philadelphia. Naturally we are proud of our growth and hope we will keep right on growing. We would like to reach every boy and girl, young man and young woman, every married man and matron, within our parochial bounds. One secret of our phenomenal growth is the loyalty of our teachers. It is a common thing to register 100 per cent. attendance for our teaching staff.

A Letter from the Parish Committee

Dear Parishioner:

At a recent meeting of the PARISH COMMITTEE the Rector suggested that we canvass the Parish and make a list of the Communicants who do not seem to be sold on the idea of our CENT-A-DAY Club. After the survey is made he intends to assign each member of the Committee to a district of the Parish to call upon the Communicants, not paying the CENT-A-DAY, for the purpose of getting them interested in the system which has so effectively financed all of our greatest ventures in reconstruction. We are sure that if we can obtain 100 per cent. response to our drive, in less than two years time we will have a paid up mortgage and will be free to undertake another big job if one should come along—such for instance, as painting the interior of the church, which, as all of us know, is sorely needed.

Some of the points our Committeemen will stress are: Every loyal St. Johnite will consider it a pleasure to be given this opportunity to do a real and practical service, such as reducing the mortgage, for the dear old church that has done so much for our families and for us individually. SCARCELY A COMMUNICANT OF THE PARISH IS NOT UNDER OBLIGATIONS BEYOND HIS POWER TO PAY TO OLD ST. JOHN'S. Here is her chance to rally to her call and [illegible] sons and daughters "do our bit" [illegible] the

mortgage now resting on the Parish House.

This mortgage is the only debt upon the Parish today. When it is cancelled the parish will be entirely free from debt and will have one of the most valuable pieces of real estate in South Philadelphia. The dues of the club that is accomplishing this extinguishment of the mortgage are A-CENT-A-DAY. Less than that it is impossible to give, for a cent is the smallest coin of the nation. Yet insignificant, as it seems, it is mighty enough to wipe out our Parish House mortgage in less than two years if we can obtain 100 per cent. co-operation from our parishioners.

Every parishioner who can but won't give A-CENT-A-DAY, not only increases the burden of the willing givers, but puts off the day of settlement of the mortgage to a later date and forces us to pay more than we ought in interest on the mortgage, because it must be paid so much longer. Of course, it is a self-evident fact that when the mortgage is paid in full we stop paying interest.

Our loyalty and love for old St. John's Church ought to knit us together in such a close bond of brotherhood as to inspire us to help each other to so strengthen the Church that in time it will become the greatest of all Christian forces in South Philadelphia.

After all, the big thing back of our efforts to build up St. John's Church is not one of self-indulgence in pleasure and social pastime, but rather to influence and attract the unchurched into the Kingdom of God. **EMPHASIS MUST BE PLACED RIGHT THERE, ELSE** a mis-conception will arise and **some of us will begin to think that the paramount object of St. John's Parish is Pleasure and not Worship.**

Right here let us add a little warning. There are certain evidences that some of our young folk are indulging in this very error. THEY ARE REGULARLY PRESENT AT ALL SOCIAL GATHERINGS BUT THEY ARE SELDOM IN EVIDENCE AT WORSHIP. If anything should happen to put them out of the **social** part of the parish life, they will know that it is solely the result of their neglect of their **spiritual** obligations. St. John's Church must not cater to **pleasure** at the expense of **worship.** Our Rector has spent twenty years building up a church; not a play house. YET, HE IS BROAD ENOUGH TO ENCOURAGE EVERY OPPORTUNITY FOR PLEASURE JUST AS HE IS ALWAYS ALERT TO DEEPEN THE SPIRITUAL TONE OF THE PARISH.

Our purpose in addressing this open letter to the Parish is to prepare you for this coming drive of the Parish Committee. Remember, whoever approaches you is not doing so because he enjoys soliciting your support of the **CENT-A-DAY CLUB,** but because he hopes you will join the other communicants of the Parish in this big endeavor to cancel the Parish House mortgage in less than two years and set the Parish free of all debt. Let's follow the lead of the Rector, who has not only given more than any other member of the Parish, but has also used his personal influence in raising thousands of dollars besides.

Are we not in duty bound to back him up and help him make the grade with at least **A-CENT-A-DAY?**

Sincerely yours,
The Parish Committee.

Our Basket Ball Teams

Now what do you think of **St. John's Basket Ball Teams?** We have every reason to be proud of them and it is a mighty poor sport and an all-round grouch who can refrain a cheer for the fine work they do. They are not only manly looking boys in their togs, but they are gentlemanly in their conduct while playing. It is pretty good evidence of good quality when a member of an opposing team will voluntarily say **St. John's boys are clean sports.** Mr. Joseph Leach has every reason to be proud of his teams. Incidentally the members of the teams have every reason to be proud of Joe Leach. What they are as teams they owe largely to his magnetic personality. He knows how to be one of them without losing his dignity. We are rooting for them to head the list. But if they fail in that we are rooting for them anyhow, for they are "good sports" and worthy of our admiration.

Some of them need to score a little better average attendance for church attendance than they have done of late. Their average is weak in this particular and we must not have any but 100 per cent. St. Johnites represent our Parish on our Basket Ball teams. So look out, or Joe will be taking you aside and will whisper in your ear—"How come, boy?"

FIRST TEAM

Charles Rutter	Harry McCall
James Rutter	Gus Jaeschke
Bowman Leach	William Yeager

Chick Reed

SECOND TEAM

Herman Jaeschke	Robert Rutter
John Nelson, Jr.	Joseph Patton
Joseph Schlembac	Frank Knowlton
Heber Rutter	Edward Rutter

Michael Rutter

May we add just a little paragraph. The teams deserve a lot better support than they are getting from members of the Parish. They are playing gilt-edge basket ball. If you don't think so just come out Monday nights and see for yourself.

The 78th Anniversary of St. John's Parish

The Most Amazing All Day Celebration Ever Held in St. John's Parish

Whoever would have thought we were celebrating our 78th Birthday, Sunday, February 7th! There was nothing in or out of the Church to indicate any such venerable age. Both the Church and the Parish House were literally swarming with young men, young women and children. The scene was more in keeping with the inauguration of a brand new venture in church work.

The morning congregation was undoubtedly the largest ever assembled within the four walls of old St. John's Church. It literally packed the Church. The Rector never before administered the Sacraments to so many communicants at one service since his ordination. The big Christmas and Easter Communions shrink into insignificance by comparison.

The wonderful feature of the gathering was the big percentage of men and boys who formed nearly half of the congregation.

We were told that two gentlemen, visitors from one of our largest city churches, were present at the morning service. Just before the Communion service proper they left. One of the men of our parish saw them going and hurried to intercept them and invite them to remain to the end. They excused themselves and said it was impossible. "But," they said, "this is the most wonderful sight we have ever witnessed." We mention the incident to show how two strangers were impressed by that morning congregation.

We simply **must** mention the Choir and the splendid way they rendered the music of the service. The size of the congregation seemed to inspire them to extraordinary effort. Their singing was superb and gave both color and tone to the delightful service. Our Choir has been undergoing a slow evolution for a long time until now we have, without doubt, the best volunteer choir in South Philadelphia. Every member seems to feel a personal responsibility for its work and is giving the best possible service. This individual sense of responsibility and splendid team work was apparent on our Anniversary Sunday.

Mrs. Pine gave the Parish a delightful surprise at dinner. She and her beautiful waitresses served the most delicious Chicken Salad, garnished with Potato Chips and Peas, that was ever tasted in South Philadelphia. This, with all sorts of side dishes, coffee, tea and ice cream, made up a most appetizing meal.

Supper was another worthy effort of our expert cook and her busy staff. Things tasted so good that you ate whether you were hungry or not. Mrs. Pine said something about having a Parish Supper during Lent to raise funds for the Lenten Offering. We hope she will do it. Folks **must** eat; and, so long as they must, they **ought** to eat the **best** they can get. We know it will be the best **IF** Mrs. Pine cooks it. So save your pennies and buy a ticket so soon as she gets down to business and cooks that supper.

We scarcely know how to describe the Sunday School Service. Frank Knowlton counted noses and reported there were 294 in the room. A little later we saw five more noses come. Then later six more noses were stuck into our Sunday School, which made 302 noses present. The service was so arranged that every department of the big school had a part to do. Our special speaker was Mr. Harrison A. Matsinger, formerly lay missionary to the Philippine Islands and China. He was most interesting. The ghost story he told us made the hair on even the baldheaded stand on end.

One of the most beautiful features of the day was the Parish visiting by the women of the Parish to the aged, sick and shut-ins. Each group took with them a beautiful bouquet of red carnations, which we are confident brought joy and sunshine into the lives of those who received them.

We were rejoiced to have the Rev. Sidney M. Hopson with us in the evening. We can think of nobody we would rather have to preach our Anniversary night sermon. He seems so much like one of our big family that his familiar cheery voice was just the one thing needed to bring to an end a perfect day.

Our only regret is a few of our parishioners were absent and missed this most wonderful of all experiences. Only those who were present can realize WHAT they missed.

The Child, The Sponsor, The Sunday School

Some Observations on An Important Subject

THE CHILD

We are firmly of the opinion that if the Church hopes to hold its spiritual authority over the hearts of men, She must begin with the child at the font and keep unremittingly at it until he has reached man's estate. It is the business of the Church to carefully guide him through these formative years, for what the child learns the man seldom forgets. If good habits are formed in his youth he will instinctively be influenced by them in his manhood. If, on the other hand, the child is indifferently trained in moral and spiritual things, his whole perspective of life may be distorted. He may become the victim of spiritual anemia and too weak to resist in time of temptation and fall into sin.

THE SPONSOR

The Church, ever knowing and recognizing this

danger, starts the work of spiritual development of the child at the font. Before the child is even conscious of its existence, the Church demands that godparents be appointed to take the infant in charge and prepare him for his career in Christian learning. If they take their office seriously and are conscientious in keeping the vows they assume in behalf of the child, the task is not impossible, but interesting and highly satisfactory; for most children respond to wise and careful training. It is unfortunate, however, that sponsors are generally chosen because of sentimental reasons. It is not so much the child's welfare that is considered when sponsors are chosen as it is a matter of not hurting somebody's feelings if they are not asked to "stand" for the child in Baptism. Then, too, sponsorship is taken lightly by those who are asked to act in that responsible position. They are flattered by the choice and accept "with pleasure" a task that is most serious and full of problems. The best and most conscientious godparents are seldom systematic or thorough in their training. They depend upon admonitions and leave the bulk of the training to the Church. Few of them have the remotest conception of child psychology and cannot guide the child either mentally or spiritually. To many sponsors their office means nothing whatever and after the Sacrament of Baptism is performed, they promptly forget the vows they made and the child is left to sink or swim.

Not infrequently the sponsors and the child are separated by a distance which makes it impossible to give the child proper training and the child grows up abandoned by his godparents and left to pick up his spiritual training as best he can. Sometimes the godparents die and the child becomes a spiritual orphan with no one responsible for his spiritual training.

What about the parents of the child? If you have ever been a parent you would understand why the Church tried to throw around the child other influences for his development. Of course, the parent is vitally interested in the child, but many a child's career has been totally wrecked by parental love. The parent is prejudiced in favor of the child from the start; hence, is unconsciously blind to his faults or weaknesses. The godparent is supposed to approach the spiritual training of the child without the handicap of parental love.

We remember several years ago we took a survey of the admissions to the Eastern State Penitentiary. The Survey covered a period of one year. The main question we put to the convict was: "What do you think was the underlying cause of your falling into crime?" In an overwhelming majority of cases the reply was the same, "MY MOTHER WAS TOO EASY ON ME." Of course, we know **why** our mothers are too easy on us and we are brutal enough to take advantage of that wonderful thing—**Mother Love.**

THE SUNDAY SCHOOL

But, even good and wise godparents are limited in their ability, opportunity or inclination. Consequently, other means for juvenile religious education must be used to augment their efforts. This other necessary means is the Church Sunday School with its regular weekly sessions and carefully prepared curriculm of studies in the Bible, Church History, Doctrine, Ritual, etc. No child's education or culture is complete who lacks education in higher things in life. If we are careful to give our children the best in the way of mental education, we ought to be twice as careful to give them the best in the way of spiritual education. Mental development minus spiritual development is a dangerous thing. An educated person without a spiritual background is by far a greater menace to good order and peace than is an illiterate or stupid crook. The one is equipped with the finely tempered weapons of intellect to ply the trade of crime and cover up his iniquity, while the other is just a common thug without either imagination or finesse and therefore an easy problem to solve.

In previous articles on the value of the SUNDAY SCHOOL we have made statements that crime finds very few volunteers from the ranks of our Sunday School scholars. This is not a matter of irresponsible propaganda without proof; but it is based upon a survey of criminologists; judges and social service experts. All of whom are interested in spiritual forces in simply an academic way. However, their studies have brought them to the irresistible conclusion that the Sunday School is the most important moral and spiritual influence in child life.

This being the case we come to the point of inquiry of the parents in our parish. What are **YOU** doing about the religious education of your child? Understand, you are not only responsible for his social, industrial and physical culture. These, of course, are important and cannot be neglected. BUT THEIR IMPORTANCE IS AS NOTHING COMPARED TO THE ALL IMPORTANT ATTAINMENT—OF SPIRITUAL CULTURE, WITHOUT WHICH YOUR CHILD IS JUST A HUMAN ANIMAL WITH HIS GOD NATURE ATROPHIED. He is a spiritual imbecile and **YOU**, his parent, are to blame for his wretched condition. If you intended to neglect your child and abandon him to all the evil about him without spiritual strength to oppose them, then you committed a crime against God and your child in wedding and giving him life. His futile gestures against temptation are the result of your cruel parental neglect in nourishing and building up his spiritual resistance.

However, it is not too late to rectify your almost inexcusable neglect. THE SUNDAY SCHOOL is

still at his disposal. You compel him to attend Public School which is important. Suppose you attend to the MORE important duty and insist he attends regularly the Sunday School. IF HE DOES NOT COME WILLINGLY, ASSERT YOUR PARENTAL AUTHORITY AND FETCH HIM.

The Books of the Bible

Try to Commit to Memory

In **GENESIS** the world was made by God's creative hand;
In **EXODUS** the Hebrews marched to gain the Promised Land;
LEVITICUS contains the law, holy, and just and good.
NUMBERS records the tribes enrolled—all sons of Abraham's blood.
Moses, in **DEUTERONOMY,** records God's mighty deeds;
Brave **JOSHUA** into Canaan's land the host of Israel leads.
In **JUDGES** their rebellion oft provokes the Lord to smite,
But **RUTH** records the faith of one well pleasing in his sight.
In **FIRST AND SECOND SAMUEL** of Jesse's son we read.
Ten Tribes in **FIRST AND SECOND KINGS** revolted from his seed.
The **FIRST AND SECOND CHRONICLES** see Judah captive made:
But **EZRA** leads a remnant back by princely Cyrus' aid.
The city wall of Zion, **NEHEMIAH** builds again,
While **ESTHER** saves her people from the plots of wicked men.
In **JOB** we read how faith will live beneath affliction's rod,
And David's **PSALMS** are precious songs to every child of God.
The **PROVERBS** like a goodly string of choicest pearls appear.
ECCLESIASTES teaches man how vain are all things here.
The mystic **SONG OF SOLOMON** exalts sweet Sharon's Rose;
Whilst Christ the Saviour and the King, the "rapt **ISAIAH**" shows.
The warning **JEREMIAH** apostate Israel scorns;
His plaintive **LAMENTATIONS** their awful downfall mourns.
EZEKIEL tells in wondrous words of dazzling mysteries;
While kings and empires yet to come, **DANIEL** in vision sees.
Of Judgment and of mercy, **HOSEA** loves to tell:
JOEL describes the blessed days when God with man shall dwell.
Among Tekoa's herdsmen **AMOS** received his call;
While **OBADIAH** prophesies of Edom's final fall.
JONAH enshrines a wondrous type of Christ, our risen Lord.
MICAH pronounces Judah lost—lost, but again restored.
NAHUM declares on Nineveh just judgment shall be poured,
A view of Chaldea's coming doom **HABAKKUK'S** visions give;
Next **ZEPHANIAH** warns the Jews to turn, to repent and live;
HAGGAI wrote to those who saw the Temple built again,
And **ZECHARIAH** prophesied of Christ's triumphant reign.
MALACHI was the last who touched the high prophetic chord;

Its Final Notes Sublimely Show
The Coming of the Lord

MATTHEW and **MARK** and **LUKE** and **JOHN** the Holy Gospel wrote,
Describing how the Saviour died—his life, and all he taught;
ACTS proves how God the Apostles owned with signs in every place.
St. Paul, in **ROMANS,** teaches us how man is saved by grace.
The Apostle, in **CORINTHIANS,** instructs, exhorts, reproves,
GALATIANS shows that faith in Christ alone the Father loves.
EPHESIANS and **PHILLIPPIANS** tell what Christians ought to be:
COLOSSIANS bids us live to God and for eternity.
In **THESSALONIANS** we are taught the Lord will come from Heaven.
In **TIMOTHY** and **TITUS,** a **Bishop's** rule is given.
PHILEMON marks a Christian's love, which only Christians know.
HEBREWS reveals the Gospel prefigured by the Law.
JAMES teaches without holiness faith is but vain and dead.
ST. PETER points the narrow way in which the Saints are led.
JOHN IN HIS THREE EPISTLES on love delights to dwell.
ST. JUDE gives awful warning of judgment, wrath and hell;
THE REVELATION prophesies of that tremendous day
When Christ—and Christ alone—shall be the trembling sinner's stay.

WANT TO WIN A PRIZE?

We Will Give One to All Who Answer 85 Per Cent Of the Following Questions Correctly:

(The only conditions for the prize contest are: Every person entering the lists must be a member of St. John's Church. Answers must be written on one side of the paper. Your name and address must be printed clearly. Neither misspelling nor grammatical errors will count against you so long as your answers are correct. All answers must be addressed to the REV. H. CRESSON McHENRY, 225 S. 3rd Street. No answers will be accepted after Monday in Holy Week.)

QUESTIONS TO BE ANSWERED

1. What does the word Lent mean?
2. For what two purposes is the Lenten Season set

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apart?

3. What is the first day in Lent?
4. Why was it so called?
5. How long does Lent last?
6. How many Sundays in Lent?
7. What are the last two Sundays in Lent called? Why?
8. When does Lent end?
9. What is Abstinence?
10. How would you explain to a stranger the Church's idea of Lent?
11. What else, besides fasting, must we do during Lent?
12. What collect is most frequently used during Lent?
13. Whom do we address in this collect? What two Divine attributes do we mention in the collect? What do we ask Him to do to us? Why do we want Him to do this particular thing? What do we hope to receive from Him if He does what we ask? In whose name do we ask it? What does AMEN mean?
14. Was Jesus Christ ever tempted?
15. If so, where was he tempted?
16. Who is Satan?
17. How many times was Jesus Christ tempted? Describe each temptation.
18. Where are the following found in the Bible?
    "Christ shall give thee light."
    "Lord help me."
    "I am innocent of the blood of this just per-

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son.'
"Let no man deceive you with vain words."
"Get thee hence, Satan."
"This is the will of God, even your sanctification."
"When ye fast be not as the hypocrites."
"Rend your hearts and not your garments."
"What saith the Scriptures?"
"I will stain all mine raiment."
"He began to curse and swear."
"He saved others, himself he cannot save."
"I have found no cause of death in him."
"Then said Jesus, Father forgive them."

19. What is the last week in Lent called? Why?
20. What is Thursday in Holy Week called? Why?
21. What is Friday in Holy Week called? Why?
22. Can you outline the events of the last week in Lent day by day? For instance:—
    1. Sunday—He entered Jerusalem. See S. John 12:13.
    2. Monday—S. Mark 11:1-11.
    3. Tuesday.
    4. Wednesday.
    5. Thursday.
    6. Friday.
    7. Saturday.
23. Who was punished for our sins?
24. What were Jesus' last words?
25. Where was Jesus buried?

THE PASTOR AND THE DOCTOR

A poetic picture of a certain type of church-goer appears in the current issue of the calendar of the Ninth Presbyterian Church, 57th Street and Washington Avenue.

The poem follows:

Mrs. Huff is up the Miff Tree
On a seat fixed good and firm;
And she'd like to tell the Pastor
A few things and make him squirm

Mrs. Huff was sick abed, sir,
Yes, sir, sick abed a week!
And the Pastor didn't call, sir,
Never even took a peek.

When I asked her if the Doctor
Called to see her, she said "Sure,"
And she looked as if she thought I
Needed some good strong mind cure.

Then I asked her how the Doctor
Knew that sickness laid her low,
And she said that she had called him
On the phone and told him so.

Now the Doctor gets his bill paid
With a nicely written check,
But the Pastor, for not knowing,
Simply gets it "in the neck."

A young married curate found the women in the parish too helpful. At last it became so embarrassing that he left. Not long afterward he met the curate who had succeeded him, and asked: "Well, how do you get along with the women?"

"Oh, very well,' said the other; "there is safety in numbers, you know."

"Ah, safety in numbers! I found it only in Exodus,' was the reply.

—The Christian Register

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THE KINGDOM OF GOD

I say to thee, do thou repeat
To the first man thou mayest meet
In lane, highway, or open street—

That he and we and all man move
Under a canopy of love,
As broad as the blue sky above;

That doubt and trouble, fear and pain,
And anguish, all are shadows vain,
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Thro' dark ways underground be led;

Yet, if we will one Guide obey,
The dreariest path, the darkest way
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last,

And ere thou leave him, say thou this,
Yet one word more—they only miss
The winning of that final bliss,

Who will not count it true, that Love,
Blessing, not cursing, rules above,
And that in it we live and move.

And one thing further make him know,
That to believe these things are so,
This firm faith never to forego,

Despite of all which seems at strife
With blessing, all with curses rife,
That this is blessing, this is life.

—Archbishop Trench.

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Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

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Mrs. Jeremiah K. Rutter, Jr.

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Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Martha Lafferty
Miss Lydia Maguire
Miss Adelia Pearo
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Eleanor Woerner

Tenors

Mr. James Adgate
Mr. Walter Cunningham
Mr. Harry McCall
Mr. John F. Preole
Mr. Heber Rutter
Mr. James Rutter
Mr. Jeremiah K. Rutter, Jr.

Basses

Mr. Joseph Cooper
Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell

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Mrs. Frank Schmidt, Treasurer.

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William Grubb, Vice-Director.
Frank Drumm, Secretary.
Charles Little, Treasurer.

Junior Brotherhood of St. Andrew
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Joseph Leach, Director.

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Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50
Miss Helen W. McHenry, Captain.

Young Women's Christian League
Mrs. Annie Beisser, President.

St. John's Fellowship
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Fowler, Charles Augustus
MacAdams, Horace Joseph
Peak, Christine Elizabeth
Van Sciver, Richard Rockwood

BURIALS

Bouening, Louis
Fowler, Jennie S.
Grubb, Rufus W.
Heck, Edith H
Johnson, Frank J.
Welsh, Helen M.

BAPTISMS

Chapel of The Transfiguration

Isabelle L. Williams
Victor Williams
Charlotte Elizabeth Jordan
Doris Wilhelmina Jordan
Mary Jane Jordan
Patricia Joan Jordan
Evelyn Ruth Jordan (received)
William Charles Jordan
Joan Edna Baur
Helen Marie Myers
Richard Edward Ibbetson

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

EASTER DAY

The Queen Feast of the Christian Year

A few days more and we shall realize the joys of that most glorious feast of the Christian year—Easter Day.

It is the day which marks Christ's triumph over sin

It is the day of astounding refutation of the power of death over life.

It is the day of absolute assurance of the redemptive power of Christ's sacrifice.

It is the day of hope of eternal life with Jesus Christ.

The more we contemplate these facts and realize their magnitude and significance to us, the more we wonder at a love so strong that would do such mighty things for us.

How can any child of the Church be insensible to that love? How can any child of the Church refrain from expressing the joy and hope that must be his on Easter Day? How can any child of the Church be so dead to the meaning of Easter Day that he fails to be inspired through gratitude and wonder to strive through sacrifice and praise to show God his deep gratitude for HIS mighty sacrifice?

Easter Day should find us "early in the morning" eager to gaze upon the empty tomb; to meet Him in the Garden of the Resurrection; to receive from His still wounded hands the blessed Sacrament of His Body, His Blood—symbols of His Love and Sacrifice for me.

How can any child of the Church be so callous, so inhuman as to treat with indifference the sacred food He offers us on Easter Day? How can our feelings be so dead that we do not want to show our gratitude for His sacrifice by an offering of love to Him in return? An offering from our worldly possessions—our worldly possessions we owe to Him?

Why Not Rouse Ourselves This Easter Day?

Why not do all in our power to celebrate it in a fitting way?

Why not make our EASTER OFFERINGS REAL to express our REAL GRATITUDE?

Why not make a REAL EFFORT to make our EASTER COMMUNION?

As Easter Day is the Christian day of the Resurrection, why not add to its beauty by bringing potted plants or cut flowers to adorn our new Chancel and Choir?

Why not begin the training of our boys and girls in the proper observance of EASTER DAY by reminding them constantly of the EASTER OFFERING they ought to make through their Mite Chests?

The Services for EASTER DAY are:

Holy Communion (the Church)..... 6.30 A. M.
Holy Communion (the Chapel)..... 9.00 A. M.
Holy Communion (the Church)..... 11.00 A. M.
Sunday School Lenten Offering (Church).. 2.30 P. M.
Sunday School Lenten Offering (Chapel).. 2.30 P. M.

EVERY BOY AND GIRL BRINGING MORE THAN ONE DOLLAR IN THE MITE BOX WILL GET A BIG CHOCOLATE EGG.

REMEMBER! Your EASTER OFFERING ENVELOPE is important because its contents are used to advance God's work in our Parish.

Be Sure You Bring It!

That Mighty Mite Chest

Dear Dad:

The might of your child's Mite Chest depends on your generosity.

Dear Mom:

The might of your child's Mite Chest depends on your generosity.

Dear Grand Daddy:

The might of your grandchild's Mite Chest depends on your generosity.

Dear Grand Mom:

The might of your grandchild's Mite Chest depends on your generosity.

Dear Aunt:

The might of your nephew's (niece's) Mite Chest depends on your generosity.

Dear Uncle:

The might of your nephew's (niece's) Mite Chest depends on your generosity.

Dear Brother:

The might of your brother's (sister's) Mite Chest depends on your generosity.

Dear Sister:

The might of your brother's (sister's) Mite Chest

depends on your generosity.

Dear Friend:

The might of your little friend's Mite Chest depends on your generosity.

Dear Little Mite Chest Holder:

The might of your Mite Chest depends upon YOU most of all. YOU must learn to make a sacrifice now and then. Instead of spending ALL your pennies for candy or going to the movies, or something else YOU want, YOU must walk right up to that Mite Chest of yours and drop YOUR money in it and keep it there 'til Easter comes. YOU might get as much as $5.00 in YOUR Mite Chest if YOU did. And if every boy and girl of our Sunday School could raise $5.00 during the forty days of Lent do YOU know how much money we would get for our LENTEN OFFERING?

We Would Get $1,500.00!!

THE WOMAN'S AUXILIARY

February Meeting One of Deep Interest

The regular monthly meeting of the Woman's Auxiliary was held Monday, February 29th, at 8.00 P. M. Besides a fine representation of our own members we had as our guests sixteen members of the Woman's Auxiliary of the Mission of the Transfiguration, led by their Directress, Mrs. E. Edgerton Proffitt, who is also the Parish Visitor of the Mission.

The meeting was opened with the Consecration Hymn, "Take My Life and Let It Be Consecrated, Lord, to Thee." This was followed by the Creed and Prayers for Missions by the Rev. H. Cresson McHenry, Mrs. James Adgate read the Scripture Lesson from St. Matthew 6 1-15. Mrs. John Nelson, Jr., read the Minutes of the previous meeing. Mrs. Frank Schmidt presented the report of the Treasurer, which showed a balance of a little over $27.00. Miss Nuttall reported for the Committee on Foreign Missions; also gave a report of the Family Relief Work St. John's Parish did among the poor and unemployed of the Parish during the Winter. This included paying of rent, giving of one-half tons of coal, supplying clothing and big carryall bags full of groceries and provisions and getting a few jobs. Mrs. Annie Beisser reported for the Indian Hope Committee. Her report reminded us that we are to entertain as our guest speaker Monday evening of Holy Week Miss Charlotte Temple, a young woman of charming personality, who has spent much time among the American Indians. Probably she will bring a number of original pictures to illustrate her talk. Mrs. Frank Schmidt made a report on the Auxiliary work among the Colored Race. Owing to the absence of the other two chairladies we had no more reports.

Most interesting reports were made by Miss Nuttall, Miss Schabacker and Mrs. Mary Corson on visiting the sick of the Parish. The Rector made an ernest appeal to the women of the Auxiliary to make more visits among the aged, sick and shut-ins. He explained how almost impossible it is for him to visit as frequently as he ought because of his duties at the City Mission, which demand all his time during the day, along with the necessary work he must do for St. John's Church and the Mission of the Transfiguration. If the Woman's Auxiliary does not help out on visiting the sick, the parish will suffer greatly, because the sick do not understand the situation and will become resentful.

Under new business, Mr. McHenry called upon Mrs. Proffit, Directress of the Transfiguration Branch of the Woman's Auxiliary. She was most interesting and told how, after reorganizing the branch, the women of the Mission took hold and are displaying real energy and enthusiasm in the affairs of the Mission. Evidently Mrs. Proffitt is just what the Mission needed all these years. Now that the women of the Mission have a real leader, we know things are going to happen in South Philadelphia, because the residents of that section are among the best people in the world and will respond quickly to any call of the Church to service. We thank God for this solution of our problem at the Mission.

The Rector asked the ladies of the Auxiliary to get busy and make coverings for the Lectern and the Chancel Rails, so that when they are set up again in the Church they will be properly protected. Also, the Committee on Choir Vestments was asked to meet March 7th to go over and repair all vestments before Easter Day.

Mrs. M. Birckhead, Second Vice President of the Woman's Auxiliary work among the Colored people, gave a most interesting and instructive talk upon what the American Church is doing for the Negro, not only in a spiritual way but as to education in all branches of art, trade, literature and the professions. Her description of the negro educational work in the South was most vivid. Mrs. Birckhead revealed to us that her address of the evening was her maiden speech on the work. We enjoyed it so much that we hope she will return and rehearse all her speeches before us.

At the couclusion of the meeting the young women of St. John's Auxiliary served ice cream and pretzels to those present. The pretzels came on after the ice cream was consumed.

We were delighted at the way the young women of the Mission let go and had the time of their life at the piano.

Be sure to come to the next Auxiliary meeting. It is going to be even better than the last.

BROADCASTING FROM STATION S. T. J. C.

How Are You Keeping Lent?

* * * * *

Be sure to make your Easter Communion.

* * * * *

Don't forget your Easter Offering Envelope.

* * * * *

Are you helping the kiddies fill their Mite Chests?

* * * * *

Every unemployed person might use some of his idle hours in going 'round boosting the Church.

* * * * *

Confirmation Service, Trinity Sunday, May 22nd at 8.00P. M.

* * * *

Rector celebrates his Twentieth Anniversary on the same date.

* * * * *

Unemployed persons might spend some of their idle hours in doing missionary work in the Parish by looking up Confirmation prospects and reporting them to the rector.

* * * * *

EVERY BOY AND GIRL GETS AN EXTRA EGG FOR EVERY EXTRA DOLLAR IN THEIR MITE CHEST

* * * * *

Our Objective for Our Lenten Offering
$1,900.00

* * * * *

Easter is a day of obligation. You MUST make your Easter Communion.

* * * * *

Satan is not the only one who can find things for idle hands to do. Come to us and we will show you more work than Satan ever dreamed of. We want idle hands to visit the aged, sick and shut-ins. We want idle hands to hunt up men and women who don't go to church, and children who have no Sunday School contacts. We want idle hands to help us work up a Confirmation Class worthy of the traditions of St. John's Parish. We want idle hands to help build up morning and evening service attendance. We want idle hands to help in the Woman's Auxiliary, the Young Women's Christian League, the Daughters of the King, the Choir, the Senior Brotherhood of St. Andrew, the Junior Brotherhood of St. Andrew, the Men's Club of St. John's Church, the Sunday School and the Girl Scouts. In fact, no St. Johnite has idle hands unless he or she is a slacker. The Church member who does not attend Sunday worship is the meanest kind of a cheat. First, he robs God, then he lies about it by saying he works so hard during the week that he must take Sunday off to rest. The queer part is—the feeling of exhaustion never comes until after he has married the girl he accompanied every Sunday morning, afternoon and evening to church. It's a real pity wives make their poor husbands so tired by marrying them.

Have You Earned Tomorrow?

Is anybody happier because you passed his way? Does anyone remember that you spoke to him today? This day is almost over and its toiling time is through. Is there anyone to offer a kindly word of you?

Did you give a friendly greeting to the friend who came along or a churlish sort of "Howdy" and then vanish in the throng? Were you selfish, pure and simple, as you rushed along your way, or is someone mighty grateful for a deed you did today?

Can you say tonight in parting with the day that's slipping fast, that you helped a single brother of the many that you passed? Is a single heart rejoicing over what you did or said? Does a man whose hopes were fading now with courage look ahead?

Did you waste the day or lose it, was it well or poorly spent? Did you leave a trail of kindness or a scar of discontent?

As you close your eyes in slumber do you think that God would say, you have earned one more tomorrow by the work you did today?

—Author Unknown.

MINCED PROVERBS

Un-mince Them and Give Chapter and Verse Where They Are Found

1. "A..... revealeth secrets."
2. "If thou be..... thou shalt be.... for thyself."
3. "A wise.....maketh a glad.....but a foolish .....is the.....to his....."
4. "I will also.....at your.....; I will..... when you.....cometh."
5. "There is no.....nor....., nor..... against the Lord."
6. "The.....is wiser in his own.....than seven .....that can render a....."
7. "If thou..... in the day of....., thy.....is ....."
8. "A word.....spoken is like.....of gold in pictures of....."
9. "If thine.....be hungry give him..... to eat; if he be.....give him water....."
10. "An.....stirreth up strife, and a.....abounded eth in transgression."
11. "She opened her.....with.....; and in her .....is the law of....."
12. ".....and.....are never full; ;so the..... of

man are never satisfied."

13. "He that giveth unto.....shall not....."
14. "A.....tongue hateth those that are.....and a flattering.....worketh....."
15. "The wicked.....when no man.....: but the righteous are bold as a....."

Mission of The Transfiguration

E. Edgerton Proffitt — *Lay Missionary*
Mrs. E. Edgerton Proffitt — *Parish Visitor*
H. Cresson McHenry, Missionary-in-Charge

On February 7th, 1932, a meeting of the women of the Mission of the Transfiguration was held in the Parish House at 8.00 P. M. From this group there was organized the Woman's Auxiliary, with a membership of twenty-six.

It is my belief that the organization of this Auxiliary was of paramount importance, because it is indeed the very foundation of parish life! The truth of this statement is manifested in the progress that has already been made after only three meetings.

District Captains have been appointed as follows: Mrs. L. Rolenfeld, Mrs. Bertha Scott, Mrs. Sadie Harvey and Mrs. John Elliott, Jr. The parish extends from east of Twelfth Street to Front and from Shunk Street to Bigler Street. The duty of the District Captain is to visit all members in his district and to report illness, need, children to be baptized and confirmed and other conditions requiring the attention of the Parish Visitor or the Missionary in charge.

We have been seriously handicapped in our Sunday School work by lack of adult teachers. This constituted a common complaint of mothers who were visited because of their children's failure to attend Sunday School. This difficulty has been removed by the appointment of two members of the Woman's Auxiliary to the teaching staff and our Sunday School membership has already increased. The progress made in the past two weeks with the infant class is remarkable and four new members were added on Sunday, February 21st. The Auxiliary is keenly interested in the development and growth of our future congregation, the Sunday School!

We have now plunged whole-heartedly into our Lenten work and our objective is, an offering to be long remembered. Every member is an ardent worker. Aprons are being sold and weekly socials on Friday evening are being held to swell this offering. On March 12, 1932, we will give a Concert and Entertainment in the Parish House. This is made possible by the kind assistance offered by the Choir girls of the Church of St. John the Evangelist, Third and Reed Streets, and we trust that this is the beginning of a pleasant relationship! Tickets are 25 cents for adults and 10 cents for children.

The attendance at the church services has increased at least seventy-five per cent. in the past three weeks! Fifty-five persons received Communion on February 7th at 9.00 A. M., an increase of over one hundred per cent. on January 3rd at the Communion Service. These figures are indeed significant and indicate clearly the need in the past for an ardent woman worker. The Wednesday Evening Lenten Services are also being very well attended.

Applications for membership in a Junior Branch of the Woman's Auxiliary are being received and we hope to have it organized and working in the near future. We have added a Junior Choir to our Sunday School and from this we will select girls for membership in the regular Church Choir as soon as they are qualified.

I have been most cordially received in the homes of all parishioners and the response to my visits has been most encouraging. From my observation I am convinced that the absence of a woman Parish Visitor on the Mission Staff has seriously hampered our development in the past.

With the kind co-operation of our Missionary-in-charge, the Rev. H. Cresson McHenry, I hope that the result of our effort will be gratifying beyond our fondest hopes!

I am grateful to have the privilege of serving God in this capacity.

Esther M. Proffitt,
Parish Visitor.

MY EASTER OFFERING

How Much Ought I Give? Why Ought I Give It?

It would be most interesting to get the views of our Communicants on the matter of EASTER OFFERINGS. We may be mistaken, we hope we are, in thinking that many have the idea that it just another way to raise money for the support of the Church. The real thought back of the EASTER OFFERING is that IT IS AN OFFERING. Were you familiar with your Old Testament you would know at once what that means. AN OFFERING IS AN ACT OF WORSHIP. The devotee offers that which he VALUES MOST to God, in order to show his depth of his love to his God. That the offering is used to support the Temple and the Priesthood is in no way upsetting to the worshipper for the simple reason it means the spread of the worshipper's religion and the converting of the unbeliever to God.

Too much emphasis is laid upon the church support part of the OFFERING these days. More emphasis must be laid upon OFFERINGS as acts of worship. In other words, we must get back to the original intent of OFFERINGS. Then we will worship God as He would be worshipped. In a way and from a heart that loves Him so much that the wor-

shipper gladly gives of his substance to prove his worship.

It is perfectly immaterial to God whether you give Him anything. All things come from Him and of His own do we give Him. We cannot possibly give God anything that is not already and always His. All we can do is to return a portion to him to show we recognize whence it came.

In your EASTER OFFERING you ought to give as much as you can possibly give. You have often heard it said by some folk that THEY GIVE AS MUCH AS THEY CAN AFFORD TO GIVE. We wonder if that is strictly true with most of us? Can any of us honestly say on EASTER DAY that OUR OFFERING represents all we can afford? HOW DOES YOUR EASTER OFFERING MEASURE UP TO THE SIZE OF THE WIDOW'S MITE?

What She Gave Represented All She Owned!

Does your EASTER OFFERING represent even one small iota of what you call your own?

SUPPOSE GOD SHOULD RETALIATE AND TAKE FROM YOU ALL THAT IS HIS? WHAT IN THE WORLD WOULD YOU DO? He owns all you have, not even the shirt on your back is yours. AREN'T YOU JUST A LITTLE ABSURD WHEN YOU PUFF OUT YOUR CHEST AND TRY TO PATRONIZE GOD?

Would not the spirit of humility towards God be much more in keeping with the facts of the matter, and at the same time be in much better taste? We cannot tell how much you ought to give in your EASTER OFFERING because we do not know how much GOD has given YOU, but we are sure IT OUGHT TO BE IN PROPORTION TO WHAT YOU ARE DAILY RECEIVING FROM HIM.

We published a schedule of offerings for our Christmas offerings. It seemed to help some to reach a decision, for our Christmas Offering was much larger and much better distributed among our Parishioners.

Until we have developed the true spirit of OFFERINGS perhaps it would be well to continue publishing that echedule. Here it is:

Boys and Girls, 8 to 12 Years, Not Less Than 10c
Boys and Girls, 13 to 16 Years, Not Less Than 25c
Boys and Girls, 17 to 19 Years, Not Less Than 50c
Men and Women, Over 20 Years, Not Less Than $1

"NOT LESS THAN"

Please take particular notice in this schedule we use the expression of "NOT LESS THAN" in every case. We want to emphasize these three words, for they are important. They limit the minimum of any person's offering, NOT THE MAXIMUM. It means that IF IT IS POSSIBLE TO make a greater offering, IT IS YOUR DUTY to make it. If you can afford to make A LARGER OFFERING and you hold it back YOU ARE A CHEAT and THE SON OR DAUGHTER OF ANANIAS; because you, too, are "tempting the Spirit of the Lord."

YOUR WORSHIP WITHOUT AN HONEST OFFERING IS A FARCE. Either make an honest offering or drop your mask of hyprocrisy and let the world see that YOU ARE FOR YOURSELF AND YOUR OWN INTERESTS FIRST, LAST AND ALL THE TIME and God is simply incidental in your affairs.

WHAT IF YOU HAVE NOTHING TO OFFER? That is all right, for God knows what and how much you have. If you can square your accounts with Him you have nothing to fear, and in spite of poverty you can look every man squarely in the eye and not be ashamed. For you know God knows.

A Page Out of St. John's History

(From a letter written to the Rector by Jennie Hackett, February 15, 1932.)

Dear Rector:

Received your kind invitation to the 78th Anniversary of St. John the Evangelist Church. Was sorry I did not receive it until it was too late. Was not at home. I always think of our Anniversary, as it was always celebrated the nearest Sunday in January to the 28th, as that was the date of going into the little red brick mission, Reed Street above Second. In 1857 my father came to Philadelphia from Utica, New York, to work in the Southwark Iron Foundry, then on the corner of 3rd and Mifflin. He had a house somewhere in the neighborhood. On Sunday he walked up Second Street. When he reached Second and Reed Streets some firemen, then voluntary, members of the Shifler Hose Company, he asked them if they could direct them to an Episcopal Sunday School, as he had my sister Emily, also my brother Herbert, deceased. They told him the nearest one was on Catharine Street. Also told him there was a Sunday School being held in the back of the Hose House. Sure enough, he went around to Boone Street, received such a welcome from Rev. Mr. Durboro and the different ones taking part he became one of the members—became Sunday School Superintendent for over twenty years, Rector's Warden for thirty-four years.

When they went into the church it was the 28th of January, my father's birthday. So you know how dissatisfied I was when I received the invitation too late. I was christened and confirmed at St. John's Church and feel it is my home. I have never taken my letter from St. John the Evangelist. Sorry I could not send you any canned goods or other articles mentioned. Enclosed please find ——. It may help a little."

What About Confirmation?

Still a Few Months Off, But Near Enough to Prepare for It

Immediately after Easter it is our intention to deliver a series of Confirmation lectures for the benefit of those of adult years who are looking forward to being confirmed. We hope that communicants as well will avail themselves of this opportunity to get better acquainted with their church and her doctrines and history. The most intolerant man in the world is the ignorant Christian. On the other hand, the most gracious and delightful individual you can meet is the intelligent and well-informed Christian.

May we suggest it would be good policy for every confirmed member of the parish to play missionary, go after their unconfirmed friends and neighbors and bring them to these Sunday evening Confirmation talks. We have repeatedly declared that scores of unconfirmed men and women, living with us, are just waiting for somebody to invite them to go to church. But we are either too diffident or too exclusive to show that much interest in their spiritual welfare. We do not make them feel that they are wanted. Why not try to shake off this aloofness and be a little more thoughtful of our neighbor. Everybody likes to be invited to go places and we are sure our friends will be glad to come with us to church.

THE TITLES OF OUR CONFIRMATION TALKS ARE AS FOLLOWS:

1. Jesus Christ, the Chief Cornerstone.
2. The Bible—Our Rule of Faith.
3. The Book of Common Prayer—Its History and Use.
4. The Creeds of the Church.
5. The Holy Sacraments.
6. Bishops, Priests and Deacons.
7. Christian Symbols.
8. Christian Fundamentals—Faith, Hope, Love.
9. The Mission of the Church—The Salvation of the World.
10. The World's Need of Christianity.
11. The Great Question—"Who shall I send?"
12. The Christian's Answer—"Send Me."
13. Testifying for Christ.
14. Final Confirmation Instructions.

The 1932 Class for Confirmation will be presented Sunday, May 22nd (Trinity Sunday), at 8 o'clock. Incidentally, this is the date of our Rector's twentieth Anniversary. As usual, we will celebrate the Anniversary on that day. The programe will be:

Celebration of the Holy Communion	10.30 A. M.
Parish Dinner	12.30 P. M.
Special Sunday School Exercises	2.30 P. M.
Parish Visiting (to the aged sick and shut-ins)	4.30 P. M.
Parish Supper	5.30 P. M.
Confirmation Service (Bishop Tait Officiating)	8.00 P. M.

We are drafting every St. Johnite into the Army

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Marcel	*35c*		

of Missionaries to make the 1932 Confirmation Class the best ever presented in St. John's Church. Every parish organization is expected to put forth special efforts to bring in the non-church friend and neighbor. Every Sunday School Class led by its teacher, the Brotherhod of St. Andrew; the Junior Brotherhood; the Girl Scouts; the Choir; the Daughters of the King; the Woman's Auxiliary; the Men's Club of St. John's Parish; the Young Women's Christian League and all members of the Parish who are not attached to any of these Societies are expected to combine in THE BIG PUSH FOR CONVERTS. THIS IS NO TIME FOR OBSTRUCTIONISTS OR SLACKERS. Every man, woman and young folk has his work cut out for him in this campaign and we expect him to do his best for Christ's sake.

DEAR READER: THIS MEANS YOU

CONFIRMATION

Mission of The Transfiguration

The occasion of Bishop Taitt's annual visit to the Mission of the Transfiguration on January 10, 1932, for the purpose of administering Confirmation will long be remembered by those who attended this service.

The Altar was beautifully decorated with white carnations donated by members of the congregation. Our class of fourteen candidates, ranging in age from 9 to 80 years, was presented by our Missionary-in-charge, the Rev. H. Cresson McHenry. The Church was filled to its capacity, there being 106 persons present.

The Mission Choir was augmented by several guest singers from the Philadelphia Men's Choir, which is affiliated with St. Clement's Church, 20th and Cherry Streets, and also a member of the Brahms Chorus and others from West Philadelphia. The anthem, "Oh, For a Closer Walk With God," by Myles B. Foster, was especially suitable for the occasion, and the singing added greately to the service.

The congregation was pleasantly surprised at the close of the service with an announcement by Mr. McHenry that our Bishop wished to have the Altar brass relacquered and burnished as his personal gift to the people of the Mission. The Bishop's wish has been complied with, to the delight of the congregation. We extend to him our sincere appreciation of his kindness to us.

His beautiful and inspiring message on the Epiphany still lingers in our hearts.

E. Edgerton Proffitt,
Lay Missionary.

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It Can't Be Done—

WHO SAYS SO?

The man who never tries.

The man who is afraid to work.

The man who watches the clock.

The man who lives on Easy Street.

The man who thinks money will buy success.

The man who says the world owes him a living.

The man who doesn't know an opportunity when he sees it.

The man who never uses his own head, and refuses to use other people's.

The man who carries a rabbit's foot instead of using horse sense.

The man who thinks clothes make the man, when in reality they only fake the man.

The man who fears to take a chance; to whom courage looks like recklessnes.

The crepe hanger and the sound artist who always is "agin" the Government.

The man who turns night into day and finds out too late that the key to success is not a night latchkey.

The man who tried to get to the top of the ladder without starting at the bottom. He thinks the successful man is a fake and a fraud.

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A FEW OTHER LITTLE THINGS

A woman, who happens to be the wife of a minister, received the following requests in one week and responded to them: To give a devotional talk at a missionary convention; to act as judge in a temperance contest; to entertain the Epworth League; to write up a fiftieth wedding anniversary; to bake a cake for a supper; to examine papers in a high school contest; to write a toast for a high school banquet; to be chairman of a decorating committee; to play for the evening prayer meeting; to be chairman of a committee for a special program; to drill a missionary pageant; to call at the hospital on some sick folk —and she had time for a few other little things, such as her housekeeping.

—From the Christian Register

GOOD Luck means the duties you may have done well, the handicaps you have suffered manfully, the disappointments you have faced with a grin. Any opposite plan is sure to mean bad luck.

—Silent Partner

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. Charles Little, Layreader.
Mr. John Nelson, Jr., Layreader.
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Mrs. Vernon Matthews, Organist and Choirleader

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Mrs. Vernon Matthews, Organist and Choirleader

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Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Martha Lafferty
Miss Lydia Maguire
Miss Adelia Pearo
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Viola Young

Altos

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Mrs. John J. Nelson, Jr.
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Miss Dorothy Stenger
Miss Eleanor Woerner

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Mr. Walter Cunningham
Mr. Harry McCall
Mr. John F. Preole
Mr. Heber Rutter
Mr. James Rutter
Mr. Jeremiah K. Rutter, Jr.

Basses

Mr. Joseph Cooper
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Mr. Vernon Matthews
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Mrs. Frank Schmidt, Treasurer.

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Vernon Matthews, Director.
William Grubb, Vice-Director.
Frank Drumm, Secretary.
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Miss Helen W. McHenry, Captain.

Young Women's Christian League
Mrs. Annie Beisser, President.

St. John's Fellowship
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Bryan, Geraldine Amelia
Haverty, Harry Newman
Jaeschke, Ethel Amanda
Murray, Joseph Aloysius
Stilling, Betty Lorraine
Stilling, Louis Jonas
Stilling, William Harry
Westenberger, Henry

BURIALS

Dillon, Minnie L.
Derr, Joseph W.
Fisher, Margaret W.
Weddell, Thomas E.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

EASTER AT ST. JOHN'S

The Crowds Were Big and the Enthusiasm Was High

Easter at St. John's is always the leading event in the Parish. Every service is crowded with worshippers. The chancel is fragrant with a profusion of blooms. The music is rendered with exceptional beauty and grace by a choir of young men and women who love to sing. The number of communicants making their Easter Communion is large and indicates the healthy spiritual condition of the Parish.

Owing to a painful accident to the Rector, who a week before Easter slipped on the front steps of his home and injured his back, the Rev. Dallas E. Buzby, of St. Lawrence University, Canton, New York, officiated at the 6.30 celebration and also took charge of the service at the Mission of the Transfiguration at 7th and Bigler streets. The Rector was able to celebrate at the 11 A. M. service and officiate at the Sunday School Easter Service at the church.

THE EARLY CELEBRATION

The 6.30 celebration, as usual, was the most beautiful service of the day. The rays of the rising sun shone through the great rose window and flooded the chancel with a thousand beams of colored light. The beauty of the new chancel was beyond description. The church was crowded with worshippers. The number receiving their communion was much larger than usual.

EASTER AT THE MISSION

After the first celebration Dr. Buzby administered the Sacraments to sixty communicants in the beautiful chapel of the Mission of the Transfiguration.

RECTOR CELEBRATES AT THE CHURCH

Before the second celebration at the church the Rector bestowed the collar of merit upon a number of choir members who had made an absolutely perfect record of attendance at choir rehearsal and services during the Lenten season. Those who received the collar were: Elizabeth Rutter, Thelma Sutterlin, Margaret Kensil, Jeremiah K. Rutter, Harry McCall, James Rutter, Heber Rutter, Martha Lafferty.

Special mention is made of Martha Lafferty, who won a collar last year and was perfect in attendance this year.

The second church service was as largely attended as the early service. The Rector celebrated and Mr. Buzby administered the sacraments. One remarkable feature of both services was the big percentage of men and boys who made their Communion. The number receiving were as follows: Women and girls, 255; men and boys, 171; total, 426. Adding to this the sixty communicants of the chapel, 486 persons of the parish made their Easter Communion.

Another remarkable feature was the size of the Easter Offering received, which amounted to $450.12 for the two services. It must be borne in mind that St. John's Parish is a working man's parish. In these days of distress our parishioners are having a strenuous time making ends meet, yet they find a mite to spare as their offering to the Lord. We are sure the Lord will bless these gestures of true worship by our people and will not let such efforts go unrewarded.

SUNDAY SCHOOL EASTER SERVICE AND LENTEN OFFERING

The Sunday School Easter Service was a success in every way. The church was crowded with children who were full of the Easter spirit. The programs of the Kindergarten, Intermediate and Senior departments were well rendered. The singing of the children of the Intermediate department was worthy of special mention. About 200 of those present received the gold cross for attendance to all the services in Lent, including the Wednesday evening services. Every scholar was given a large chocolate egg, the usual Easter gift from the Sunday School. Also every boy and girl received a beautiful Easter card. While all these things were happening in the Sunday School the auditing committee was counting the Sunday School Lenten offering. Just as we concluded our program the committee submitted their report. We were astounded to learn that the offering amounted to nearly $1300.00. When all the receipts from entertainments, etc., are in the total will be well over that figure.

EASTER FLOWERS FOR THE SHUT-INS AND THE AGED

The last feature was the distribution of Easter flowers among the aged, shut-ins of the Parish and patients in Mount Sinai Hospital.

It was a wonderful Easter day. One we shall remember for many years. The greatest blessing of the day was the spirit of giving exhibited by all the children of God. Worship and offerings go hand in hand in St. John's Parish.

"Now We Must Paint The Church!"

Since the Renovation of the Chancel Everybody Agrees We Must

THE title of this article is a quotation from the lips of scores of St. Johnites. Since the renovation of our chancel the shabbiness of the church interior is emphasized to a startling degree. There is nothing for us to do but to raise the money and paint the church without delay. Your Rector engaged Mr. Gill to get estimates and samples for the job. He reports that the cost will be $1500.00. After the big things we have done this does not seem to be an impossible sum to raise. We asked Mr. Gill how much wall space there is to cover. He told us there is exactly 1500 square yards. That gives us something definite to work on. If it costs $1500.00 to cover 1500 square yards with paint, why then it costs just $1.00 to paint 1 square yard.

We have divided the church interior into:

1500 spaces of 1 square yard each.

"We are selling each square yard for $1.00.

"We are putting the proceeds from the sale into the Paint Pot.

"We have sold 10 square yards already, which leaves only 1490 to sell.

"How many square yards will you buy?

"How many square yards will you sell?"

If you and I get busy we can do this job before summer is over.

Our Bunny Party

This list of names are those who by contributing their EASTER OFFERING are eutitled to be rated as SUPPORTING MEMBERS of St. John's Church.

Ashman, Dorothy
Ashman, Helen
Ashman, Mrs. Margaret
Adams, Mrs. Helen
Adgate, Kathryn
Adgate, James
Amerman, Mrs. Frank Jr.
Anonymous

Barnes, Mrs. Cecelia
Barnes, Mrs. Mary
Barnes, William
Barnes, Edward
Bauer, Catherine M.
Beisser, Charles
Beisser, Mrs. Annie
Beisser, Mamie
Blech, Mrs. Jennie
Blech, Charles
Beck, John E.
Branton, Eva
Branton, John
Bricker, Mrs. Jennie
Brown, Edward, Jr.
Bunting, Walter
Bunting, Mrs. Agnes
Burkhardt, H.
Burkhardt, Mrs. Amanda
Burns, Katharine
Burns, George
Busch, Frederick, Sr.
Busch, Mrs. Susanna
Busch, Mrs. Lillian
Busch, John Henry

Clark, Mrs. Harry
Cunningham, Walter
Cunningham, Thomas
Cooper, Mrs. Annie
Cooper, Mrs. Helen
Carll, Mrs. Clara V.
Carbarnes, Elizabeth
Carbarnes, Anna
Carbarnes, Henry
Carbarnes, Mrs. Meta
Clark, Harry
Clendenning, Charles
Clendenning, William
Clendenning, Jennie
Clerico, Ferdy
Clerico, Mrs. Mattie
Colvey, George
Colvey, Maria
Connelly, Mrs. C.
Coyle, John
Corson, Mrs. Mary
Cressee, George, Jr.
Cressee, George, Sr.
Cressee, Mrs. Abbie
Cressee, Raymond
Crystal, Joseph
Crystal, Harry

Daughters of the King
Dart, Edward
Davis, Mrs. Margaret
Dean, Mrs. Mary
Dean, Ruth
De Costa, Mrs. Margaret
Deitrich, Marie
Dickhart, William
Dingler, Mrs. Annie
Downs, George
Dunbar, Irma Lorrine
Dunbar, Elizabeth
Dunbar, Mrs. Annie
Dupon, Annie
Dysert, John

Emberschied, Mrs. Annie
Evans, Thomas
Ewell, Thelma

Falck, Edward
Fanger, Harry
Fanger, Mrs. Anna M.
Feinauer, Mrs. Amy
Felder, Heywood
Fisher, M. Beatrice
Fitzpatrick, Mrs. Cath.
Fogarty, Andrew
Fogarty, Joseph
Fowler, Dolly
Friend, Mrs. Mary

Gallagher, Francis
Green, Mrs. Emma
Gresh, Mrs. Margaret
Green, William
Green, Joseph
Grubb, Mrs. Pauline
Grubb, Mrs. Wm.
Grubb, Marie
Gregory, Mrs. George
Gregory, George F.
Gregory, George
Greenfield, Mrs. Lydia
Greenfield, Robert
Griggs, Anna L.
Griggs, Mrs. Elizabeth

Hagan, Ida
Hagan, Charles
Hamilton, Mrs. Florence
Harper, Raymond
Hartman, Wm. Earl
Hartman, Wm. Earl, Sr.
Hartman, Rose
Hartman, John
Harris, Marie
Hasson, Wm.
Hasson, Mrs. Kate
Haury, Amelia
Haury, Mary
Henderson, James
Henderson, Irvin
Henderson, Theresa
Henderson, Mrs. Laura E.
Henderson, Laura
Hill, Mrs. Florence
Hill, William
Hill, Robert
Hill, George
Holton, Mrs. Margaret
Holton, Elizabeth
Holton, Margaret
Holton, Edna
Holton, Alice
Holton, Joseph
Hudak, Mrs. A.

Jackson, Elsie
Jaeschke, Gus.
Jaeschke, Mrs. Gus.
Jaeschke, Herman
Jaeschke, Elizabeth
Jeffers, Arthur
Jeffers, Richard
Johnson, Mrs. Nancy

Kelly, Anna
Kelly, Frank
Kelly, Sarah
Kelly, Mrs. Mary
Kelly, Raymond
Kelly, Mrs. Mary
Kensil, William
Kensil, John
Kensil, Margaret
Knowlton, Frank
Knowlton, Mrs. Anna
Knowlton, Frank, Sr.
Kohler, James
Kohler, Mrs. Ida
Knowal, Louis
Knowal, Joseph
Knowal, Mrs. Barbara
Knowal, Peter
Knowal, Michael
Korbal, Mrs. Frances
Kraft, Edward
Kraft, Mrs. Ornet
Krause, Mrs. Sarah

Lafferty, Martha
Lawrence, George, Sr.
Lawrence, Catharine
Lawrence, George
Lawrence, James
Lawrence, Mrs. Mary
Leach, Joseph
Leach, Bowman
Leach, May
Lenhardt, David
Lenhardt, Margaret
Lenhardt, Eleanor
Lenhardt, Mrs. Margaret
Lenhardt, David, Jr.
Little, Charles
Little, W. E.
Little, Joseph
Little, Mrs. Mary
Logue, Mrs. Margaret

MacVaugh, Mrs. Annie
MacVaugh, Sylvania
MacVaugh, William
Maguire, George
Maguire, Lydia
Maguire, Mrs. Eliza.
Marley, Mrs. Emma
Marnie, Thomas
Martin, Susanna
Matthews, Mrs. Martha
Matthews, Vernon
Major, William
McCall, William
McCall, Ella
McCall, Elmina
McCall, Harry
McDowell, Samuel
McDowell, Mrs. Mary
McHenry, Rev. H. Cresson

OUR BUNNY PARTY, Continued

McHenry, John E.
Meyers, Mrs. Mary
Meyers, Charles
Miller, Anna M.
Miller, Mrs. Dorothy
Miller, Robert
Miller, Eleanor
Miller, Warren
Miller, Walter
Miller, Dorothy
Morrison, Mrs. Frances
Morse, Mrs. Annie
Murphy, Mrs. Sarah
Murphy, Mrs. Margaret

Nelson, John
Nelson, Margaret
Nugent, Wm.
Nugent, Eleanor
Nuttal, Miss Hannah

O'Donnell, Mrs. Katharine
Oliver, Mrs.
Olson, Mrs. Genevive

Patterson, John
Patterson, Mrs. Carrie
Patterson, Mrs. Anna
Pearo, Mrs. Mary
Pearo, James
Pearo, Adelia
Pierce, Mrs. Eva
Pierce, Evelyn
Pine, Lillian
Preole, John C.
Preole, John F.
Preole, James
Preole, Ruth

Quaile, Clara
Quaile, William

Rand, Mrs. Mary
Rand, Andrew
Redding, Dorothy
Redding, Louise
Redding, Mrs. Frances
Reynolds, Leone
Reynolds, Mrs. Catherine
Reynolds, Jennie
Rhodes, John
Rhodes, William
Rhodes, Francis
Robins, Mabel
Robins, Mrs. Anna
Robins, Anna
Robinson, Mrs. Annie
Roddy, Mrs. Dora
Rudderow, Godfrey
Rudderow, Mrs. Bertha
Rutter, Catherine
Rutter, Heber
Rutter, James
Rutter, Jennie
Rutter, Michael
Rutter, Rose
Rutter, Charles
Rutter, Mrs. Elizabeth
Rutter, Elizabeth M.
Rutter, Robert
Rutter, Jeremiah
Rutter, Ruth
Rutter, Mrs. Elizabeth

Sayres, Elmer
Sayres, Eugene
Schaab, Frederick
Schabacker, Anna
Schmidt, Mrs. Theresa
Schmidt, Frank
Schultz, Doris
Seher, Harry
Seher, Catharine
Seher, May
Seher, Thomas
Seher, Margaret
Shield, Mrs. Bella
Shoch, Mrs. Minnie
Silbert, Ella
Silbert, Philip
Silbert, Mrs. Ella
Silbert, George
Slimbach, Joseph
Snell, Hazel
Snell, Samuel, Sr.
Snell, Mrs. Katherine
Snell, Richard
Spratt, James
Spratt, Margaret V.
Spratt, Thomas
Spratt, John
Spratt, Finley
Spratt, Catherine
Spratt, John, Jr.
Spratt, John
Springer, Mrs. Annie
Stenger, Ethel
Stenger, Webster
Stenger, Mrs. Laura
Stenger, Dorothy
Stockman, Robert
Stockman, Florence
Stockman, Harry
Stockman, Samuel
Stockman, James
Stone, William
Stone, David
Stone, Emily
Strang, Edward
Strang, Mrs. Elizabeth
Strang, Miss Carrie
Stryker, Harry
Substalae, Mrs. Florence
Sutterlin, Mrs. Ethel
Sutterlin, Thelma

Tittermary, Edward
Tittermary, Harry, Sr.
Tittermary, Johanna

Volpe, Peter
Vongalast, Jeanette

Ward, Carrie
Ward, Wm. H.
Ward, Abraham
Ward, Abraham, Jr.
Ward, Mrs. Carrie
Warren, Samuel
Watts, Sarah
Weber, Mrs. Lettie
Weber, John
Webster, Mrs. Margaret
Weist, Mrs. Florence
Weist, Charles Wm.
Weller, Mrs. Emma
Wilhelm, Catherine
Wilhelm, Mrs. Kate
Woerner, Eleanor
Woerner, Beatrice
Woerner, Mrs. Hannah
Woerner, Rudolph, Sr.
Woessner, Mrs. Clara
Woessner, Miss
Woessner, Charles
Woman's Auxiliary
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Woodruff, Mrs. Mary
Woodruff, Howard
Woodruff, Walter
Woods, Mrs. Margaret

Young, Viola
Young, Mrs. Laura
Young, George
Young Women Christian League
Young People's Fellowship

THE RE-CONSECRATION OF THE CHANCEL

The Service Was Both Beautiful and Impressive

Wednesday evening, April 6th, Bishop Francis M. Taitt visited St. John's Church for the purpose of re-consecrating the new Chancel. The service will long be remembered by those who were present. As usual, the choir rendered the musical part of the program with power and ability. The Chancel was beautifully adorned with palms and the Altar was loaded with flowers. The church was well filled with members of the parish. **Mr. William Dickhart,** the generous donor of the new Chancel, was present at the service, accompanied by Mrs. Dickhart, their son and his wife.

The Order of Service was:

Processional—No. 86—Tune by Adam Geibel

Sentences, Lord's Prayer, Versicles

Psalter—Psalms 132 and 134

Lesson—1 Kings 8:26-53

Hymn—No. 202

Creed and Prayers of Consecration—Bishop Taitt

Notices and announcement that as all bills for the renovation of Chancel were paid and receipts in

hand, we could proceed with its re-consecration in due form.

Hymn—No. 305
Consecration Sermon—Bishop Francis M. Taitt
Offering
Anthem—"The King of Kings"
Closing Prayer and Benediction by the Bishop
Recessional—No. 266

Bishop Taitt's sermon was a delightful mixture of reminiscence, wholesome advice, encouragement and humor. We were delighted with his address. One man said to the Rector, after the service, that he did not know a Bishop was so much of a human being and such a regular fellow.

Following the service, the Parish gave an informal reception to the Bishop in the Sunday School room. In the receiving line with the Bishop were the Rev. Walter Ware and the Rev. H. Cresson McHenry. Refreshments of coffee, crullers and cakes were served by Mrs. Pine and the young women of the choir.

We were glad to have Bishop Taitt endorse so heartily our wish to paint the interior of the church. Indeed he seemed to understand and applaud everything we are trying to do, and exhorted the members of the parish to follow the leadership of the Rector and co-operate with him in the big program of reconstruction he has in mind. He spoke of the need of cheerful team work in order to be successful in what we aim to accomplish.

Why Ought I Be Confirmed?

A Fair Question Which Should Be Fairly Answered

The primary reason why I ought to be confirmed is because without it I am in a spiritual state of incompleteness. In infancy, in Baptism I was made a member of Christ, a child of God and an inheritor of the Kingdom of Heaven. This honor was bestowed upon me because my sponsors promised and vowed in my name that I would renounce the devil and all his works, the pomps and vanities of this wicked world and all the sinful lusts of the flesh; that I would believe all the Articles of the Christian Faith; that I would keep God's holy will and commandments, and walk in the same all the days of my life. In childhood I was taught to acknowledge the validity of my sponsor's vows and say that I was bound to do and believe as they had promised for me and that by God's help I would so do and believe. I was taught to heartily thank our Heavenly Father for calling me to this state of salvation through Jesus Christ our Saviour. And I prayed God to give me His grace, that I may continue in the same unto my life's end. In order that I might understand perfectly what my aquiesence to this program of Faith involved I was carefully taught what were the eight articles of Christian belief as contained in the Apostles Creed; what duties to God and my neighbor were set forth in the Ten Commandments; how to pray, by learning the Lord's prayer and what its petitions mean; what were the sacraments of the Church and how necessary they were to Salvation.

No stone was left unturned to train me up to a true knowledge of my standing and responsibilities. Nothing was hidden from me; nothing was misrepresented to me. My sponsors and the Church spent years in preparing me to accept and confirm these spiritual responsibilities when I had reached the age of knowledge of right and wrong.

Now that I've reached that age I must do one of two things. I must either go on and relieve my sponsors of their obligations by assuming them and confirming them or else I must repudiate their act in my behalf, deny my spiritual vows and obligations and renounce my standing as a member of Christ, a child of God and an inheritor of the Kingdom of Heaven. In other words, spiritually speaking, I am a man without a country because I refuse to swear allegiance to my King and take up my responsibilities of citizenship. Of course, I am at liberty to be an alien and an outcast if I so choose. But what advantage to me is such a state? Even if I do repudiate my King, my country and my country's laws, I am still responsible to them and will be judged and sentenced by them because, even though I repudiate them, I am still under their power and force. What a fool I am not to avail myself of my heritage and be a Prince in the House of God, instead of being a spiritual wanderer and a vagabond. SURELY I OUGHT TO BE CONFIRMED.

Come, See Our New Chancel

It Is an Improvement That Was Totally Unexpected

This is the way it started:

Several months ago, of a Sunday morning, our Rector was standing in the chancel while the choir was singing the Te Deum. His glance happened upon the carpet that covered the chancel. It looked shabbier than ever to him. He noticed, too, that the holes where the choir stood, especially on the men's side, were growing bigger and bigger. He wondered what we were going to do about it. Over sixty per cent. of our members were out of jobs and our Parish House mortgage had to be paid off. As usual, when in a tight place, he told the congregation there and then when he made his announcements that we MUST get a new floor covering for the chancel; that the carpet had become too hol(e)y even for the church.

Then He Dreamed on His Feet

He has a queer sense of humor. The incongruity

of his request for a new floor covering at a time when everybody was having a hard time to make ends meet, and had to shave their church offerings in order to do it, set him jeering at himself. Under the influence of this humor he told the congregation what he wanted and watched their faces with sardonic humor as he developed his impossible plan. He said we ought to have the chancel tiled instead of carpeted. We ought to have the chancel rail relacquered. We ought to remove the broken choir benches and replace them with new cathedral chairs. We ought to enclose the choir and chancel with an iron grill work to remind the irreverend of the sanctity of the chancel, and we ought to have the lectern relacquered. Everybody in the congregation was smiling at him and knew he was dreaming on his feet. Such a plan, they knew, would cost about $1500.00. It was a nice dream.

Then His Dream Came True

There was a man sitting in the congregation who listened attentively to what the Rector said. After service he went home and thought it over. He was taken ill and asked the Rector to come and visit him. The Rector went that afternoon. After talking over various matters concerning the parish he stunned the Rector by saying that he had some money he thought he could spend on renovating the chancel He would get an architect friend of his to go into the matter and have the work done by Easter. The Rector isn't much good in manifesting his emotions, but you can wager that he was in a turmoil of gratitude inside.

The quiet man, who did this big thing for us, is Mr. William Dickhart. He was well acquainted with the story of the resurrection of St. John's Parish. He had built and lived at one time in the house that stood on the site of the Parish House. On many other occasions he had shown his interest in St. John's Church work and done many things to help and encourage us. We asked him to let us make this public announcement of the name of our benefactor. He was not at all enthusiastic for us to do so and reluctantly consented in order that it might be made a part of the record of the development of the work. We are glad he yielded, because his big act of generosity may inspire others of us to make gifts of money for the painting of the interior of the church. After Easter, and when times become normal, we are going to get a BIG PAINT POT that will hold about $2,000.00 in coin and we are going 'round the parish and get everybody to put in the price of a brushful of paint.

The Memorials We Uncovered

One interesting incident attending the renovating of the chancel was the number of memorials we found. We give a list of them here because there may be some surviving members who will remember the occasion of their being presented to the church. They are: THE ALTAR CROSS: A memorial to the Rev. Franklin Emerson Smith of the Diocese of Western New York. He was a personal friend of the Rev. George Albert Hanna, former Rector of St. John's Parish. It was presented by Miss Nuttall's Sunday School Class.

THE LECTERN: A memorial to Miss Susan McClain, who was the Sunday School organist, and died when she was about twenty years of age. The memorial was given by her mother, Mrs. Penrose A. McClain.

THE CHANCEL RAIL: A memorial to Mrs. Annie Frances Meyers, mother of Charles Meyers, now living at 522 Ritner street. The chancel rail was given by St. John's Infant class, where she taught for many years.

THE ALTAR DESK: Memorial to John A. Weber, Jr., son of John and Lettie Weber. He was about 7 years old when he died. The memorial was given by his parents.

THE CREDENCE TABLE: A memorial to Mrs. Annie Taylor Rawlings. Mrs. Rawlings was a shut-in. The Rev. George A. Hannah and several other of her friends gave the memorial. They made it a habit of holding religious services in her home. She lived on Moore street, between 7th and 8th streets.

THE REREDOS: A memorial to the Rev. George A. Latimer, first Rector of the Parish. It was designed by Mr. Walter Evans and made by Mr. Charles Woessner. The memorial was presented to the church by the members of the Parish.

THE ALTAR VASES: A Thank Offering by Mr. and Mrs. Benjamin Furniss for the recovery from illness of Mrs. Benjamin Furniss.

THE LITANY DESK: A memorial to James E. Murdock—a Shakesperian scholar and actor. It was presented by Mrs. Lewis Carey, neice of Mr. Murdock.

THE ALTAR BOOKS: Memorials to Mrs. M. M. E. McHenry, mother of the present Rector.

BROADCASTING FROM STATION S. T. J. C.

* * * * * *

It was a glorious Easter day.

The Sunday School Lenten Offering will be well over $1300.00.

Four hundred and eighty-six communicants made their Easter Communion.

St. John's choir deserve special mention for the splendid rendition of P. A. Schnecker's "The Story

of Calvary" Good Friday night. Also for the fine Easter program they presented at both services on that day.

We were glad to have the renovation of the chancel finished for the Easter celebration. It added greatly to our Easter joy.

Now comes the painting of the church. Mr. Gill tells us it will cost $1500.00. Let's get busy and fill the PAINT POT with pennies, nickels, dimes, quarters, half-dollars, dollars and anything over we can afford. After doing so many big things we ought to put over this job with little or no trouble. Goodness knows the old church needs a new coat of paint after wearing the one it has for nearly eighty years.

We Want This Job Done This Summer

Confirmation service and the Rector's Twentieth Anniversary on Trinity Sunday, May 22d. Let's open the PAINT POT on that day.

Every Offering of the Day We Will Dump Into the Pot

SPECIAL OVER STATION S. T. J. C.: Mr. Gill reports there are 1500 square yards of wall space to paint. According to his estimate of $1500.00 for the job, this means that each square yard of wall space will cost $1.00 to paint.

How Many Square Yards of Space Will You Buy?
How Many Square Yards of Space Will You Sell?

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THE CAST: James Rutter, Frank Knowlton, Heber Rutter, Samuel McDowell, Harry McCall, Harry Nelson, Charles Rutter, Joseph Cooper, "Chick" Reed, John Nelson, Bowman Leach, Richard Strohm, Nathaniel Oswald and Jeremiah K. Rutter.

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What the Visitors Saw and Heard

They Came Doubting; They Left Convinced

An incident of interest took place on the morning of our Seventy-eighth Anniversary which we feel is worthy of record. At the Morning Service we noticed two gentlemen in the congregation who were strangers to us. Just before the Celebration they left the Church, but were met by two members of the Parish in the lower hall. They were invited to remain to the Celebration of the Holy Communion, but they declined, stating they were communicants of another parish and they were on their way to attend service in their own Church. They gave their reason for visiting St. John's that having heard a great deal about the activity of our parish, they determined to come and see for themselves whether it were possible for a downtown parish to accomplish what we are reputed to have accomplished. They frankly admitted they did not believe what they heard and thought the story of our development was colored with rosy tints which would not stand up under the searchlight of investigation.

Our two St. Johnites are loyal fellows and inquired proudly of the vistors as to their reaction, now they had paid us a visit.

They showed by their manner that they were greatly impressed by what they saw and heard. They honestly admitted they were surprised to find such an active parish in what they had always thought was a hopeless and an abandoned district. We suspect they imagined the bulk of our congregation came from distant points in the city. Our men soon convinced them that ninety-eight per cent. of our membership lived within easy walking distance of the Church. Our visitors avowed their intention to return to their home parish and tell what they saw at St. John's.

One of the men from St. John's told them they ought to pay a visit to our Sunday school that afternoon and see what a crowd of young people we had in the Parish. This remark seemed to increase their

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amazement. "How was it possible to successfully build up a live Sunday School in Southeast Philadelphia?" one of them remarked.

"Well," replied our loyal St. Johnite, "seeing is believing. So come this afternoon and look us over."

The visitors wanted to know how many were present at the Sunday School session on the previous Sunday. Our representative said "there were just two over three hundred." Again the light of doubt appeared in the eyes of our visitors. Our men realized the men thought they were "spoofing" them, so they threw down the challenge that they drop in unexpectedly some Sunday afternoon and see for themselves what our Sunday School was like. The visitors took up the suggestion and said they were going back and get two of their women members to pay our School an unexpected visit sometime in the near future. Needless to say we are looking forward with pleasure to their visit.

We are always glad to welcome strangers to our church, no matter what the object of their visits may be. We want everybody to know all about us and how we manage our church affairs. We have nothing to hide and we will get real pleasure in explaining the methods which have enabled us to succeed so well in our chosen field of labor. What we are doing any parish can do. Some of them can do it even better than we if they only have faith in God and confidence in themselves.

No place is too hopeless for the growth of the kingdom of God. IT SEEMS THAT GOD DELIGHTS IN PERFORMING MIRACLES. Paradoxical as it may seem, it is still true that THE MORE BARREN THE FIELD THE RICHER THE YIELD if the laborers work with faith in the Vineyard of the Master.

HOPE

"Tribulation worketh hope."

Watts, in his symbolic picture of Hope, shows us a young woman sitting upon a globe, blindfolded, and holding a harp in her hand. Every string of the harp is broken, like the shattered expectations of life; every string save one. Trembling, yet triumphantly, she strikes the last string of the harp of life, and it fills the night-sky with stars. If I were painting such a picture, I would select an old person—the face engraved with experience, the hands blue-veined and strong—like Simeon and Anna who waited in the Temple. Grown gray in hope, wise with a wisdom that grows not old, they waited, with a patience taught by time and tragedy, ready to receive the Gift of God in His own good time; hoping against the cynical facts of the actual, unwilling to believe that God would allow the human soul to be betrayed and mocked in its purest and highest insights. Youth is for Faith; old age is for Trust.

—Joseph Fort Newton

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H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Hackett, Frank Franklin
Rogers, Raymond Harold
Rogers, Gustav Leroy
Rogers, Allen Russell
Rogers, Norman Leonard
Rogers, Lorene Margaret
Stein, Richard

BURIALS

Wylie, Caroline
Michaels, George
Dougherty, George
Scott, Mary

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

more enthusiastically. In order to do this we must feed, clothe, shelter and warm about 65 per cent. of the idle families in the parish. This means we must have a PERMANENT income of BIG proportions. *WE NEED LEGACIES* to found a fund to provide this income.

OUR CHILD CLINIC

It is not generally known; but the *Mother's Dispensary and Child Clinic of St. John's* is the largest in the City of Philadelphia. Every clinic day the Parish House is a bee hive of mothers, babies, doctors and nurses. Outside the building is a long line of baby coaches—three abreast. In the gymnasium are parked several more. In the front room all sorts of things are being done to and for a bevy of naked kiddies. They are being weighed, tested and generally inspected from their tiny feet to their hairless heads. The mothers, as well as the babies, are examined and advised as to what they must do for themselves and their infants—what diet, sunshine, soap and water and air must be administered in each and every case. In many cases it means milk, eggs, medicine, warm clothing and a multitude of other material things which cost money. And *WE NEED LEGACIES* to provide this money.

Twelve Reasons Why St. John's Parish Must Raise Funds

WE NEED LEGACIES

St. John's Community Activities Make It Imperative to Provide a Permanent Income to "Carry On"

The Church of St. John the Evangelist is more than a place of worship. It has grown into an important *community center* whose social influence and activities cover a big area of Southeast Philadelphia and touch the lives of thousands of families of the working class. Just now the *message of material necessities* is occupying a big share of our attention, for *the Gospel of Jesus Christ* is going to receive scant attention from a starving people. Praising God on an empty stomach takes a great deal more faith and devotion than most of us have. But, we must not think of *not* praising God; rather, we must think of ways and means by which we can praise God

Family Relief and Equipment

St. John's Church is the hub of a circle of more and varied nationalities than can possibly be found in any other parish of Philadelphia. Also, it is *surrounded by hundreds of American working families* who are destitute through idleness. Last November we tried to cope with the situation and called for a Harvest Home. We asked all communicant members of the Parish, who were fortunate enough to have jobs, to give one day's

wage into a fund for the relief of our idle brethren and to bring a gift of provisions, fruit or groceries to church to be distributed among our poor. We did our best and gave all we could afford to give only to find we had not so much as relieved one per cent. of the distress about us. Our experience convinced us that *WE NEED LEGACIES* to provide us with a permanent income to help our worthy brethren.

Summer Outing Work

Last summer emphasized our need of a steady and a big income to do a real job. From the closing of the public schools until after Labor Day the Parish House swarmed with children daily. *Seldom were there less than one hundred and fifty boys and girls present and many days there were more.* Here the little ones found sanctuary from hot and dirty streets and from little

A Small Group of Mothers and Babies Awaiting Treatment

Daily Vacation School in Action

houses packed with steaming and smothering heat. In a big, cool, airy room filled with all sorts of paraphernalia for games and exercise, they were so happy that they forgot all about the scorching heat of the streets. Then after a morning filled with fun, wholesome exercises and interesting occupations, they were called into the big Sunday School room where lunch was served to all. In many cases this lunch was the *ONLY REAL MEAL OF THE DAY FOR THEM*—at home the cupboard was *VERY* bare.

Once a week we could afford to give the kiddies an extra treat of ice cream and cake and to take them on an

Going on a Hike

all-day picnic to the park, or in the country or on the river, where poverty was forgotten and the scorching, dusty, unhappy city was miles away.

The Original Shack-in-the-Pines

Then troops of these kiddies were sent to THE SHACK-IN-THE-PINES, Browns Mills, New Jersey, for a two weeks' vacation in the pine forests by Little Pine Lake, where hiking, canoeing, swimming, fishing and playing, along with stuffing one's self with great gobs of food, just about rounded out a glorious summer for all. Children who had looked ready to die of starvation when school closed returned brown as berries, active as fleas and so healthy they itched. What money we spent on them—AND IT WAS A LOT—was well invested. This summer we must begin all over again for it has been a dreadful winter and its effects upon the child member of the family have been pitiful. Had it been a cold and stormy winter the suffering would have been indescribable.

Last year we were fortunate in having the backing of certain wealthy and interested friends or we could not have done what we did. What of this year? Are they ready to do as generously by the Child of the

In the Forest by the Lake at Sundown

Unemployed? If they are, then we can repeat our summer relief for Southwark's thousands of children.

Yet, there is an element of uncertainty about an income which depends upon the continued interest and prosperity of sympathetic friends. *WE NEED LEGACIES* for a permanent fund from which we may derive an income to pay for this summer relief work for the Children of Southwark.

Paying the Rent and Buying the Coal

For a parish of working people we did pretty well in providing half and quarter tons of coal for our more unfortunate brothers. The big family welfare organizations professed that they were so overloaded with appeals for coal and rent, that they were forced to confine their charities to the most distressing cases of poverty. Of course, there was sense in that, but it did

Return to Port

not make it easier or more comfortable for our needy neighbors. They needed fuel and shelter. We did not have much ourselves; but we gave gladly of what we had and were acutely distressed to find what very little good our efforts did. It seemed our poor little gesture of aid was about like a drop of water in the ocean. Miserably we confessed our inability to cope with the situation; we did not have the funds to properly relieve the suffering. Many died of Pneumonia, bad housing, insanitary condition, improper food and insufficient clothing, while we stood helplessly by and could not afford to get a doctor and buy them medicine. Yes, there

were the hospitals and scores of them were admitted for treatment. Families were broken up and individual members scattered among public institutions and private homes. Many fathers and older brothers left home to tramp from city to city seeking a job so that they might send some money back to home. Many were tempted to bootleg bad whiskey to raise a few dollars to keep body and soul together. But the suffering of unemployment was too strong for us. Our resources were exhausted and the future anything but rosy. *WE NEED LEGACIES* to establish a permanent fund, the income from which will enable us to relieve this undeserved poverty and suffering.

A Pyramid of Fun

WE ARE ASHAMED TO STAND IN THE PULPIT OF ST. JOHN'S CHURCH SUNDAY MORNING AND EVENING PREACHING THAT GOD WILL PROVIDE WHEN WHOLE FAMILIES AND LITTLE CHILDREN HAVE NOT ENOUGH BREAD TO SATISFY THEIR HUNGER.

WE NEED LEGACIES

In the meantime, we *must* receive contributions to "carry on."

FORM OF BEQUEST

I give and bequeath to the Rector, Wardens and Vestrymen of the Protestant Episcopal Church of St. John the Evangelist, situated at the Northwest Corner of Third and Reed Streets, Philadelphia, the sum of.....Dollars ($.....) to be added to a Permanent Fund, the INCOME of which to be used for the relief of poor families, especially children of the Parish.

$1367.27

Less Than Last Year, But More Than We Expected

Everybody knew we could not raise as large a Lenten Offering this year as we did in previous years. The reason was perfectly obvious. St. John's Parish is a working man's parish. The job is the thing. If he loses it he stops paying rent, buying coal, eating and lots of other things. Over eighty-five per cent. of the Parish are either permanently idle or working on part time only. How to support a family on nothing a week becomes the working man's problem. He naturally tries to adjust himself and family to such a budget by a process of strict elimination. What expenses are not necessary for the actual support of his family are cut out. In the majority of cases the first item of expense to be expunged is his church dues and obligations. We do not criticize him for that, because self preservation is the first law of nature and, if the issue is either feeding one's hungry children or converting the heathen, we are naturally and enthusiastically in favor of trusting in the Lord for the welfare of the heathen while we fill the tummies of the kiddies with grub.

These conditions of stress are the cause of our Lenten Offering shrinking this year. The money that previously went into the Lenten Box was diverted to the family budget.

Please do not think we are apologizing for giving only $1367.27 to missions. On the contrary we are boasting. If we are able to raise such a sum under such depressing conditions what would it have been if it had been a year of prosperity? We congratulate the Parish for such a splendid gift to the Missions of the Church. From reports we received of other Parishes we have no reason to be ashamed of our efforts. They did not do so well themselves.

ALREADY WE HAVE BEGUN TO RAISE OUR LENTEN OFFERING FOR 1932.

Have You Earned Tomorrow?

Is anybody happier because you passed his way? Does anyone remember that you spoke to him today? This day is almost over and its toiling time is through. Is there anyone to offer a kindly word of you?

Did you give a friendly greeting to the friend who came along or a churlish sort of "Howdy" and then vanish in the throng? Were you selfish, pure and simple, as you rushed along your way, or is someone mighty grateful for a deed you did today?

Can you say tonight in parting with the day that's slipping fast, that you helped a single brother of the

many that you passed? Is a single heart rejoicing over what you did or said? Does a man whose hopes were fading now with courage look ahead?

Did you waste the day or lose it, was it well or poorly spent? Did you leave a trail of kindness or a scar of discontent?

As you close your eyes in slumber do you think that God would say, you have earned one more tomorrow by the work you did today?

—Author Unknown.

CHARLES LITTLE

High in the lists of active folks of St. John's Parish bears the name of CHARLES LITTLE. For more years than we can recall Charlie has been coming to the Church and has occupied many important positions. First, he was a member of the Church Choir, then he was prominent in the old St. John's Club and very active in its athletic sports. He has been the Director of the Senior Brotherhood of St. Andrew for several years. He is a Layreader of the Church. He is an active member of the Parish Committee. He was Assistant Superintendent of the Sunday School. He was Councillor of the Junior Brotherhood of St. Andrew. He is Chairman of the Visiting Committee of the Brotherhood and he is the newly appointed Truant Officer of the Sunday School, a position which is as important as it is unique. His work is to go over the attendance cards of each Sunday School Class, take off the names and addresses of the absentees and then, during the week, visit the home of the delinquent and learn the cause of his absence. In many cases he learns that it is sickness or lack of clothing or some other cause just as serious that is keeping the scholar away. Sometimes he finds that there seems to be no excuse except indifference and lack of interest. Sometimes he finds the boy or girl has been playing "hookey" without the knowledge or consent of the parents. When Charlie comes snooping around such a boy or girl's home, it's just too bad for him or her when the parent hears the news.

We gave Charlie the title of Sunday School Truant Officer, not because he is a fearful creature to be dreaded really. But just because we wanted to be different and give him a name that everybody would know the meaning thereof. Of course, we know that a real truant officer is not constantly chasing truants. He is more or less of a friendly visitor and does lots of good in families where there is sickness or poverty or sorrow. That's the kind of Truant Officer is Charlie Little. He is popular with St. John's folks just because he is always trying to do somebody a good turn.

It is sometime since we gave a character sketch of a St. Johnite and it is with real pleasure we acknowledge the work Charles Little is doing for the parish. May he give many more years of service to his beloved Church.

Friendly Obstacles

For every hill I've had to climb,
  For every stone that bruised my feet,
For all the blood and sweat and grime,
  For blinding storms and burning heat,
My heart sings but a grateful song—
These were the things that made me strong!

For all the heartaches and the tears,
  For all the anguish and the pain,
For gloomy days and fruitless years,
  And for the hopes that lived in vain,
I do give thanks, for now I know
These were the things that helped me grow!

'Tis not the softer things of life
  Which stimulate man's will to strive;
But bleak adversity and strife
  Do most to keep man's will alive.
O'er rose-strewn paths the weaklings creep,
But brave hearts dare to climb the steep.

—L. E. Thayer in "Our Church."

Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and the spiritual forces, which as yet have hardly been touched. When that day comes the world will see more advancement in one decade that it has in the past four hundred years.

—Dr. John R. MacKay.

The Deacon and the Frog

A Deacon was on his way to church one Sunday morning, dressed in his best and with his shoes nicely polished, when he heard his name called from a mudhole near the roadside. Down in the hole was a big bullfrog.

"I have been in here three days," said the frog, "without anything to eat, and I wish you would help me out."

The deacon looked at the mud and looked at his shiny shoes, and remembered that he had to pass the collection plate in church, so he replied:

"I'm sorry, old man, I cannot help you now, but on my way back from church I'll give you a lift out of the hole."

As he came back from church he was surprised to find the frog sitting in the middle of the road.

"I thought you said you couldn't get out of that hole," said the deacon.

"I thought I couldn't either, until a snake came along and I just *had* to get out," replied the frog.

It was my first sermon at my new charge. At the close of the discourse I announced Hymn 560, from the list given me by the chorister. To my great chagrin the audience sang: "And are we yet alive, And see each other's face?"

GEORGE WASHINGTON

When I grow up to be a man—
You know, when I get big—
I'll be just like George Washington,
An' wear a long white wig.

Low shoes with silver buckles on,
Silk stockings an' red vest.
I'll have white lace sewn in my sleeves,
A cane an' all the rest.

I'll try to be as good as he,
An' keep my thinking high,
An' get to be a president,
An' **never** tell a lie!

—From Grace Porter Polk.

OUR FELLOWSHIP

What It Has Done. What It Is Doing

St. John's Young Peoples Fellowship has been in existence for several years. Every Sunday evening its members meet for a short devotional and business service and for the purpose of taking up exceptional studies of the Holy Bible. The course is what might be termed a post graduate course of the Sunday School work. We have covered many important subjects, such as the missionary journeys of St. Paul, the geography of the Holy Land, the journeys of Jesus Christ and a study of His miracles and Parables. Also, we have studied the Epistles of the New Testament, learning when they were written, by whom they were written and their contents. Also, we gave much time in the study of the new Book of Common Prayer. Each service was taken in turn and the difference, noted between the new and the old Prayer Books. This year we have spent much time on a study of the Psalter. We have learned how many books of Psalms there are in the Psalter, how many Psalms in each book, who wrote the Psalms, the special days on which the Church uses special Psalms. The special selections of Psalms, what are impractory psalms, what are Messianic psalms, and many other interesting questions concerning the Psalter.

Since February we have taken up a study of the Pentateuch as a whole and are now devoting our attention to the Book of Genesis. We have studied it in the light of its probable authorship and the part Moses might have played in its compilation, using chosen passages from the book itself to help us. Of course, we could not touch the Elohistic controversies in our work because our members are not sufficiently trained in the Hebrew significance of the ancient names of God to permit it.

In order to get an intelligent idea of the construction and contents of Genesis we have broken down the book into fourteen sections. It is our purpose to select portions of each section for reading so as to give us a general idea of its contents. The method we have used is as follows:

1.—The first Creation, Chapters 1 and 2 to V 3.
2.—The second Creation, Chapter 2:4-25.
3.—The Story of the Fall of Man, Chapter 3.
4.—The Birth of Seth, Chapter 4.
5.—The Generations of Adam, Chapters 5 to 6:8.
6.—The Generation of Noah, Chapters 6:9 to 9.
7.—The Generations of Sons of Noah, Chapter 10 to 11:9.
8.—The Generations of Shem, Chapter 11:10-26.
9.—The Generations of Terah, Chapters 11:27 to 25:11.
10.—The Generations of Ishmael, Chapter 25:12-18.
11.—The Generations of Isaac, Chapter 25:19 to Ch. 35.
12.—The Generations of Esau, Chapter 36:1-8.
13.—The Generations of Esau in Mt. Seir, Chapters 36:9 to Ch. 37:1.
14.—The Generations of Jacob, Chapter 37:2 to Ch. 50.

Our studies involve quite a considerable memory work which help us to hold the main facts of events ever in mind.

The work we are doing is served out in such small doses, owing to our limited amount of time, that we are scarcely conscious of the mass of material we have acquired. We can scarcely believe we have covered such a wide area in Bible and Prayer Book study.

However, we would not have you believe that we have done nothing but meet every Sunday evening for such exercises. The members of the Fellowship have helped the Parish in many of its financial adventures. From the beginning the Fellowship has made its donations to the Christmas, Easter and Coal Funds. Also, the Fellowship has ever been among those present in raising funds for special occasions and for special purposes. Such, for instance, as Anniversary donations, curtain for Parish House Stage, refreshments for entertainments, books for plays, donations to the Harvest Home for the poor and other objects too numerous to mention. On a conservative estimate we would say that the Fellowship has contributed $350.00 to parochial and extra parochial purposes. We are not relying on estimates altogether in making up this figure. We have an itemized account which covers only a part of the gifts the parish has received from this particular society.

WE MEET AT 7.30 P. M., EVERY SUNDAY EVENING AND WILL GLADLY WELCOME VISTORS OR ANY PERSON WHO WOULD LIKE TO BECOME A MEMBER.

Our purpose in writing this article is to give credit for study and service to a band of young folks who are not always recognized when we are thinking of the builders of our Parish. The Rector takes a strong personal interest in the Fellowship and hopes the day is not distant when all the young people of the Parish will be united in the Fellowship and using their full strength for the growth and betterment of St. John's Church.

Unseen Beauty

In the wildness of the forest waits full many a lovely thing
Which shall some day be discovered by a wanderer in spring.
And in every heart, I fancy, like a forest violet,
Lies some hidden bit of beauty that is undiscovered yet.
—*Edgar A. Guest.*

The Better Way

If you should not like your preacher,
Do not advertise your view;
Ask the Lord to make him better—
And to make you better, too!

Reverend Mose Johnson arose one Sunday morning and made the following announcement, "Now, brudders an' sistern, we done tried in ever' honest way to raise money fo' dis yeah chu'ch, but you all don't come across, so we's done decided dat owin' to de fack dat you won't carry out our honest proposals, we gonna have a bazaar!"

Folks

Folks are you and me—that's all. As seen through other eyes;
Some seem good, some seem bad and some seem wondrous wise,
And some seem stupid, dumb and dull, and some seem fine to see:
But good or bad, blithe or dull—folks are you and me.
—*Jos. R. Cushing.*

Bell Phone, Lombard 2427

Plotnick's Shoe Shop

I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

For a Good Fit and Best Quality Shoes

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Formerly S. W. Cor. 2d and Moore Sts.

Ed. Pennington

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Shampoo	*35c*	*3 Specials*	
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BROADCASTING FROM STATION S. T. J. C.

* * * * * *

The Sunday School Lenten Offering was nearly $1400.00.

Some folk waste a lot of energy climbing mountains before they reach 'em.

Our S .S. Truant Officer is doing wonderful work and is getting real results.

Men wonder why the moth insists on flying in the flame and then go out and try to beat a locomotive to the R. R. Crossing.

Rumor has it that the Brotherhood of St. Andrew Chapter of St. John's Parish is growing rapidly.

Some people actually believe their troubles interest other people.

When a man gets his salary "docked" is that when his ship comes in?

The price of painting the interior of the church is $1500.00. The number of square yards to be painted is 1500. In other words every $1.00 you put in the paint pot means another square yard of paint paid for.

Why were vitamins put in spinach and cod liver oil and not in candy and cakes?

We want more Ads for the "Broadcaster."

Remember the Strawberry Festival, *JUNE 10TH.* Admission and strawberries and ice cream all for 25 cents. Wanamaker charges more than that for just ice cream.

Why use anti-knock on your auto when you need a dose yourself?

We want more $1.00 *subscriptions for the "Broadcaster."*

We'll have to find something besides old shoes to throw at the bridal couple. We need 'em now to walk in.

"Some of our young people are so versatile in conversation that they are able to say 'Oh Yeah' in four or five different ways." *Bunting's Quill.*

We have 370 muscles in our bodies while a caterpillar has more than 4000. Which would you rather be if you were a victim of muscular rheumatism?

SATAN AND THE GOSPEL

"Again, when, at sometimes, I have been about to preach upon some smart and searching portion of the Word," said John Bunyan, "I have found the tempter suggest and say—What! will you preach this? This, of which you are yourself guilty? Do not preach upon that subject today. Or if you do, mince it down so as to escape the condemnation yourself. But I thank the Lord I have never consented to these satanic suggestions. Let me die, said I, rather than water down the Word of God."

SUNSHINE AND RAIN

If you should see a fellow-man
  With trouble's flag unfurled,
An' lookin' like he didn't have
  A friend in all the world,
Go up an' slap him on the back,
  An' holler, "How d'do?"
An' grasp his hand so warm he'll know
  He has a friend in you.
Then ask him what's a-hurtin' him,
  An' laugh his cares away,
An' tell him that the darkest night
  Is just afore the day.

This world at best is but a hash
  Of pleasure an' of pain.
Some days are bright and sunny,
  An' some all sloshed with rain.
An' that's just how it ought to be,
  For when the clouds roll by
We'll know just how to 'preciate
  The bright an' smilin' sky.
But always keep rememberin',
  When cares your path enshroud,
That there is lots of sunshine
  Hidin' just behind the cloud.

RULES FOR READING THE BIBLE

The Bible is a weapon and like all weapons, it has to be mastered. The principles of Bible mastery may be given in these five short but big words:

1. READ. The Bible, like any other book, must be read for its story and message. Therefore, read sensibly, seriously and steadily.

2. THINK. The Bible is meant to be understood. It is not a puzzle or a conundrum or a charm. Its message is meant for us. Give your mind to it.

3. PRAY. While the Bible is like any other book, it is also unlike other books. Its message is spiritual and only the Spirit of God can make it plain. Therefore pray as you read.

4. SPEAK. Books are meant to be talked about. We appreciate more the books we enjoy when we compare notes with others who have read them. Talking to others about the message of the Bible gives the approach to spiritual fellowship and religious opportunity.

5. ACT. The appeal of the Bible is to the will as well as to the understanding and the heart. The Word of God is not merely to be heard; it is to be obeyed. Translating the Word of God into life will make its language beautiful and powerful.

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The Measure of a Man

Not—
"How did he die?"
But—
"How did he live?"
Not—
"What did he gain?"
But—
"What did he give?
These are the units
To measure the worth
Of a man, as a man
Regardless of birth.
Not—
"What was his church?"
Nor—
"What was his creed?"
But—
"Had he befriended
Those really in need?"
Not—
"What did the sketch
In the newspaper say?"
But—
"How many were sorry
When he passed away?"

BIBLE KNOWLEDGE

We feel sure that the following incident could be duplicated many times and places:

"It was Sunday morning in a men's class in a famous Presbyterian church school. 'Will you please tell me,' said a member to the teacher, 'how far in actual miles Dan is from Beersheba? All my life I have heard the familiar phrase "from Dan to Beersheba," but I have never known the distance.' Before the answer could be given, another member arose in the back of the room, and inquired, 'Do I understand that Dan and Beersheba are the names of places?' 'Yes.' 'That is one on me. I always thought they were husband and wife, like Sodom and Gomorrah.'"

A student in a theological seminary spent a long time looking for the Epistle to the Egyptians.

TWO SEEDS

Two little seeds, quite long ago,
Were planted where they both could grow.
God planted them, and watched them through
The days to see what they would do.
Two little shoots came up one day,
And grew beside a woodland way.
They were so like, however well
One looked, no difference could He tell.

One said: "I'll live upon this tree,
And sting whatever touches me,
Caring alone for me and mine."
It grew to be a poison vine
The other said: "Ill live to bless
Each passer-by with loveliness;
I'll perfume every wind that blows
My way." It grew to be a rose.

—Clarence E. Flynn.

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REV. H. CRESSON McHENRY, Editor.

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Mr. Charles Little, Layreader.
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Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger

Tenors

Mr. James Adgate
Mr. Harry McCall
Mr. Heber Rutter
Mr. James Rutter
Mr. Jeremiah K. Rutter, Jr.

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell

PARISH ORGANIZATIONS

Woman's Auxiliary
Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew
Vernon Matthews, Director.
William Grubb, Vice-Director.
Frank Drumm, Secretary.
Charles Little, Treasurer.

Junior Brotherhood of St. Andrew
Charles Little, Councillor.
Joseph Leach, Director.

Daughters of the King
Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50
Miss Helen W. McHenry, Captain.

Young Women's Christian League
Mrs. Annie Beisser, President.

St. John's Fellowship
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Milligan, Lillian Gertrude
Milligan, Clara Paulina
Milligan, Walter Leon, Jr.
Milligan, Frederick
Knight, Andrew Eugene
West, Eunice Frances

BURIALS

Strang, Edward
English, John H.
Grubb, Marie Catherine
Dans, Caroline

SUMMER CALENDAR

Summer Bible School	10.00 A. M.
Morning Prayer and Sermon	11.00 A. M.
Evening Song Service	8.00 P. M.
Holy Communion (1st Sunday in month)	11.00 A. M.

Christenings after morning service by appointment.

THE FLAG

By JOHN D. LONG

Like the grass swayed to and fro,
Over which the breezes go,
Like long tresses tumbling down
Rippling up from foot to crown,
Like billows rolling on the ocean,
Our glorious flag floats full and free.
Its matchless hues now interfuse
And now swell wide against the tide
That bloats its straining canopy.
Like smoke it wreaths in rills, and breathes
Its fainting blaze into the haze,
And slowly palpitates until
It lures the eye, as if it still
Went rippling further through the sky—
The very poetry of motion!

Stars and stripes! Red, white and blue
Old thirteen, new thirty-two!
Afloat aloft on land or ocean,
There's not an eye with tears untraced
That sees thy glory in the sky.
There's no true heart that would not die
To keep thy scroll, no stripe erased,
No star obscured, still floating high,
There's no man, worthy to be free
Who doth not look and cling to thee
With all a patriot's devotion.

OUR 20th ANNIVERSARY

Like Its Predecessors, It Was a Time of Rejoicing and Thanksgiving to Almighty God for His Many Manifestations of His Love and Help

ANNIVERSARY COMMUNION

It was Trinity Sunday. We started the day with the Celebration of the Holy Communion. What an inspiring sight it was to see the pews of the big church filled with the faithful who had come to rejoice with us over the wonderful progress of the dear old Church these twenty years. Pews, which twenty years ago, were vacant. Pews, which all Southwark thought, would remain empty because there seemed to be none to take the place of those who had once worshiped there but had long since departed. How like a miracle it seemed to have such a crowd of enthusiastic worshipers gathered in the old church to celebrate an occasion which twenty years ago would have caused hoots of derision at what would then have seemed to be a mad dream of an incurable optimist.

But there we were! All coming to the Altar in long double rows of humans reaching from the Chancel to the Church door in several loops. Literally hundreds who had sprung up to take the place of the scores of former days.

The new Chancel was beautiful beyond description; scattered from the Choir to the Altar were big potted palms which gave the effect of a corner in a Southern garden. On the Altar were four big, beautiful bouquets of Baby Breath and shell-tinted Carnations. The beauty of it made one catch his breath. Again we are indebted to the Choir for their almost perfect rendition of the beautiful Communion Service and the Anthems. It was delicious to listen to the comments of the old-timers tell how superior our music is to what it used to be. When one recalls what wonderful organists and choir leaders old St. John's had in the days when the Church was young, we have good reason to be proud of our Choir, every member of which gives his or her best for the love of it. How fortunate we are in having so many who are so loyal to the dear old Church as to render such important service voluntarily. A great deal of our success can be credited to the loyal members of our Church Choir.

STATISTICS

We were merciful to the big congregation and did not preach a long, dry sermon about the multitudinous things we did in past years. We could have done so with pardonable pride, at that. But we had a feeling we would be liked a lot better if we refrained from presenting ourselves with bouquets of oratory and boil the details down to a few unromantic figures, which we did with this result: For the year just brought to a close we reported the number of BAPTISMS, 82; CONFIRMATIONS, 72; WEDDINGS, 14; BURIALS, 45.

THE PARISH DINNER

Do you know how to tell whether a dinner is good and the diners are enjoying it. This is the sure test: Just listen for the first twenty minutes after the dinner is served. If you hear a great chattering of tongues the dinner is nothing to brag about. If you hear a great clattering of dishes, knives, forks and spoons and very little talk, then you can bet your limit that the meal is good. Well, there was little conversation, but a mighty noise of dinner tools, at

our Parish Dinner. Which meant the dinner was so good the diners had no time to talk about it. The meal was perfect and was perfectly served. Even the pretty waitresses who served Mrs. Pine's delicious cooking added zest to our appetites. Every time we glanced at one of them we involuntarily took an extra gulp, and there were so many of them that their comings and goings kept us gulping all the time until we were too full for utterance.

THE PARISH MASS MEETING

It was great baseball weather. Also, it was just the kind of day to tempt the weak to go to the shore; yet there was a big remnant of THE STURDY FAITHFUL who resisted temptation and came to our PARISH MASS MEETING in the afternoon. The program was a lively one. There was scarcely a minute wasted and everybody was occupied in doing something. First we sang the St. John Evangelist Hymn—tune by Adam Geibel—specially written by him for St. John's Church, where once he was Organist and Choir Master. Then, in quick succession, number after number of the program was presented in which the whole School was required to take part. At last we reached the place where BISHOP HIRAM HULSE of CUBA took over the service. First he presented Diplomas to teachers and scholars for Bible Work and Attendance. After which he gave a vivid and instructive description of his work as Missionary Bishop of Cuba. After the service several of the parishioners volunteered to do Parish visiting work among the aged, shut-ins and sick of the Parish.

SUPPER SERVED

At 5.30 P. M. supper was announced. The rumor of that dinner must have gone the length and breadth of the Parish. There were more than twice the number of guests for supper than were at dinner. And DID we enjoy it! All we had left were some potato chips, and they were being munched off and on after supper. So we suppose they, too, went the way of all good things finally.

CONFIRMATION

The greatest and pleasantest surprise of the day came at the Evening Service. Bishop Francis M. Taitt was present to confirm St. John's 1932 Class. Owing to so many being unemployed, we did not expect to have as large a class as usual to present. Imagine our amazement when we called the roll of Candidates before the service and learned we had SEVENTY-FIVE CANDIDATES present and prepared to be presented. We never thought to bring our 20th Anniversary to such a close. How good God has been to us and how grateful should the Parish be to Him for the great things He has done for us.

1932 CONFIRMATION CLASS

WOMEN

Carr, Elizabeth
Benson, Madaline
Brown, Lillian May
Edger, Amanda
Gallagher, Hannah
Hackett, Elmina Clark
Iseminger, Katherine Elizabeth
Jensen, Elizabeth Marie
Later, Margaret
Milligan, Clara Paulina
Moran, Mary Cornelia
Meneely, Lillian
McAvoy, Lillian Irene
Olsen, Anna
Vaughan, Ethel Martha

GIRLS

Anderson, Olive Anna
Beck, Mary Anna
Dean, Myrtle Ida
Dick, Gertrude Sally
Fanger, Anna May
Ferrell, Florence Josephine
Gallagher, Hannah May
Hager, Frances Lauretta
Hager, Verna Marcellus
Hallowell, Elizabeth Marie
Heisler, Frances Margaret
Kulacouch, Anna Marie
McKane, Beatrice Marie
Miller, Jean
Milligan, Clara Paulina
Mount, Anna May
Munion, Eleanor
Olsen, Blanche Marie
Raymond, Emma Jane
Rodebaugh, Dorothy Jane
Ross, Catherine P.
Stockman, Elizabeth C.
Seivert, Dorothy M.
Young, Mary
Zeigler, Frances A.
Zeigler, Anna F.

Total Forty-one

BOYS

Brown, Edward
Brown, William
Celestino, John
Garson, Robert
Griffith, Joseph
Hagen, Michael
Hackett, John
Kinsley, James
Lafferty, Alfred
Miller, Charles
Milligan, Walter
Nugent, William Joseph
Olsen, John
Outen, Charles
Robbins, Joseph
Rogers, Norman
Rogers, Raymond
Rodebaugh, Howard
Stilling, William
Stilling, Louis

MEN

Collins, Washington
Collins, William E.
Dolhnzyk, Michael
Endicott, Harry
Friend, W. Grant
Gallagher, John F.
Hagen, Charles
Later, Albert
Pentino, James
Pentino, Daniel
Stein, Richard
Vaughan, Thomas
Yeager, William
Zerichak, Thomas

Total Thirty-four

Seventy-five Women and Girls, Men and Boys, Were Members of the 1932 Class

RULES FOR THE NEWLY CONFIRMED

By the Rt. Rev. Francis M. Taitt, D. D.

Baptism is administered to infants. Christ is glad to receive them and has declared "of such is the kingdom of heaven."

Confirmation is an act of adult life. We know good from evil and we want to choose the good and reject the evil. Yet we know how hard it is to do this; and we need three distinct forces of help:

1. We want the ideals of good constantly held before us.
2. We want companionship of those of like ideals.
3. We want the impartation of grace or help from God to enable us to attain.

In Confirmation we stand before God and acknowledge ourselves bound

(a) to renounce what is evil.
(b) to believe what is true.
(c) to do what is right.

Yet we know how impossible it would be to do these three things unless we have God's special grace. The Bishop therefore immediately declares: "Our help is in the name of the Lord." It is in His name that we go forth. We expect Him to give us grace and strength and that expectation will never be disappointed.

Let me give you a few rules for Christian living. These rules as they become habits give to us an added help and pass into character:

1. In Confirmation you are admitted to the sacrament of the Holy Communion. That is the highest service of the Church. It is the one service commanded by Christ who said: "Do this in remembrance of me."

In the words of our Catechism, the benefit of this sacrament is "The strengthening and refreshing of our souls by the body and blood of Christ." We want to have our regular Sunday for the receiving of so divine a blessing. Select your Sunday and let nothing interfere with it.

2. Let no Lord's Day pass without attendance at church. It is a Divine command and like all such commands full of blessing. The preaching of Jesus Christ holds up the highest ideals of life and the love of Christ constrains us in the most winsome way to lead that life. Not to be at church is to cast contempt upon Christ.

3. Try to realize the companionship and fellowship of church membership. We are all banded together for devotion to Jesus Christ and the living of the Christian life. We can greatly help each other. Join in the activities of the church and become members of its organizations, for the purpose of everyone of which is the fuller realization of Christlike living.

4. Feel that the effectiveness of the church depends upon YOU and that in all that it does you want to have a part. Do not think that the church will "get along" without your help. Impart a feeling of welcome to all who come to your church.

5. Lay aside a definite portion of your income for deeds of charity; for the support of your Parish Church; and for the great work of the church through the world. A part of what you earn should rightfully be given to God; and when you actually have the portion laid aside you will be glad of the good causes to which you can give it.

6. Let your Bible be your companion and prayer the constant attitude of your mind. Have a definite time for Bible reading and a definite time for prayer. By so doing you will be able at any time to raise your heart to God.

7. Try each day to do something for God. Try to overcome some evil in your own life and to do some good to one of God's children.

Our Sunday School Excursion

Our annual Sunday School Excursion will be given on Saturday, July 16, to Riverview Beach. The price of the tickets is, children under 12 years of age, 25 cents; adults, 50 cents.

If, however, you are a member of either the Sunday School or the Church, you are entitled to reduced rates: Children's tickets, 15 cents; adults, 35 cents.

Do not wait till the last day before buying your ticket. Buy it when you have the money. See Mr. Joseph Leach or Miss Hannah Nuttall and get your ticket reserved by paying the price and giving your name. Your name will be written on the back of a ticket, which will be held for you when you want it. If you wait until the day of the excursion you may not have the money and will be forced to stay at home.

20th ANNIVERSARY ADDRESS

By Mr. Vernon Matthews

"We are here this evening to honor the Rev. H. Cresson McHenry, who celebrated his 20th Anniversary as Rector of this Parish on Trinity Sunday.

Trinity Sunday, 1912, when our Rector held his first service in this church, with but only seven people in the congregation, who would have had faith enough and been optimistic enough to foretell the wonderful growth and development of this parish? And yet,

from that humble beginning he has had the courage and fortitude to go steadily forward, improving the church materially and spiritually.

Everyone connected with St. John's Church knows of the condition of the buildings and grounds at that time. The many improvements are too numerous to mention in detail. Among the larger have been the laying of the cement pavement and the general improving of the outside of the church. Also a new roof and electric lighting system; the installation of a new organ; the paying of the mortgage on the church building; and his crowning achievement in the erection of our new Parish House, which cost very nearly $50,000.00. Also the reduction by a considerable amount of the mortage of $10,000 placed upon it. In the past year, through his efforts, Mr. William Dickhart made it possible to remodel and tile our Chancel.

Personally, I have had the privilege of working with him for the last ten years. Many of you here have been connected with this parish and have been of service to it for a far greater length of time. There are a few here whose services date back to that Trinity Sunday twenty years ago and beyond. I have no doubt that this 20th Anniversary recalls many memories, not only to the Rector, but to all of you. Many of those who were very prominent in the past years have passed beyond. Such names as William Forster, Mrs. Hannah Read, Mrs. Adelia Carr and Mrs. Annie Morozzi and many others whom I cannot recall, but are well known to you and the Rector.

We of St. John's are very fortunate that a man of the Rev. H. Cresson McHenry's genius was able and willing to dedicate his life to the service of God in this community. He has been a remarkable priest. We hear people on all sides remark about the beautiful and inspiring way he reads our services, especially the Order of the Holy Communion. As a preacher we of St. John's consider him second to no one. Practically everyone here this evening, myself included, has called upon him at some time in case of sickness, death or when in need of help and advice. Many of you have had to call upon him at times when perhaps it was not convenient for him to respond; and yet he has always been quick and willing to be of service in the hour of sickness, death, need or adversity.

I could not permit a time like this to go by without making some remark about our parish paper, "The Broadcaster." In it he has been able to find an outlet for that remarkable gift of writing which he possesses to such an outstanding degree. It is not only instructive, but interesting.

All these qualities combined with that natural leadership which he possesses have made it possible for him to make such great progress in his chosen work. And, above all, that great and constant faith which he has maintained at all times.

St. John's as a whole is very proud of the Rev. H. Cresson McHenry, but the men of this parish admire him, not only as a priest, but also as a man. The men of this parish have always felt at ease with him and there is a true spirit of comradeship and brotherly love among them.

We can look to the past with a knowledge of his achievements, but now we are going to look forward into the future with a steadfast and firm determination that, with our co-operation and assistance, he will be able to lead us on to still greater achievements for the glory of God!

MR. McHENRY:—I wish it were possible for me to adequately express the love and affection that everyone feels for you. It would take an orator of far greater ability than I to do so. I feel deeply the honor and privilege in being permitted to try to express to you the feelings of this parish. You have worked for the past twenty years without a salary. You have given of your private means to aid the work. At a time like this, even though there are so many out of employment, we feel that we must show some material expression of our appreciation.

Therefore, I present to you, with love and affection, this token of our esteem, and congratulate you on your Twentieth year of service as Rector of this Parish and say to you that the Church of St. John the Evangelist is back of you in whatsoever you undertake, and may we all work together to the Glory of God for many more years to come."

VACATION DAYS

Days of Recreation or Days of Regret?

Vacation Days are dangerous days to those who are not wise and lack self-restraint. Ninety-nine and nine-tenths per cent. of us cannot possibly imagine vacation days being spent at home quietly and temperately. Weeks before vacation days most of us get rates from the seashore, the country or the mountains. Most of us are thinking of buying clothes and making dresses and having them "charged." Most of us are deep in the study of railroad time-tables and transportation rates. What we are aiming to do is to enjoy our vacation days to the limit of our purse—and beyond. When vacation days arrive and we are where we finally determined we would come, some of us act as though we left sanity behind and are trying to prove how crazy we can be. We do not relax, but we go tearing around from early morning till late at night, using up fifty per cent. more energy and nerve force than we would had we remained on the job. Then, too, we take the contents

of the little old purse—every cent of which we need to pay our debts—and we scatter it with a prodigality and abandonment of a drunken sailor.

IT IS QUEER THAT WE NEVER STOP TO THINK THAT MONEY WASTED IN USELESS LUXURY AND FOOLISH EXTRAVAGANCE IS A SIGN OF INSANITY. Only the person who is mentally unbalanced would throw away such a valuable commodity as money. Wasteful spenders are the fools who make sharpers rich. Do not think you are proving yourself a devilish fine fellow and a real play boy and are making everybody gasp with wonder at your lavish extravagance, which you know you cannot afford. Were we betting we would give odds of a thousand to one that everybody is laughing in his sleeve at you and playing you for the fool you are. Always remember one thing: You cannot buy anybody's good opinion of you. The more money you spend in buying a reputation for being a jolly good fellow the more do you convince a bored public that you are crazy. In these days of no jobs and short wages every one ought to spend vacation days where the cost is modest and well within the capacity of the pocketbook. Nights at home and days in the open spaces about town within easy reach by trolley ought to be about the extent of our recreation. There are thousands of beautiful and cool nooks within easy distances of our homes where we can spend delightful days with a few friends and a box lunch. There are inexpensive river trips to interesting nearby places of amusement. There are scores of interesting spots within the city limits you have never seen, nor of which you have ever heard; places you ought to know all about. Every year thousands of visitors and tourists make Philadelphia their Mecca because of its beautiful location and rich historical setting. It would be great fun and a real education to plan a week's tour of the old home town this vacation to see the wonders and beauty spots that attract such multitudes from far and near. It may be a novel suggestion, but really it is a sensible one, i. e., for all Philadelphians to see Philadelphia during vacation days and save your money for your grocer, coal man, landlord and all who contribute to our wellbeing and who are trusting us to pay our just debts even in Vacation Days.

WHEN WINTER COMES THE WISE VACATIONIST WILL REJOICE, WHILST THE PRODIGAL VACATIONIST WILL BE BEGGING HIS BREAD.

Don't forget the Sunday School Excursion to Riverview Beach, Saturday, July 16. Tickets on sale now. Children under 12 years, 25 cents; all others, 50 cents. Members of Sunday School and Parish at reduced rates: Children, 15 cents; adults, 35 cents.

Do's For Your Vacation

DO try to remember you are a Christian and must so conduct yourself towards others, even while on your vacation.

DO remember your soul as well as your body needs refreshment and strength.

DO be sure to attend every means of Grace afforded you. Remember you cannot say you are too busy for such things—you are on a vacation from all business; therefore, you MUST have time for spiritual experiences.

DO be careful in spending your money. You have SO MUCH. And you must pay your CURRENT EXPENSES and your CHURCH EXPENSES. You MUST NOT run in debt.

DO be temperate in your pleasures. If you return to your job in a state of exhaustion you are cheating your employer who sent you away to give you a chance to rest up and become fit.

DO be careful not to make of your stomach a garbage pail and fill it every day with a mixture that would disgust a — —.

DO be considerate of others' feelings and be a gentleman (lady) if it kills you.

DO everything you can to make other folk happy, so that they will be glad to see you coming and sorry to see you going.

DO be yourself and don't pretend to be some fictitious nobody just for a pose.

DO your best in everything you undertake to do.

SUMMER SUNDAY EVENING SERVICES

Hours Which Are Well and Comfortably Spent

WHAT DO YOU DO ON SUNDAY EVENINGS IN THE SUMMER?

There are a score of replies to that question which, when boiled down to one concrete and honest answer, is: "WE ENJOY OURSELVES."

But what do you MEAN by enjoying yourself? Are you talking of a physical or of a spiritual enjoyment?

About a year ago we took time out to do a little snooping to see how folks really did "enjoy them-

selves" on Sunday evenings. The shock we got for our trouble was paralyzing. We saw things and we heard things we never knew entered into a Christian's life at any time, let alone Sunday evenings. From the screams of wild laughter, the yells of hilarity, the shriek of the radio and the noise of the Sunday evening dance we wondered whether the modern way of enjoying one's self did not have wicked old Sodom and abandoned old Gomorrah backed off the map. And these were SUNDAY demonstrations of mirth at that. We have studied church history more or less carefully, and we confess our failure to remember the time in the early Christian Church when Christians so far forgot themselves as to turn their Sundays into Bacchanalian feasts. In certain decadent periods men were pretty slack morally and spiritually, but they did not quite reach the low level that many of our non-Sunday evening service attenders seem to have attained in these days.

When we wrote the above paragraph we had in mind the most flagrant breaches of the Holy Sabbath Day. We did not mean to imply that all who stay away from Sunday evening service were abandoned wretches. No, not everybody is guilty of such vulgar desecration. Many members of the Christian Church are rather refined in their deafness to the call of the evening chimes to prayer. They have a car and take a quiet ride away from the church into the evening peace and beauty of the country. There in the coolness and the quiet they relax for a season and then come home.

Well, is there anything wrong with that picture?

No, no, of course not! They have enjoyed themselves in a perfectly innocent way. The most exacting moralist cannot criticise them for what they did. God made the country beautiful and cool for our enjoyment, and folks have a perfect right to indulge in these delights to their capacity.

BUT WHY PICK SUNDAY EVENING FOR THESE PLEASANT EXCURSIONS? You have six week-nights for such pastime. What is that you say? "You work hard all week and have a right to rest on Sunday"! Then why DON'T you rest instead of gadding?

You have been given an extra hour each day in which to play by daylight-saving time. You get a half-holiday every Saturday during the summer for golf, or tennis, or baseball, or boating, or fishing, or swimming, or hiking, or any other sport you wish to indulge. Sixty-five per cent. of you are out of jobs and HAVE ALL DAY EVERY DAY at your disposal, yet you must STEAL TIME FROM GOD to rest your lazy bones.

Once we drew attention to the way a certain party ignored the call to Sunday evening prayer. The smart answer we got was: "Well, Sunday begins with sunset Saturday and ends with sunset Sunday; therefore, we are not under moral obligations to attend Sunday evening service, which is always after sunset." "Very well," we replied, "then suppose you give up your Saturday night dance, or theatre party, or card party, and come to church on SATURDAY evening." Did THAT proposition meet with enthusiasm? IT DID NOT.

Do you know what really IS the trouble?

Why, it is in your answer to our question: "What do you do on Sunday evening?" To say that "you enjoy yourselves" is not the right answer at all. The right answer is "to refresh and strengthen our spirit by prayer, praise and thanksgiving to God, in His Holy Temple, for the wonderful gifts and graces He has given to each of us."

There is something more to life than just "enjoying" one's self. The greatest thing of all is to grow more and more into the image and stature of God.

Would one hour with God on Sunday evening help us thus to grow? Yes, dear friend, the Sunday evening service is precious time well spent. God seems nearer then than at any other time, and we go back to our homes and another week's work with a heart that is content.

LET US KEEP HOLY THE SABBATH DAY ALL DAY.

Silly Propaganda

It does not matter how much of a partisan you are, you must be consistent in order to be impressive. You need to avoid silly propaganda and extravagant statements which may sooner or later prove a boomerang.

Have you noticed the extra plates on private automobiles proclaiming that NATIONAL PROSPERITY DEPENDS UPON THE REPEAL OF THE 18TH AMENDMENT?

Whether you are a "wet" or whether you are a "dry," you cannot help but see how utterly foolish is such propaganda.

If selling intoxicants will make a nation prosperous, then all the European nations must be rolling in wealth and poor old bankrupt Germany must be the most prosperous nation on earth.

Which It "Ain't"

THIS IS STATION S. T. J. C.

* * * * * *

OUR 20TH ANNIVERSARY WAS A SUCCESS.

Bishop Hiram Hulse of Cuba made a most interesting address on his missionary work before our Sunday School on Anniversary Sunday afternoon.

The more one hears of the hardships and sacrifices of our Missionary Bishops and their heroic staff of clerical and lay helpers, the more one is filled with disgust over that 10 per cent. cut in the Missionary budget. Every churchman and churchwoman ought to be ashamed to permit it. It is inexcusable. It cannot be blamed on the depression. IT IS DUE SOLELY TO ASTIGMATIC SPIRITUAL VISION INDUCED BY INGROWING SELFISHNESS. THE ONLY CURE FOR IT IS REPENTANCE, PRAYER AND SACRIFICE.

Bell Phone, Lombard 2427

Plotnick's Shoe Shop

I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

For a Good Fit and Best Quality Shoes

315 SOUTH STREET

Formerly S. W. Cor. 2d and Moore Sts.

Ed. Pennington

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Bell Phone, Lombard 4648

Mrs. Arthur J. Rogers

UNDERTAKER
and
EMBALMER

230-232 Queen Street

The names of those receiving DIPLOMAS for perfect attendance and meritorious work in the Sunday School are: Hannah Nuttall, Bella Schields, Hannah Woerner, Jennie Bricker, Laura Henderson, Dorothy Ashman, Helen Ashman, Dorothy Quaile, Beatrice Woerner, Florence Armstrong, Jennie Rutter, Mabel Robbins, Emma Kaiser, Martha Lafferty, Theresa Henderson, Robert Drumm, Thomas Dean, Thomas Spratt, John Dean, James Spratt, Charles Clendenning, William Clendenning, Mary Haney, May Rudderow, Ruth Rudderow, Emma Rudderow and Catherine Heisler.

We want to thank our BAND OF PAINTERS for the fine job they made of the Kindergarten room. It never looked so bright and cheerful. The combination of colors make a beautiful effect.

How about the big S. S. room? The ceiling and walls need a few new coats.

Bishop Francis M. Taitt was in a particularly happy frame of mind on Anniversary night. We were glad there was such a big congregation to welcome him.

Seventy-five candidates were presented for Confirmation on Anniversary night. This is one of the largest and best-trained classes we ever presented.

Tuesday, May 24, this Parish tendered a surprise reception to the Rector and Mrs. McHenry. They presented Mr. McHenry with a big birthday cake with 20 burning candles. The Parish presented Mrs. McHenry with a basket of beautiful flowers and a lovely pendant of floating opals. They also made up a purse of $400.00 and presented it to the Rector.

The Rainbow Girls, as usual, were unique on Anniversary night and gave a sketch called "Souvenirs," which was a combination of original verses set to music telling about the many repairs and improvements that have been accomplished in the past 20 years. It was one of the cleverest stunts of the evening and was appreciated and loudly applauded by all.

Among other welcome guests at the reception were the Worshipful Master of Apollo Lodge, No. 386, F. and A. M., Le Roy Schollenberger, the architect of the Parish House; Mr. Robert Gill and Mrs. Gill, the Rev. John William Irwin, the Rev. J. Frederick Weinemann, the Rev. J. Da Costa Harewood and the Rev. Charles S. Kitchin.

We were delighted to have Miss Anna Mullen and Mrs. Harry Briggs at our Anniversary Service.

The Parish Broadcaster

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The Parish Broadcaster

Published in the interests of the Church of St. John the Evangelist, N. W. Corner Third and Reed Streets, Philadelphia, Pa.

REV. H. CRESSON McHENRY, Editor.

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Fernandez, William Henry
Hall, Anna Marie
MacAdams, Aaron Joseph

MARRIAGES

Edward Jacobus and Ida Nilsson
Walter R. Carson, Jr., and Anna H. Barger

BURIALS

Hall, Bernadette
Murphy, Sarah S.
Shetzline, Mary J.
Boyd, William B.
Marquart, John Joseph
Fryer, Charles Douglas

SUMMER CALENDAR

Summer Bible School	10.00 A. M.
Morning Prayer and Sermon	11.00 A. M.
Evening Song Service	8.00 P. M.
Holy Communion (1st Sunday in month)	11.00 A. M.

Christenings after morning service by appointment.

Soldiers of the Everyday

* * *

The soldiers of the everyday
Who stand for honor and fair play—
Who never whine and never shirk,
Who do not grumble as they work,
Who seldom talk of recompense,
Are patriots in every sense.
Though times be hard, though hours be gray,
These soldiers of the everyday
Still dare to smile and dream and sing,
Accepting what the hours may bring
With gratitude instead of tears,
With words of hope instead of fears.
Their battlefields are homes and streets.
Their victories and their defeats
Are seldom recognized or known
And yet they do not fight alone.
Ask God to bless them when you pray,
These soldiers of the everyday.

—Christian Herald

IMPORTANT NOTICE!!!

After the July issue of the BROADCASTER the magazine will be mailed only to those who pay the subscription price of One Dollar a Year. In order to put the subscription within easy reach of our Parishioners we are making a rate of 25 CENTS A QUARTER to all who are members of the church; those who are not members will be charged the One Dollar in advance for a full year's subscription. The increased rates of mailing is the cause of our change of policy. At the original cost of two cents we were just coming through on our expense budget. The jump in postal rates to three cents was the extra cent that broke the bank account.

We regret the necessity of our elimination of the free mailing list, but we have no other alternative. Every first Sunday of the month after the morning service the Broadcaster will be distributed free at the church.

OUR CHURCH FINANCES

Our system of financing the Parish has been so nearly perfect that, although we never carried a big margin in cash we were never in debt. It is a little different now. So many of our communicants are unemployed and so many more are receiving such thin pay envelopes that our system is shot to pieces and hard times are ahead. Now is the time for us to plan our campaign for funds. There is no need to get panicky over the situation. What we must do is to cut off every unnecessary expense, then we must drop our most unimportant needs. Then we must make everything wear as long as possible, and throw nothing away as long as it will last. We must always remember that "A CENT SAVED IS FAR BETTER THAN A CENT GAINED."

After we have economized to the limit the next move we must make is to plan a way to raise what revenue we can to help float our necessary debts. We do not mean to budgetize every dime we can squeeze out of you. That is unnecessary; our suggestion is much simpler and more productive than that.

FIRST: Let all those who have jobs, and those whose wages have not been seriously cut, pay their just dues to the church and add ten per cent. to help make up the loss to the church, occasioned by the dropping out of the member who has lost his job.

SECOND: Estimating that about 60 per cent. of our membership is idle; we have in round numbers 300 who are still going strong. If this 300 would go on a penny EVERY OTHER DAY PLAN—over and above their regular dues we would have a grand total at the end of the year of $544.00 plus to work with. It would mean only $1.82 plus per person per year. THIS WOULD BE AN INCREASE OF ABOUT A HALF A CENT A DAY. Surely such a small increase would not inconvenience the humblest of our parishioners and it would keep us out of debt.

ONE THING IS SURE: We must not and we will not run in debt for anything, even if it is a necessity. We will do without the necessity until such time as our resources warrant our resuming them. This goes for all debts of every kind, coal, gas, electric lights, compensations, wages, stationery, flowers, etc. If our policy creates resentment it will be just too bad; because we will not go in debt even if we have to close our church. This is not an idle gesture or a threat. We mean it; because we know that for a poor parish like ours it would be fatal. We cannot hope to have others support our church. WE MUST BE SELF-SUPPORTING OR SINK.

This policy of "Do or Die" is a challenge to every

member of St. John's Church. If you love the old church, now is the time to prove that love and "do your bit."

Do not get the impression that we are in a state of bankruptcy and are about to be sold out by the sheriff; we are not. We are planning for the future; we are planning what we will do and what we will not do. But we will not go in debt though the Heavens fall.

Summer in St. John's Parish

LACK OF FUNDS EMBARRASS THE WORK

For the first time in many years the summer work in the PARISH OF ST. JOHN'S is slowed up for LACK OF FUNDS. Our host of friends who have given so generously to this welfare work are embarrassed themselves this year and cannot give as much as in previous summers. Some have been forced to stop giving to the Vacation Activities altogether, yet all have expressed regret that they cannot continue on the same old lines. One dear lady of over eighty years, and a much valued friend of the Rector, expressed this sentiment most admirably in a note accompanying her check for a reduced amount; she said, "Give till it hurts" must be changed to "It hurts not to Give." Here is a sample of what sacrifices many are making to help along our summer work.

We opened the SUMMER VACATION SCHOOL in ST. JOHN'S PARISH HOUSE on schedule time in July under the leadership of Mrs. John Nelson, Jr., who did such splendid work for the children last summer. We mean to keep open as long as our funds last. Later if other friends find they can finance the work we will take up some of the things we have been forced to eliminate. We refer to our weekly picnics and excursions, our ice cream parties and the use of materials for group work. Fortunately, most of our Gym apparatus is in good condition. What is not fit for use we can do without this summer. However, we must give our daily noon day lunches and milk. Were we to eliminate that part of our summer work it would be a hardship indeed to the kiddies. In many cases the lunch is the only thing between them and actual hunger.

We are doing our utmost to help the jobless in the Parish by thus caring for the children. We are confident that our efforts are helpful. Many a parent will suffer hunger and privation patiently so long as he suffers alone. But he is driven to a frenzy and becomes desperate if hunger attacks his children and he must listen to their pitiful cry for bread. Therefore if we care for his children he is not altogether discouraged and will fight on with hope.

We know how dreadful are work conditions in our Parish, yet, there may be a few who are fortunate enough to have a little to spare. We appeal to all such in the name of Christian Love to share their little surplus with their poor brothers. God will bless such charity and the giver will be rewarded abundantly. Give what you can afford to your Rector and he will use it to the relief of the most desperate cases.

If any member of the Parish has knowledge of a vacancy of any kind or of a chance for a man, woman, boy, or girl, getting a job, get the Rector on the wire at once and let him know about it. Nearly 70 per cent. of our Parish are either idle or working part-time only. Among our unemployed are chauffeurs, railroad clerks, carpenters, painters, printers, nurses, bond salesmen, machinists, office cleaners, errand and office boys and girls, laborers, and many others, all of them clamoring for work. Every morning from 9 to 10 o'clock Miss Nuttall will be in her office at the Parish House to register applicants for jobs and she will welcome joyously all applications for men or women workers.

THE SHACK-IN-THE-PINES

It is necessary to pare to the bone the expenses of the summer camp. Our camp income has shrunken alarmingly. We are determined to keep going as long as we can squeeze a cent out of the old sock. After all is spent it is back to the hard hot city streets for everybody. We are cutting the time limit in camp to one week so that everybody will get a little bit of cool nights for sleeping, a whiff of pine-ladened air and a cool wallow in Little Pine Lake.

Perhaps some generous soul may learn of our great need for summer vacation funds and will send us an extra check to help us extend our camp activities.

Broadcasting from Station S.T.J.C.

Our SUMMER BIBLE SCHOOL is attracting a goodly number of young folk. There are lots of seats for more and a glad hand of welcome for all. Come and be glad you came.

Satan harvests his crops in summer.

Every Sunday evening we have A FEAST OF HYMNS. For fifteen minutes we do nothing but sing the hymns we like. Some are old and some are new; and all are the favorites of the group who come to enjoy the singing. It is a wonderful way

to close God's "Holy Day." We want you to come and enjoy it with us. Surely you have many old favorite hymns you would like to sing. Come out and let us sing them with you in our FEAST OF HYMNS.

Little Milton came home from church school with a mite box.

"Why do they call it a mite box, mother," asked Milton.

"Because," chirped in his brother, "you might put something in it and you might not."

Do all you can to help the unemployed. You can never tell when you will want "a friend in your need."

THE SUMMER VACATION SCHOOL is unusually well attended. We are most grateful for the aid of those friends who made it possible to "carry on" this great child welfare work again.

THE SHACK-IN-THE-PINES opened unusually early this year and is more popular than ever before. Besides the regular kid's summer camp it was loaned to several groups of College and Church Young People. Those groups were no expense to us as they paid their own way. We mention them to show how everybody loves the old Shack and its big roomy tents nestling at the head of Little Pine Lake.

Some memoranda about St. John's Employment Bureau:

Place: 1334 So. 3rd. Street.
Phone: Lombard 4024.
Time: 9 to 10.30 o'clock daily.

There are Christians that draw and Christians that drive. The Church has too many of the latter, but not enough of the former.

We hope and pray that you will return from your vacation with a clear conscience.

The finances of the church are not quite on the rocks, but they are getting "rocky." Our only way to keep out of debt is to pay our church dues regularly and ADD A LITTLE EXTRA to make up for what our unemployed brother is unable to give.

We are so glad that we have a job and enough to provide for our needs that we are giving lots more to the poor than we ever gave before; just to show God how grateful we feel.

"To do good and to distribute, forget not; for with such sacrifices God is well pleased." Heb. 13:16.

Success operates on the self-service plan.

If there is somebody next to us who is worse off than ourselves, what an awful mess the man at the end of the line must be in.

Another thing to remember: Don't forget that CENT-A-DAY for the mortgage.

Miserliness is not economy any more than economy is miserliness.

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the Love of God in him." I John III:17.

Imitation, the Sincerest Flattery

Eighteen years ago we developed an idea which practically solved the financial problems of the Parish and helped to put ST. JOHN'S CHURCH on the map of the Diocese. It was such a good idea that it has been repeated by several churches and large welfare bodies with great success. We refer to our "CENT-A-DAY" way of raising money. Again, just a week ago we learned of a group of women who adopted the thought in their endeavor to raise funds for an institution in which they were interested.

The "CENT-A-DAY" idea catches on immediately because it is so easy to meet the demand. Everybody can afford it be he ever so poor. It is a wonderful system of raising money in these days of depression. To most a CENT-A-DAY in any venture in a sort of sporting proposition which has its own appeal. Consequently anybody will invest A-CENT-A-DAY and get astonishing results. For instance, 100 persons giving A-CENT-A-DAY for one year will raise the impressive sum of $365.00 by the end of the year. No wonder so many institutions and churches have adopted our idea of A-CENT-A-DAY. It is a winner every time.

The time has come when our parish needs the aid of THE-CENT-A-DAY. Hundreds of our people are out of work and cannot pay their church dues. Of course this creates a financial embarrassment for us. Just here is where THAT CENT-A-DAY does its best work.

What we mean is this: Those whom God has blessed with a steady job and a weekly pay envelope ought to be so grateful for His provision and care that every night, before falling to sleep, they

ought to offer up a real prayer of Thanksgiving and prove their thankfulness by dropping a cent on a convenient bank to turn over to the church at the end of the month as their Thank Offering for their steady job.

ANY OLD JOBS TODAY?

REAL FOLKS WANT JOBS, NOT DOLES

No self-respecting person wants a dole. He wants a job. Something that will aid him to support his family independent of all charity. He would rather you give him something to do at $15.00 a week than to pay his rent or give him a grocery or a coal order once ever so often. The name of this person is Legion. He will welcome any kind of self-supporting work with Tumultuous joy.

Our object in brinking this subject before our readers is to appeal to all to help us uncover work for those willing workers. Perhaps this issue of the BROADCASTER may fall into the hands of somebody who knows where there is a vacant job. If it does, please, grab pen and paper or dash for the telephone and call up ST. JOHN'S EMPLOYMENT BUREAU, 1334 South 3rd Street, and tell the good news. Our phone number is LOM. 4024; the office hours for the person in charge are 9 to 10:30 every morning; or any time on Sunday such information can be given to the Rector who will gladly pass it on to the person in charge. We can supply men and women, boys and girls for almost any kind of a job. We need positions FOR WOMEN to do the following:

Childnursing	Dressmaking	Days Work
Companion	Housekeeping	Nursing
Bookkeeping	Office Cleaning	Washing and Ironing
Clerking	Cashier Work	

We need positions FOR MEN who are:

Auto Mechanics	Grass and Hedge Trimmers	Painters
		Milkmen
Bakers	Handymen	Plasterers
Cabinetmakers	Iron Workers	Roofers
Candymakers	Ice men	Salesmen
Carpenters	Ice cream-makers	Sextons
Cellar-cleaners	Janitors	Tailors
Chauffeurs	Laborers	Truckmen
Clerks	Laundrymen	Weavers
Coal Drivers	Longshoremen	White Washers
Electricians	Machinists	Window Cleaner
Floor Polishers	Messengers	

Whoever we send to a job will have back of him th endorsement of St. John's Church for honesty, sobriety, and willingness to work.

REMEMBER

THE PLACE: St. John's Parish House, 1334 South 3rd Street.

THE PHONE: Lombard 4024.

THE HOUR: 9 to 10:30 o'clock.

If you are out of work stop in and get registered.

Something New About Painting the Church

* * *

The Rector Had a Brain Storm, But the Architect Thinks It's Good

* * *

Everybody in South Philadelphia knows we are going to have our church painted—sometime. The lowest estimate for the job is $1500.00. There are 1500 square yards of surface to cover. In other words we must pay $1.00 per square yard for the work. That is a lot of money. And there are so many out of work in the Parish that the raising of $1500.00 is a pretty heavy task.

This set the Rector to thinking: If only some plan could be evolved by which the Parish itself could do the job and give the work to the painters in the Parish who are unemployed; then we could absorb most of that $1500 right in the Parish. It would be a big help to the church and to the idle painters.

He called up his friend Mr. Gill and told him what was in his mind. Mr. Gill was startled at first, but after the idea soaked in he said it might work. But he said in a tone of voice that said, "You're crazy."

Well one morning he dropped in our office with an estimate and plan which showed the Rector was not so crazy after all. The job can be done and we can employ our own idle painters under the supervision of Mr. Gill—provided we get busy right now to raise the $1500.00.

Certainly it is something worth working for if our own people will get the money for the job instead of giving it to a contractor who would employ strangers and give them the money. We must get busy at once—especially our idle painters. We must raise that $1500.00 without a delay. We must sell everyone of those 1500 yards as fast as we can. We need the money; our painter members need the money. EVERYONE MUST BE A SOLICITOR.

LET'S GO

We are enclosing a Pledge form in this issue of the BROADCASTER. We ask you to use it and let us know how many square yards of painting you will pay for. Either mail it to Rev. H. Cresson Mc-

Henry, 225 South 3rd Street, or put it upon the alms bason any Sunday. The sooner we get the money the sooner our painters will begin to get wages.

HURRY!!!

Let's Start An Ancestry

When we speak of our ancestry we always "mention with pride" the names of prominent historical persons from whom we claim to be descended. In other words our forefathers started this ancestry business and we are failing to keep the ball rolling though apparently it is a great boon to generations that follow. There is no doubt that most of us need an ancestry to keep us from total oblivion. If we did not tell folks we were descended from Richard-the-Lion Hearted, or an Irish king, or a Scottish Laird, or a German baron they would never think we were anything but ordinary people. Somehow we do not impress the world at large that we have conquering and adventuresome blood coursing through our veins. Taking us as we are, we seem to lack the "it" that makes men the sons of kings. That is the reason why most of us must let it be known far and wide that our great-great-grandparents were the pioneers in Ancestry and all came over to America from some foreign land crowded aboard the Mayflower. Even the writer has been afflicted with Ancestoritis. He has frequently stated in public that one of his progenerators was a French Hugonot nobleman who was the custodian of the Golden Key to Something-or-other. Also, on the paternal side, he is a direct descendant of the doctor after whom somebody named a fort before which somebody became famous by writing the National Hymn. It is all rather vague, but it is also very romantic. However, the thrill we used to get out of talking about our ancestry is getting a little weak and we begin to suspect that we have used our poor old ancestors so much that they have become a bit worn and threadbare.

Therefore it seemed to us that we ought to do something for our descendants so that when they begin to develop aenemic characters and run out of "it" they will have an almost brand new ancestry to which they can "point with pride."

For this reason we repeat the title of this dissertation—"Let's Start an Ancestry." And let's see if we can improve upon the old brand so that we will not make the same mistake our ancient ancestors made. Most of them were great, of course; else they could not have been ancestors. Among them were too many murderers, thieves, pirates, drunkards, gluttons, misers, sports, gamblers, and philanderers. They spoil the portrait of ancestry. It is up to us modern ancestors to try to eliminate as much as possible romantic rogues from our new Ancestral Gallery. Somebody living in this year of Grace ought to start an ancestral line by being a man of great moral courage who will die rather than become corrupt politically, socially or financially. What an ancestor he would be for his comers after.

We need an ancestor who will honestly champion the cause of the weak and the poor against greed and oppression; whose mighty deeds of valorous warfare against cowardly and wicked powers, inimical to the helpless, will ring with no uncertain tones down the years to come so that men will look with awe upon the proud descendants of such a famous ancestor, who will sacrifice himself and his prospects in the Cause of God that He, and He only, shall be the great governing power of the country.

Somebody ought to consent to be an ancestor in deeds of mercy, in relieving the sick, risking one's life to rescue others, sharing the last crust with the less fortunate and bringing a brother and companion to the sorrowing. Some of us have ancestors like that and we are still proud of them. But for fear such grand old forefathers should run out on us let us start a modern lot. It's a good line, and will be greatly appreciated by our coming crowd of descendants.

And remember. Anybody can start an ancestry. You can do it if you choose. All you need is a little moral courage, a little of the Grace of God, a little of the Love of Christ, a little of the Enthusiasm of St. Paul and an alert watchout for opportunities to exercise your ancestrial qualities upon all and sundry occasions.

Yes, let's start an ancestry and let's make such a fine job of it that our descendants will be still pointing to our record unto the hundredth generation. That they will be so enthused by the tale of our great deeds, they, too, will be inspired to do heroic things and become ancestors in their turn.

The Brotherhood of St. Andrew

The Splendid Plans They Have Adopted for Future Work

At the regular meeting of the Senior Branch of the Brotherhood of St. Andrew held Thursday evening, June 16, a program for future work was put through which promises to be perhaps one of the best drives for members that has been undertaken by any parish organization up to the present. The plan is for each of the members of suggest the names and addresses of five men who are known

to be non-church goers. As there were 21 men present at the June meeting this would mean the making up of a list of 105 non-church going men.

The idea caught on so quickly that the Director suggested to start now and see how many new names those present could propose. After canvassing the meeting we had 12 new names on the list already. Every man present promised he would have his full quota of names for the next meeting, Thursday, July 14. The idea behind the movement is to begin now to work up a big class of men for our 1933 Confirmation Class as well as to build up the membership of the Senior Brotherhood.

Charles Little started a big discussion among the members by suggesting that each man bring a package of groceries or canned goods at each meeting of the Brotherhood to be distributed among the poor of the Parish. There was a storm of disapproval and the motion did not receive a second. However, Charlie's idea was not entirely wasted. The final outcome of the discussion was decidedly worth-while. It amounted to this: Early in the fall of the year we hold a Harvest Home with startling variations. First off, we will not hold it in the Church, but in the Parish House. Second, we will not hold it on a Sunday but on a weekday. Third, we will make it a Community Harvest Home and start a house-to-house canvass of all the families in the Parish regardless of creed or nationality. Fourth, we will prepare a musical and comic program to be given on that night. Fifth, we will give tickets of admission for the evening's fun in exchange for donations of food, clothing, or money. Sixth, we will send cars to any address in the Parish for goods if a postal is sent to the Rev. H. Cresson McHenry, 225 South 3rd street. Seventh, we will have an auction sale of cakes at the end of the evening. The proceeds will go to the Community Fund for the Relief of the Poor of the Parish regardless of race or creed.

This is, in short, a community stunt to help our next-door neighbor. We might add an eighth idea to the list and have time out on Harvest Home Evening for anybody in the audience to report any vacant jobs that might be filled. In this regard the Brotherhood suggested that Miss Nuttall keep regular office hours from 9 o'clock to 10 o'clock every morning to receive applications for jobs and applications for help. In case you need a man or a woman in a hurry for work call, Phone No. Lom. 4024 and ask for Miss Nuttall.

Men of the 1932 Class

Getting back to the June meeting of the Senior Brotherhood, we want to express our pleasure at the activity of its members in connecting up with the men of the 1932 Confirmation Class. Each member is given a man to look after and see that he gets in the habit of coming to Church Services, especially to his Communion. Every meeting night the members are quizzed as to how well they are doing this follow-up work. If a man shows a disposition to neglect his charge he is most unmercifully razzed by the members for neglect of duty. The result is eminently satisfactory. Not one of us likes to be razzed by that bunch of experts; they are too good in their line.

Some Refreshments—Some Fun

After the meeting adjourned the men had a little layout of ice cream, cakes, grapeade, and White Owls. It was the last regular meeting of the year, hence the reason for a little refreshment and a little fun.

As a matter of fact the Senior Brotherhood has not really gone out of business for the summer. They have just dropped one meeting night a month until September, when they will go back to their regular schedule of meetings.

The Opening—The Closing

The opening and the closing of the Brotherhood sessions are most impressive. Every man feels deeply the ceremony in which he is taking part. Each member takes it as a matter of course when he is called upon by the Director to offer a prayer or read the Scripture Lesson. His every motion is devotional, the tone of his voice is charged with reverence, he acts and talks, and looks as though he is conscious that he stands in the presence of God.

THE CALMER LIFE

By Edgar A. Guest

What more from life does man require
Than raiment, bed and food and fire?
With these, though humble they may be,
The spring flowers blooming he can see.
The joy of laughter he can know,
Can watch his little garden grow,
Find friendships and in countless ways
Make interesting all his days.

How many years shall man in vain
Seek peace from luxury and gain?
Though well it is high goals to reach,
This truth alone success can teach,
That no estate from care is free,
And only he can happy be
Who, rich or poor, has faith in grace
With tenderness the common place.

The happiness man hopes to find
Is truly of the heart and mind;
A gift that lies himself within,
Not something he must fight to win.
Though rich or poor who plays the man
And does the little that he can
Time's ordinary tasks to share
Can fill life's purpose anywhere.

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Bell Phone, Lombard 2427

Plotnick's Shoe Shop

I take this opportunity to thank all my customers for their patronage and beg to announce I have moved from S. W. Cor. Second and Moore Streets to my new store at 315 South Street. I will appreciate this same patronage at my new store.

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Ed. Pennington

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1430 South Third Street

The White House and the Parsonage

During one-fourth the period of our nationhood there have been parsonage children presiding over the White House.

Abagail Adams, wife of John Adams, was the daughter of a Congregational minister.

The wives of both Millard Fillmore and Franklin Pierce were parsonage born.

James A. Garfield was an ordained minister.

Grover Cleveland was the descendant of a long line of ministerial forebears. His sister, Rose, was the Mistress of the White House during part of his administrations.

Mrs. Benjamin Harrison was the daughter of Rev. John W. Scott, D. D.

Both Woodrow Wilson and his first wife were parsonage children.

James Madison studied for the ministry in his youth.

Chester A. Arthur was the son of a Baptist Minister.

Hulda Minthorn Hoover was a Quaker preacher.

Lou Henry Hoover is the granddaughter of a Methodist Minister.

From "Religious Background of the White House."

BUY

A Square Yard of

PAINTING

and so HELP the

Unemployed

of St. John's Parish

at the same time

Beautify St. John's Church

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00.

Subscriptions mailed to any address.

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Mr. Vernon Matthews, Layreader.
Mr. Charles Little, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

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Vernon Matthews
William MacVaugh
Charles Little
Rudolph Woener, Sr.
George Cressee, Jr.
William Grubb
Samuel Snell, Sr.
B. Frank Drumm.
William Hasson
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Mr. Harry McCall
Mr. Heber Rutter
Mr. James Rutter
Mr. Jeremiah K. Rutter, Jr.

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John J. Nelson, Jr.
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Woman's Auxiliary
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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew
Vernon Matthews, Director.
William Grubb, Vice-Director.
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Charles Little, Councillor.
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Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50
Miss Helen W. McHenry, Captain.

Young Women's Christian League
Mrs. Annie Beisser, President.

St. John's Fellowship
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Bennett, Ida May
Rutter, Richard James

BURIALS

Alford, Sallie H.
Stinger, Louisa
Lutz, Louis
Reynolds, Katherine M.
Neissen, Charles H.
Peruso, Martha K.
Adams, George Franklin
Walto, John M.
Ward, Barbara

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.30	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
Thursday		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

PROGRAM FOR THE YEAR

What the Rector Hopes to Accomplish With the Help of the Parishioners

Now is the time to lay our plans for the year's work. Business conditions and lack of employment are so unsatisfactory that we may fail to make the grade. But if we have an objective and we ever keep in mind the possible obstacles in the way of completing our program, we can face our problems with intelligence and probably get unexpected results.

PAINTING THE CHURCH

First of all, it is your Rector's hope that the necessary funds for painting the interior of the church be raised at once so as to get the idle men of the parish employed that they may earn a livelihood for their families. This sum, which is under $500.00, could be in the Rector's hands before the end of the month if those members who are so fortunate to have steady jobs would give a THANK OFFERING of a few dollars to the PAINT POT. We mailed 800 Paint Envelopes to our Parishioners and have received only 100 in return. WHERE ARE THE OTHER 700?

OUR SUNDAY SCHOOL

St. John's Sunday School has always been one of the most satisfactory departments of our work. The Infantile Paralysis Epidemic got us off on a bad start this year, but we are hoping when the quarantine is lifted, we will soon strike our stride and have all our teachers, officers and scholars reporting present and ready for the year's work. This year the SENIOR DEPARTMENT WILL TAKE UP THE STUDY OF THE MISSIONARY JOURNEYS OF JESUS CHRIST. THE BIBLE WILL BE OUR TEXT BOOK. A MAP OF PALESTINE WILL BE USED TO TRACE HIS JOURNEYS and certain questions framed by the Rector will stimulate the thought and imagination of the student. Furthermore, the Rector is hopeful that the teachers will make contacts with the scholars' family life and keep him informed as to their family welfare.

There are thousands of boys and girls running wild in South Philadelphia who have no Sunday School or parochial connections. Here is a rich opportunity for the scholars of St. John's Sunday School to do effective missionary work in bringing new blood into the classes. Our scholars have always been pretty active in this particular in the past.

In our Sunday School we must ever keep before our classes the SUNDAY SCHOOL LENTEN OFFERING. For the past two years we have used a portion of it to reduce the principal of the mortgage on the Parish House. We now have reduced that mortgage to $2,000.00. We are anxious to wipe out that debt this year and be able to burn the mortgage before the end of 1933.

THE HOLY COMMUNION

We are ambitious to reach that point in our parochial development when every member of St. John's Church will be a communicant—in the sense of making his Communion every time opportunity offers. As every one knows this is the most important duty we have to perform. We are shocked to meet A MEMBER OF THE PARISH, not long ago, who had been CONFIRMED FOUR YEARS AGO AND HAD NEVER MADE HIS FIRST COMMUNION and he lives within a stone's throw of the Church. WE WANT COMMUNING MEMBERS and we hope this year our average in this respect will reach 100%.

WORKING MEMBERS

A Church is like a bee hive. In it are two distinct groups. One is the group of workers. The other is the group of drones. The drones far outnumber the workers in every parish. The same condition prevails in St. John's Parish. About one-seventh of our membership are workers and supporters. About six-sevenths are non-workers and critics. We do not mind the criticism much, for it acts as a lash to whip us to greater efforts and better results. But we think it would be wonderful if some means could be discovered by which we could convert the idle six-sevenths into enthusiastic and energetic workers and supporters. In the hive THE DRONES ARE KILLED PERIODICALLY. Sometimes the drones in the Church almost provoke us to murder, but we are restrained by the law which forbids us, on pain of death, to execute what a bee wouldn't tolerate. HOWEVER, SINCE WE DARE NOT STAB OR POISON, OR SHOOT OR DRAW AND QUARTER THE OFFENDER, WE MUST FIND SOME MEANS OF

SHOOTING HIM FULL OF SPIRITUAL "PEP" AND MAKE HIM ACT LIKE A NORMAL CHRISTIAN IN SPITE OF HIMSELF. If we could only herd all our drones and then pray that Jesus Christ perform another miracle and cast out their devils and fill them full of the Spirit of God, we are sure the results would make both the workers and the drones rejoice with exceeding great joy.

PARISH ORGANIZATIONS

We refer to the Woman's Auxiliary, the Daughters of the King, the Young Women's Christian League, the Girl Scouts, the Choir, the Senior Brotherhood of St. Andrew and the Junior Chapter of the same organization. These organizations have their own work to do. The Rector is hoping they will be most aggressive in their several fields of activity this year and spread their propaganda far and wide, increase their membership 100 per cent., and encourage him by even greater efforts of service than they rendered in past years.

THE CHURCH ENVELOPE

Our letter to the Parish would be incomplete were we to fail to mention this all-important subject. THE CHURCH ENVELOPE IS THE POCKETBOOK OF THE PARISH. If it is full and comes in regularly every week we are prosperous. If it is empty and NEVER COMES TO CHURCH we are paupers. At present about 75% of our membership are unable to keep up their envelopes. It is up to the other 25% to do its utmost under the circumstances and not only give regularly BUT ALSO TO ADD A LITTLE OVER THEIR PLEDGE to help make up the deficit caused by the loss of the envelopes of the unemployed.

THE CONFIRMATION CLASS

ST. JOHN'S CHURCH IS A MISSIONARY CHURCH, LOCATED IN THE GREATEST MISSIONARY DISTRICT IN THE DIOCESE; consequently, it ought to present large Confirmation classes every year. This year, however, we are working against the handicap of unemployment. HOWEVER, IF WE WORK AND PRAY in this field of endeavor we are sure GOD WILL BLESS OUR EFFORTS and help us get results. Every parish organization, as well as individual church member, ought to put forth its greatest strength to bring the stranger into the fold. We must not wait until Confirmation is almost due and then begin to hustle. WE MUST START NOW AND DIG OUT PROSPECTS—men and women as well as boys and girls. Send the names, ages and addresses of all non-church going persons you meet with; also those of new neighbors to your Rector. He will file them on the card index of prospects and will begin a campaign of persuasion with them.

THE NEIGHBORHOOD WORK

Aside from its spiritual and material development St. John's Church has become a strong community center and social service headquarters. Under this neighborhood work it includes a Child's and Mothers' Clinic, an Employment Bureau, a garment and food distributing department and when in funds, it pays rent and buys coal for the poor of the parish. It supplies school children with shoes. In the summer it conducts a Summer Vacation School which is patronized by hundreds of Protestant children of Southwark. It provides milk and diet for all who attend the sessions. It organizes river trips, excursions in the country, week-ends in camp, two weeks sojourn in the Shack-in-the-Pines Camp at Browns Mills.

This year we are organizing a HARVEST HOME FETE for the Community. We hope to raise enough food and money to help materially in relieving the suffering of our own poor and unemployed.

The reason why St. John's has become such an active social center is because it is surrounded by scores of foreign socialistic and "red" organizations which carry on a ceaseless propaganda both in private conversations and in public meetings, in halls and public squares, against Christianity and American civilization.

Were the church authorities and members half so active and intense as our Red propagandists, we would sweep the city with religious enthusiasm. As it is, the enemy of our Americanism is making dangerous inroads upon the minds and feelings of our young men and women.

There is danger ahead if the Church does not soon assert its power to backfire the Red menace of Southwark. We need help now to stem the rising tide and we are not crying "wolf, wolf."

ST. JOHN'S CHURCH MUST INCREASE ITS COMMUNITY ACTIVITIES AND KEEP THE LIVES OF OUR YOUNG PEOPLE FILLED WITH WHOLESOME OCCUPATIONS.

OUR 21ST ANNIVERSARY

NEXT JUNE WE CELEBRATE OUR 21ST ANNIVERSARY. We will have come of age in our years of experience in St. John's Parish. What marvelous events have taken place in our Parish in those years. Twenty-one years ago the Rector would have been the first to deride the thought of such miraculous developments as have happened. From a church that was a ruin, a congregation that did not exist, debts that were overdue, prospects that were nil, expectations that were dead, has sprung an institution full of life and vigor with a record for spiritual and social and family welfare accomplishments far exceeding that of any downtown church. The social center of the greatest

young people's group in the southeast and with a communicant list of over 1,000 members. More than this:—IT IS THE BIGGEST AND MOST POWERFUL WORKING MAN'S CHURCH IN THE DIOCESE—a Church with its hand always in its pocket to help every Christian and missionary venture of the great Episcopal Body to the limit of its ability—a Church whose spirit of optimism is the inspiration of other parishes.

But Let Us Go On; Greater Things Are Ahead

WHAT ARE YOU GOING TO DO ABOUT IT?

What the Parish Committee Discovered at Its Special Meeting in September

The first thing the Rector did when he returned from his vacation was to call a special meeting of the Parish Committee. The purpose of this special meeting was to get a line on the financial standing of the Parish. The cause of his concern was the increasing number of men and women in the parish who were losing their jobs. This condition of unemployment would naturally reflect upon the revenues of the parish.

Mr. Weber presented a detailed report of Receipts and Expenditures from January 1st to date. Each month showed a shrinkage in Receipts with Expenditures remaining stationary. The result being a deficit in Mr. Weber's account. The question your Parish Committee was forced to face was:

What Are You Going to Do About It?

That question was discussed from all sides until very late in the evening. It was after 11.00 P. M., when the Rector reached his home. We reached the conclusion that the deficit was caused by two things: The first was due, as we stated above, to the loss of jobs by many parishioners who had been steady contributors to the Church when they had employment. Many of this class have been out of work for two years and longer and are in desperate condition. They and their families are suffering for the necessities. It would be folly to expect them to continue their church obligations. Consequently, the Committee was forced to eliminate the unemployed from their consideration of ways and means to increase our income.

The second cause of the deficit was thought to be due to the class who, though they have jobs, have never recognized their church obligations and have contributed little or nothing to its support—those who always drop a cent on the Alms Bason with a regretful feeling that the United States Government does not mint a coin of lesser value which they might give to the Lord.

We are not critical, really. The Committee gave a great deal of thought to this class of parishioners and reached the conclusion that perhaps the reason why such church members do not give towards the support of the parish is because they have never acquired the habit of giving or because they do not realize what a great influence for good the Church of Jesus Christ is to them in every way.

The Committee reasoned that if we could get all such members together in a friendly conference, where we could explain our desperate need of funds and how a little aid from them would materially lighten our burden, we would catch their sympathy and sincere co-operation. We are sure they would realize we must have money to pay for our electricity, gas, coal, repairs, salaries and supplies. We are sure also that they appreciate how we must depend on the church dues for that money. Furthermore, we feel quite sure that, when they reason this out to its ultimate conclusion, they will realize THEIR responsibility and will contribute their share towards our parochial expenses.

If Every Man and Woman Who Has a Job

will make a sacrifice of money as a part of their worship—there is no real worship without an offering—the parish will steer clear of the shoals and reefs of debt and, though the water may be shallow, we will have sufficient to float the ship; provided we steer with care.

Are You a Non-Contributing Member?

If you are, will you not try to get a true estimate of the real value of the Christian Church to our Community—how it stands the one strong tower of Americanism in an anti-American community—the biggest and strongest Protestant Christian institution in Southeast Philadelphia. How it is raising the Cross and the flag side by side and rallying round those standards of the church and nation in a locality where sons and daughters of twenty-seven foreign nations live who have little or nothing in common with our American civilization.

In supporting your church you are supporting the ideals of the nation and incidentally your homes and your happiness and the happiness of all you love.

Again, there is the spiritual—the most important—side of the church to be considered. We American churchmen have grown accustomed to the idea of being born into the church through Baptism in infancy; of entering into the church and accepting our moral and spiritual responsibilities in Confirmation; of receiving the blessing of the church in matrimony; of having the Church minister by our bedsides in sickness; of teaching us the better way of living all through our lives; of inspiring us to attain a higher life than just a sordid material

career; of at last preparing us for our final exit from the material and the entrance into the spiritual and eternal—by smoothing our pillow and closing our eyes in our last earthly sleep. Surely these are things too priceless to value in the scales of silver and gold. Surely an institution of such precious things deserves our sacrificial support for we are the richer for its existence.

If you, my non-supporting brother, can see this vision of spiritual service surely you too will give of your means and help keep the beacon of Christ burning brightly that all men may glorify your Father which is in Heaven.

THE PAINT POT

The PAINT POT is by no means full yet and we are unable to go on with the job. Several church members are idle and waiting for us to begin. We print a list of those who have contributed towards this fund. We sent out 800 paint envelopes and according to this list we received 100 back. Where are the 700 missing envelopes? A portion, no doubt, went into the homes of the unemployed and could not be returned; yet, glancing over the list of those who did contribute we are impressed to find certain names conspicuous for their absence. Names of individuals who have had steady jobs all through the depression; who have an equity in their homes; who enjoyed a good vacation; who spent weekends at the shore, in the country, among friends; who eat three meals a day every day, who can afford the movies, ice cream, cigars, candy, nice clothes, but who have, as yet, given nothing towards the PAINT FUND which is to create employment for their unfortunate brethren who are out of work, who are desperately hungry; who are all but naked, who are sheriff ridden; who are afraid to face the morning; whose music is the wail of their hungry children; whose desperation is driving them to panic.

Oh, my fortunate brother, cannot you see the picture of your despairing brother and his suffering family?

Can you still refuse to give of your means towards the support of him who has nothing?

Are you not afraid to withhold your hand now?

Is it nothing to you that you are surrounded by suffering which YOU can help to alleviate if you will?

Don't you recognize among the unfortunates, the faces of those who once you knew?

Can you see a brother sink and withhold a helping hand?

CAN YOU?

THE COLOUR CLUB

The following is the ROLL of HONOR on which is inscribed the names of those who dropped their contribution into the PAINT POT.

Next month we will add to the ROLL of HONOR, those who contribute in the meantime.

Adams, Helen
Ashman, Helen
Ashman, Margaret
Anonymous
Anonymous
Anonymous
Benson, Madeline
Blech, Charles
Blech, Jennie
Boehner, William
Boehner, Mrs. William
Bricker, Jennie
Brown, Edward, Jr.
Burt, Anna M.
Busch, Frederick
Busch, John H.
Clerico, Ferdy
Clerico, Mattie
Coyle, John
Cressee, Abbie
Cressee, George
Cressee, George, Jr.
Cressee, Raymond
Dingler, Annie
Edger, Amanda
Embescheid, Mrs.
Evans, Thomas
Ewell, Thelma
Fisher, M. Beatrice
Fitzpatrick, Catherine
Friend, Mary
Greenfield, Lydia
Greenfield, Robert
Hazlett, Mrs.
Hogan, Ida
Iseminger, Katherine
Jackson, Elsie
Jaeschke, Mr. & Mrs. Herman
Jones, George, C., Sr.
Jones, Fannie F.
King, William
Konowal, Michael
Last, Jeanette
Later, Mr. & Mrs.
Laurence, James
Leon, Mrs.
Leach, Ella
Leach, Joseph
Leach, May
Leach, S. Bowman
Little, Charles
Little, Mary
Major, William
Matthews, Martha
Matthews, Vernon
MacAvoy, Lillian
MacVaugh, Anna
MacVaugh, Sylvania
MacVaugh, William
McCall, Elmina
McDowell, Mrs. Mary
McDowell, Mrs.
McDowell, Samuel
McHenry, John E.
McHenry, H. Cresson
Meneely, Mrs. Lillian
Murphy, Mrs. S.
Nelson, Mr. & Mrs. John, Jr.
Nuttal, Hannah
Oliver, Mrs.
Olsen, Mrs. Anna
Patterson, Anna
Preole, James C.
Preole, John E.
Preole, Ruth
Pearo, Adelia
Pearo, Mary
Rutter, Mrs. J. K.
Rutter, Jeremiah K.
Robbins, Anna
Robbins, Mrs. Anna
Rodebough, Samuel
Schabacker, Anna
Schmidt, Frank G.
Schmidt, Theresa
Seher, Catherine
Snell, Samuel, Sr.
Snell, Mrs. Katherine
Snell, Samuel, Jr.,
Snell, Mrs. Margaret
Snell, Richard
Snell, Mrs. Hazel
Snell, Richard
Snell, Mrs. Richard
Spratt, John
Springer, Mrs. Anna
Stenger, Dorothy M.
Stenger, Ethel May
Sutterline, Mrs. Thelma
Tatum, Mr.
Weber, John
Weber, Lettie
Watts, Sarah
Young, Mrs. Laura

WHERE IS YOUR PAINT ENVELOPE?

TEXT SEARCHING FOR SEPTEMBER

Subject: "BELIEVE"

	Bk.	Ch.	Ver.
1. "Only Believe."	S. Luke		
2. "**Believe** in the light."	S. John		
3. All men through him might **believe.**"	S. John		
4. "How long will it be ere they **believe** me?"	Num.		
5. "That he might be the father of all them that believe."	Rom.		
6. "We also **believe,** and therefore speak."	II Cor.		
7. "The devils **believe** and tremble."	S. Jas.		
8. "He that believeth on him shall not be confounded."	I Pet.		
9. "Why then do ye not **believe?**"	S. Mark		
10. "Lord, I **believe;** help thou mine unbelief."	S. Mark		
11. "**Believe** in the Lord your God."	II Chron.		
12. "How long will it be ere they **believe** me?"	Num.		
13. "They **believed** not in God and trusted not in his Salvation."	Ps.		
14. "By him all that **believe** are justified."	Acts		
15. "As thou hast **believed** so be it unto thee."	S. Matt.		
16. "Believe ye that I am able to do this?"	S. Matt.		
17. "All things are possible to him that **believeth.**"	S. Mark		
18. "**Believe** that ye receive them and ye shall have them."	S. Mark		
19. "They **believed** the Scriptures, and the word which Jesus had said."	S. John		
20. "How shall ye **believe** if I tell you of heavenly things?"	S. John		
21. "How can ye **believe?**"	S. John		
22. "If ye **believe** not his writings, how shall ye believe my words?"	S. John		
23. "He that **believeth** on me shall never thirst."	S. John		
24. "Ye also have seen me, and **believe** not."	S. John		
25. "Neither did his brethren believe in him."	S. John		
26. "Have any of the rulers of the Pharisees **believed** on him?"	S. John		
27. "Whosoever **believeth** on him shall not be ashamed."	Rom.		
28. How shall they **believe** in him of whom they have not heard	Rom.		
29. "That ye may know and **believe** me."	Isa.		
30. "All things whatsoever ye shall ask in prayer, **believing** ye shall receive."	S. Matt.		
31. "If I do not the works of my father, **believe** me not."	S. John		

Broadcasting from Station S. T. J. C.

VACATION DAYS ARE OVER

$500.00 more in the Paint Pot and we will be giving jobs to a lot of unemployed members of our parish.

There are quite a large number of parishioners who have not turned in their paint envelope. We refer to those who have steady jobs. WHAT ARE YOU GOING TO DO ABOUT IT?

John Weber reports THE TREASURY OF THE CHURCH IS EMPTY. Scores of parishoners have failed to turn in their church envelopes since the First Sunday in Advent. ARE YOU A DELINQUENT?

After being closed the whole month of August the church opened Sunday, September 4th with a surprisingly large congregation.

The Board of Health delayed the opening of our Sunday School until Sunday, 25th because of the epidemic of infantile paralysis.

St. John's Employment Bureau reopened Monday, September 12th, at 9.30 A. M. If you know of any open jobs report them at once to the Bureau. WE NEED JOBS FOR BOTH MEN AND WOMEN.

The Church Choir rendered a beautiful musical service at the Masonic Home Sunday, September 11th. Mr. Jeremiah Rutter was the Soloist. Bro. Vernon Matthews read the lesson and the Rector

preached the sermon. The service was under the auspices of Apollo Lodge No. 386, F. and A. M. of which both Bro. Matthews and the Rector are members.

Get Ready for That Community Harvest Home

Wanted—At Once!

The sum of $500.00 to meet our parish expenses. Paying up YOUR delinquent envelopes will MORE THAN MEET THE DEMAND.

If you are out of a job ask God to help you find one, then get out and hunt.

Are you out of a job? Are you worried? Is the rent overdue? Are the grocer and the butcher showing a reluctance to sell you any more on credit? Are the baker and the milk man pressing you for money? Do things look desperate? THEN READ I PETER 5:7.

Poverty Teaches the Golden Lesson of Economy

The Lesson Plan for the Sunday School for the year is the study of THE MISSIONARY JOURNEYS OF JESUS CHRIST. The Bible will be the only text book.

WHILE YOU ARE UNEMPLOYED WHY NOT VISIT THE SICK, THE AGED AND THE SHUT-INS OF THE PARISH? They would be delighted to see you.

May we suggest that the Sunday School teachers visit their scholars between this and the time Sunday School opens.

A Challenge to Sunday School Workers

By Rev. W. B. Forney

In letters dated February 21st and November 1st 1929, Justice Lewis L. Fawcett, of the Supreme Court of New York, stated some facts that should interest every Sunday School worker. These facts are all the more important because of the long experience and intimate connection of the writer with the conditions he so ably discussed.

Justice Fawcett said:

"Crime is costing these United States upwards of $10,000,000,000 a year in money and a value in ruined lives far beyond all possible computation."

"My experience during 22 years on the bench, in which time over 4,000 boys under twenty-one years of age were convicted of crime before me, of whom but three were members of a Sunday School, has satisfied me of the value of Sunday Schools to the community, in helping safeguard it from the growth of criminals."

"In 1,092 cases of suspended criminal sentences, in each of which a minister, priest or rabbi became interested at my request, only 62 boys were brought back for violation of the conditions of the parole. I believe the reform in the remaining cases (over 1,000) was prompt and permanent."

"There are over 17,000,000 boys and girls in this country growing up without moral training from any source, Protestant, Catholic or Jewish."

"Society carries the heavy burden of criminality chiefly because of the lack of religious training of the youth."

"The religious forces are the only ones that can deal effectively with this great and most important problem at its source."

From the above facts we draw the following conclusions:

1. Crime is costing our nation heavily in money and ruined lives.

2. The Sunday School has proven its two-fold worth in preventing crime and transforming youthful criminals into useful citizens.

3. Over 17,000,000 boys and girls are growing into manhood and womanhood without religious training.

4. The present wave of crime is due to the lack of religious training.

A few years ago some comparisons were made between the States of New York and Pennsylvania, relative to Sunday School enrollment and attendance, from which we take the following figures:

New York, with a population of over 10,000,000, had 6391 Sunday Schools with an enrollment of 1,217,871 and an average attendance of 45.3 per cent. of this enrollment or 5.3 per cent. of the total population of the State.

Pennsylvania, with a population of about 9,000,000 had 10,640 Sunday Schools with an enrollment of 2,133,446 and an average attendance of 84.3 per cent. of this enrollment or 20.6 per cent. of the population of the State.

New York and Pennsylvania are neighboring States and naturally have very similar conditions and problems. There is one outstanding difference, however, between these States. New York, due to the passage of anti-Sabbath bills, has materially lowered its standard of Sabbath observance while Pennsylvania has maintained its standard by retaining its Sunday law.

It is interesting to note that in the State where the Sunday law is retained and reasonably well enforced, the enrollment and attendance of the Sunday School is noticeably high.

From the above facts we conclude:

1. When Sunday School attendance increases,

Ed. Pennington

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at the same time

Beautify St. John's Church

crime decreases.

2. Where the Sunday law is maintained and properly enforced, Sunday School attendance increases.

3. A Sunday law properly enforced is essential if the Sunday Schools are to have sufficient time to supply religious training.

Static From Many Stations

Minister: Do you say your prayers every night, Oswald?

Oswald: No, some nights I don't want anything.
—From the Christian Intelligencer.

Teacher to boy who had his feet in the aisle and was chewing gum.

"Willie, take that gum out of your mouth and put your feet in."

A great command of language enables one to keep still.

Many a fellow who howls loudest for justice doesn't want it.

The think tank is like the gas tank—it won't take you anywhere if it's empty.

We know that some men have a head because we see them wear a hat on it.

Throwing rice at wedding originated in India, where rice is one the staple foods, thus wishing the young people plenty to eat.

PLEASANT WORDS

SOME Pleasant little Words one day
Set out upon their travels,
And what befell them you may learn
As this, my tale, unravels.

The tumble of a tiny tot
Appeared to him most tragic,
But Pleasant Words soon picked him up
And dried his tears like magic.

They chanced upon some children who
Were quarreling together,
But Pleasant Words chased off the clouds,
And brought back sunny weather.

They coaxed smiles from a lonely child,
Gave courage to one fearful;
And everywhere they went was heard
The sound of laughter cheerful.

There are so *many* Pleasant Words!
Here's hoping folks will choose them,
For this will be a better world
When all the people use them.

—Written for "Sunshine" by Pauline Frances Camp.

Sylvester S. Garrett

Headquarters for
PAPER and CORDAGE
For Every Purpose

259 South Third Street

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. Charles Little, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

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Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Vernon Matthews, Director.
Vice-Director.
Frank Drumm, Secretary.
Charles Little, Treasurer.

Junior Brotherhood of St. Andrew

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Joseph Leach, Director.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Hannah Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Olsen, Ingrid Marlene
Shoch, Albert Cornelius
Corbett, Thomas
Heinemann, Raymond George
Strauman, Doris Margarite

BURIALS

Alahazy, Eugene T.
Rosenthal, Florence

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

THE UNREACHED MILLIONS

For those to whom Thy living word
Of light and love is never given;
For those whose ears have never heard
The promise and the hope of Heaven!

For broken heart, and clouded mind,
Whereon no human mercies fall,
Oh, by Thy gracious love inclined,
Who, as a Father, pitiest all!

Grant, gracious Father, that the time
Of earth's deliverance may be near,
When every land and tongue and clime
The message of Thy love shall hear—

When, smitten as with fire from Heaven,
The captive's chain shall sink in dust,
And to his fettered soul be given
The glorious freedom of the just!

—Whittier.

THE WOMAN'S AUXILIARY

The first meeting of St. John's Chapter of the Woman's Auxiliary was held Monday, September 19th, in the Sunday School room of the Church. A fair number of members were present. The enthusiasm ran high and everybody seemed to be in the spirit to work.

After the usual devotional service there was the Reading of the Minutes of the previous meeting in June, the Report of the Treasurer and the reading of correspondence. As it was too early in the season for the various diocesan branches to meet in the Church House, the Standing Committees had no reports to present.

The Auxiliary then proceeded to reorganize for the coming year. The Secretary, Mrs. John J. Nelson, Jr., and the Treasurer, Mrs. Frank G. Schmidt, were reappointed to their respective positions.

The Rector appointed the following to serve on the Standing Commmittees of the Auxiliary for 1932-33.

Domestic Committee
Mrs. Harry Carbarnes
Mrs. Sarah Cunningham
Mrs. Augustus Pearo

Indian Hope Committee
Mrs. Charles Beiseer
Miss Dolly Fowler
Miss May Leach

Committee on Colored Work
Mrs. Frank Schmidt
Mrs. Mary Corson
Mrs. Annie MacVaugh

Diocesan Committee
Mrs. Rudolph Woerner, Sr.
Mrs. Harry Fanger
Miss M. B. Fisher

Foreign Committee
Miss Hannah Nuttall
Miss Anna Schabacker
Mrs. M. Armstrong

Choir Vestment Committee
Mrs. Frank Schmidt
Mrs. Charles Beisser
Mrs. Sara Cunningham
Miss Anna Schabacker
Mrs. Laura Young
Mrs. Emma Madden

Membership Committee
Miss Anna Schabacker
Mrs. Laura Young
Mrs. Harry Fanger
Mrs. Frank Schmidt

Visiting Committee to Sick and Shut-ins
Miss Dolly Fowler
Miss Hannah Nuttall
Mrs. Harry Fanger
Mrs. Mary Corson
Miss Anna Schabacker
Mrs. Annie MacVaugh
Mrs. Bella Shields

In explanation of the three extra Standing Committees, the Rector stated the MEMBERSHIP COMMITTEE was a real necessity to arouse the women of the Parish to their sense of responsibility regarding the progress of the Auxiliary. It is for the members of the Committee to GIVE EVERY WOMAN, OVER THE AGE OF 18 YEARS, TO UNDERSTAND THAT SHE IS A MEMBER OF THE AUXILIARY AND THAT IT IS HER DUTY AND PRIVILEGE TO ATTEND AND PARTICIPATE IN EVERY MEETING OF THE ORGANIZATION.

As to the COMMITTEE ON VISTING THE SICK AND SHUT-INS, he has planned to establish a closer contact between the sick and shut-in and parochial activities so that they will feel they are not neglected or forgotten. Miss Fowler, who is acting as a Parish Visitor, is a member of this Committee, and as she is constantly moving among the families of the Parish, thus coming in personal touch with all such unfortunate sufferers, the Rector has appointed her Chairman of the Committee in order that the Committee may know without delay who are sick and who ought to receive the attention of the Committee.

Everybody knows the need of a Committee to look after the Choir Vestments. We owe it to the members of our Choir that each member should be decently vested. They are a group of young men and women who take pleasure in volunteering their Friday evenings and Sundays in service for the Church. The Rector has always recognized the value of this service and he feels he owes it to them to create the COMMITTEE ON CHOIR

VESTMENTS whose duty it is to meet every third Friday of the month to examine the Choir vestments, repair what needs repairing and replacing such as are worn out. The Committee is instructed to report the condition of the vestments at every meeting of the Auxiliary.

THE FAMILY WELFARE DEPARTMENT

The Rector notified the Auxiliary of the expanding of the Parochial Welfare Service. Every day the Parish House is opened from 9.00 to 11.30 A. M., to receive applications for relief and work. Miss Nuttall is in the office during those hours to receive such applicants. Miss Fowler, who has volunteered to do Parish Visiting, is spending all day visiting the homes of the Parishioners to learn all she can of their life and their needs. Her idea is to get a line on all the unemployed men and women and juniors of work age and refer them to our Employment Bureau; to learn if there are any sick in the family, any children unbaptized, any children of Sunday School age who are being neglected, any members unconfirmed, whether confirmed members are regularly receiving the Sacraments and whether they are availing themselves of every means of Grace, whether there are Bibles and Prayer Books in the homes and whether every member has Church envelopes.

THE EMPLOYMENT BUREAU

In the meantime, the corporations, business houses and stores of South Philadelphia are being circularized and given the information that St. John's Church is maintaining a FREE EMPLOYMENT BUREAU which is open daily for their patronage. We will guarantee to supply men and women and juniors of work age for almost any sort of a position FREE OF CHARGE to either the prospective employer or employee and we will furnish a satisfactory recommendation with any applicant we send on a job.

In connection with the work problem we have acquired the temporary services of B. Frank Drumm to visit the various business houses and firms of Southwark and solicit their patronage of our EMPLOYMENT BUREAU. Also, we are raising a fund to employ the painters and carpenters to paint the interior of the church. Before the job can be completed we must raise $500.00 more; and, when the sum IS raised, we will be able to give employment to a dozen men for over six weeks.

The Rector is hoping that the EMPLOYMENT BUREAU will become an active part of our Welfare work. Employment is the only way of keeping men and women contented and happy. No red blooded man likes to feel he is a charity case. Shame and resentment, over his enforced idleness and the consequent dependence on others for food and clothing, drive him almost to desperation. Every unemployed person having a spark of independence resents the position in which he is placed. He is no beggar, he is a worker and he demands a chance to earn his daily bread.

It is in the hearts and minds of just such desperate men and women that foreign representatives of the SOVIET find fertile soil to sow their deadly seed of false social conceptions. "If the present order of civilization is unable to maintain the worker in comfort and peace, then the order must be changed," is the centre thought of those iconaclasts. THEY ARE CAREFUL TO HIDE THE TRUTH THAT IN PULLING DOWN THE PRESENT ORDER OF THINGS, THEY ARE BUILDING UP A FRANKENSTEIN WHICH WILL UTTERLY DESTROY THEIR INDEPENDENCE AND MAKE THEM SLAVES TO A RUTHLESS AND PITILESS INSTITUTION WHICH KNOWS NEITHER JUSTICE NOR HUMAN RIGHTS, EXCEPT FOR THOSE WHO ARE ITS SELF APPOINTED ARBITRARY HEADS.

The matters of the Paint Fund, Coal Fund, the Bazaar and the Christmas Fund were discussed at length. The Rector notified the members that NOW is the time to redeem all pledges of gifts for the Bazaar.

At the end of the address the Rector made a special plea to the women to help build up a strong Sunday evening service. It is inconceivable to him how so many of his parishioners can, with such easy conscience, renounce their spiritual obligations in favor of Sunday evening dancing and bridge parties. WERE WE A CONGREGATION OF JEWS THE RECTOR COULD UNDERSTAND AND APPRECIATE SUCH A SLIP FROM GRACE FOR NEITHER DO THEY "REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

After the Roll Call and payment of dues the Rector treated the members to refreshments.

THE NEXT MEETING OF THE AUXILIARY WILL BE A RECEPTION TO THE WOMEN OF THE PARISH, WITH A SPECIAL SPEAKER AND REFRESHMENTS. DATE, MONDAY, OCTOBER 10TH, 8.00 P. M.

WHY A PRIEST?

Either He Is or He Is Not a Man of Authority in the Community

No reader will accuse the writer of being anything but a low churchman. Yet, even low churchmen have high principles and expect his people to co-operate with him in maintaining them. Because certain of the flock are beginning to ignore the au-

thority of the Shepherd, your Rector feels it his duty to reason out this matter with you.

The communicant is fast acquiring the idea that the position of the priest is limited to certain ecclesiastical acts, beyond which he has no province. He, as Rector of the Parish, has the Sacraments to consecrate and minister; it is his duty to visit the sick; to prepare men and women for death; to christen infants; to present persons for Confirmation; to bless the wedding of couples; to preach sermons; to read the service; to teach the young. Beyond these duties he is not expected to go. His authority ceases with his performance of these several functions.

If your Rector thought his authority over his people ended here he would resign his job and seek an occupation worth while. One can scarcely imagine such a colorless and mechanical business as such a monotonous round of occupations.

Understand us rightly. We do not mean to state that all the duties we have mentioned are unimportant. They are most essential to the last detail. What we mean to say is these priestly functions compose only a part of his office. HE IS A MAN OF AUTHORITY IN HIS COMMUNITY and it is his duty to ever exercise his authority in moral and spiritual matters. He is not supposed to interfere with a man's politics or with any other matter that does not touch upon morals or spiritual things. But it is his duty, as the Father-in-God of his people to warn them in matters touching their moral and spiritual lives. He has not only the right but it is his peculiar duty to admonish a young man or young woman against a course of action which is wrong and, if indulged, will bring sin and shame upon them and upon the Church. It is his duty to insist that his people observe the simple laws of God and it is not necessary for him to deliver his admonitions in the general and promiscuous way of sermonizing. He has a right and it is his duty to enter the home and remonstrate with any or all the members of that family circle, if any or all of that family circle are living in defiance of the laws of God.

MANY PARISHIONERS HAVE IN THIS GENERATION ASSUMED THE RIGHT OF INTERPRETING THE LAWS OF GOD TO SUIT THEIR PERSONAL INCLINATIONS AND THEN LIVE ACCORDING TO THE SPURIOUS MORAL PHILOSOPHY THEY HAVE CONCOCTED. They are usurping the authority of the Priest to their own hurt. If the Priest is the Moral Instructor of his people, it is their duty to respect his authority and to follow his instructions. If every parishioner is a law unto himself and does not need the guidance of the Priest of God, then the thing to do is not to rob him of his authority but rather to banish him along with the Church of God out of their life entirely.

If your Rector reminds you that you are lax in Church attendance or any other means of Grace, he does so for your own spiritual benefit. If he warns you against a course he knows will lead to evil results he is fulfilling his oath to God and the Church that he "may teach the people committed to his cure and charge with all diligence to keep and observe the same," and "to use both public and private monitions and exhortations, as well to the sick as to the whole, within his cures, as need shall be required, and occasion shall be given."

The above sentences in quotations are taken from the Office Ordering Priests, Prayer Book, Page 539-40. CONSEQUENTLY, THE AUTHORITY OF HIS MINISTRY IS GIVEN HIM AT HIS ORDINATION AND THAT AUTHORITY IS EXTENDED OVER THOSE WHO COME UNDER HIS PASTORAL CARE AND IT MUST BE RESPECTED TO BE OF ANY PRACTICAL USE TO THE COMMUNICANT. He must have the authority of "must" and "must not" over his flock. Of course, it is to be generally understood that this authority is not of the austere type; nevertheless, it must never be forgotten that it is potent and must be respected.

Some will say, no doubt, times have changed; and the authority of the Priest of God is on the wane. Then the CHURCH must be on the wane; SALVATION must be on the wane; HEAVEN must be on the wane; GOD must be on the wane; HOPE must be on the wane and we are abandoned to the cruelty of a Godless world!

Your Pastor may not and very likely will not always please you with his advice. His views may cut squarely across your desires. You may grow sullen and resentful. Like a wilful child you may determine you will have your own way and scorn the authority of your Father-in-God. But always remember, dear parishioner, you are taking a lawless course which sooner or later will bring its own punishment. YOU CANNOT ESCAPE THE CONSEQUENCES OF YOUR OWN ACTS OF DISOBEDIENCE. Therefore, the sum of the matter is this: Either your Pastor is a man of authority in all matters vital to your moral and spiritual growth or he has no authority whatever. In which case he is useless to the community, a drone to Society, a man self-deluded.

WHO STARTED IT?

Customs Don't Just Happen.
Somebody Originates—Then Humanity Follows

For instance, who started wearing trousers? What was his name? Before he got the bright

idea men were wearing loin cloths and tiger skins. Then HE came along with his pair of trousers and permanently changes the style of "gents" clothing. This is only an instance of somebody starting something and failing to take out a patent right IN HIS OWN NAME so as to get credit for the invention.

We were led into this peculiar line of speculation by trying to fix the identity of the person or persons who started the modern methods of financing the church. We know the ancient Jews or the early Christians did not originate the system in vogue today. The Old Testament is very explicit on the subject of how to raise funds for the building and maintenance of the Temple and Divine worship. It tells of how men and women set aside a goodly portion of their possessions to pay into the Treasury of the Temple and how they always accompanied their worship with all sorts of worthy offerings. Thus were the expenses of the Temple liquidated. We search vainly the pages of Holy Writ for an incident that shows the authorities of the Temple being forced to stand before the Altar of Jehovah and make the announcement to the congregation that on such a day of the month Zif, the young Hebrews Association, will give a card party, admission a half shekel. Proceeds to go towards the salaries of the priests of the Temple. Sounds rather ridiculous, doesn't it?

Also, it is explicitly stated in the New Testament the funds of the early Christian Church were raised entirely by voluntary offerings of money and real estate. See Acts 4:31-37.

We do not wish to appear lacking in dignity or in the proper respect for sacred subjects but we simply cannot refrain from observing how absurd it is to even imagine St. Peter announcing to the Church-at-large that a Bazaar, under the auspices of the Dorcas Society, will be given on such a date, the proceeds to be turned over to the newly appointed deacons for the relief and support of the widows of the Church. See Acts 6:1-6.

Even the heathen whom we accuse of "bowing down to wood and stone" seemed to have more respect for their wooden headed and stony hearted idols than to set up lotteries and other gambling games to raise money to maintain their temples and finance their religion. They invariably brought an offering with them to their worship. At least we do not hear of them holding a dutch supper in the basement of the Temple to defray the expenses for repairs.

No; it remained for the Christian Church of comparatively modern times to produce a money-raising freak who taught us how to cancel the mortgage, raise the rector's salary, buy the winter's coal, meet the gas and electric bills and pay the organist's and sexton's salaries from the receipts of a supper, a dance, a banquet, an entertainment, a bridge party, a bazaar, a beauty contest, a gambling scheme or an excursion.

We do not know the name of this freak of perverted church finances. We wish we did. We would like to get his photograph, too. We would like to hang it beside that of the other Judas who betrayed his Master for money. We wonder if he was a throw back from that man Simon, who tried to do business in sacred things on a cash basis with the Apostle Peter. Or was he the son of one of the Jews whom Jesus scurged from the Court of the Temple for commercializing the sacrifices and attempting to convert his Father's house into a den of thieves?

Whoever was the originator of the modern method of financing the Church of God, he struck a blow at the very roots of worship and destroyed the beautiful and sacred conception of offerings and oblations. For that one sin he deserves the lasting condemnation of every right-thinking Christian.

If the Church must slow down on its spiritual program and go into business and sell you something before you will contribute to its support the Church can never be the instrument for righteousness which Jesus Christ meant it to be. If she must stuff her children with chicken salad and give them two hours' entertainment before she can get the purse strings loose, there is little hope for her reaching their inner consciousness with the precious secrets of the Kingdom of God.

Are We Against Church Socials? NO!!

Not one word of our long harangue against the fellow "who started it" must be taken to mean we don't like church suppers, church entertainments, etc. On the contrary we do like 'em a lot. We like 'em so much we feel we ought to give them frequently and FREE, so that everybody—the poor as well as the better conditioned of the parish—might enjoy all of them. WE LIKE THE IDEA OF CHRISTIANS PLAYING AROUND WITH CHRISTIANS AND GETTING ALL THE FUN POSSIBLE OUT OF LIFE WITHOUT MONEY AND WITHOUT PRICE.

But we pray for the return of the Ancient Custom of giving offerings and making sacrifices in order that we may praise God with our substance as well as with our lips so that the Church of God be no longer an object of scorn in the hearts of the scoffers; but that the world may see and know what we believe in our hearts we practice in our lives and gladly "render unto God the things that are God's."

Broadcasting from Station S. T. J. C.

You have WORRIED over the depression but have you PRAYED over it yet?

COAL COAL COAL

* * * *

We hate to buy coal. Every time we throw a shovel of coal on the furnace fire we have the horrible sensation of burning up perfectly good dollars. The greatest benefactor to mankind is going to be the inventor of a fireless heater. However, as he has not yet made his discovery it is up to us to raise the necessary funds to pay our winter's fuel bill. That being the case suppose we agree on SUNDAY, NOVEMBER 6TH, AS COAL SUNDAY. Be sure to bring your coal envelopes that day and get your names in the next issue of the Broadcaster.

* * * *

The Community Harvest Home

The Brotherhood of St. Andrew proposed some months ago that the Parish give a HARVEST HOME to collect food, fruit, vegetables, clothing, money, etc., to be distributed among the families of the unemployed, in Southwark. They are asking the co-operation of all the parish organizations and church members. Donations of canned goods, dry groceries or anything that is not perishable like vegetables and fruit will be received now. THE DATE OF THE HARVEST HOME IS THURSDAY, OCTOBER 27TH AT 8.00 P. M. in the Parish House—Entertainment and Community singing will constitute the evening's program. PRICE OF ADMISSION, ONE PACKAGE OF GROCERIES.

* * * *

You have WORRIED over the depression; have you PRAYED over it?

* * * *

OUR ANNUAL BAZAAR

It is our intention to have our Bazaar, December 1st, 2nd and 3rd, the depression to the contrary notwithstanding. ADMISSION, 10 CENTS.

* * * *

St. John's Sunday School held its first session of the season, Sunday, October 2nd, at 2.30 P. M.

* * * *

REMEMBER

St. John's Parish has entered aggressively into the Family Welfare game. The move was forced on us. The Church is in the center of one of the most congested districts of working families in the city. The distress due to lack of employment is beyond description. Families who have always been self-supporting are actually starving. Agents of foreign SOVIET propaganda are active in sowing the seed of class hatred and social discontent in this soil prepared for anything that promises relief from the present intolerable conditions. The sufferers are asking who is to blame? Unscrupulous and lying propagandists are pointing the accusing finger at our American civilization and our Christian institutions and shouting there are the culprits. Destroy them and ye shall be free. It is an attempt to help our brothers to think clearly and to act sanely that we have opened our Family Welfare Department. The office hours are from 9 to 11.30 A. M., every day. Make your applications for jobs and relief during these hours and we will do what we can to render aid and supply relief.

St. John's Church Not An Auxiliary To Any Organization

The Following Letter and Reply Do Much to Clear the Atmosphere on a Much Misunderstood Matter of Long Standing

THE LETTER

Dear Sir:

A few lines to let you know that I was up to get help and the lady that took Miss————place told me she could not do a thing. I think it is funny having children coming to Sunday School and when a body wants a little help can't help the only thing she told me she could me a lofe of bread but what is a lofe of bread for 6 children, so I could not waite till the bread come as I had to get back home to the baby, so if I can't get help for your's why I am not going to send my children to Sunday School are church I'll have them took in another and I'll go there myself, as everybody says why don't your church help you, all I can tell them is they don't help. After Mr.———— is working I don't care for help if he makes enough.

Yours truly,

Mrs.————

THE ANSWER

My Dear Mrs. ————:

I am in receipt of your letter. In reply would state that at this time when there are so many thousands of folk out of work and hungry, it is natural that there should be delays in relieving the distress. Also, when there are so many families to feed the supply will not always reach every person. We are doing the best we can under the circumstances.

Now as to your threat that you will take your children away from St. John's Sunday School and send them elsewhere if the City Mission does not help you. Evidently you do not know St. John's Church is in no way connected with the City Mission. It is a separate institution and receives no money nor support of any kind from the City Mission; consequently, for you to take your children from St. John's Sunday School because the City Mission did not give you relief, would be like whipping a boy for what his brother did. You must certainly see how unjust that would be.

On the other hand, if you are sending your chil-

dren to St. John's Sunday School just for what you can get out of the church in the shape of grocery orders, etc., your motives are not very high and your reasons for sending them are not founded upon a very secure spiritual foundation. Your letter reads as though you were driving a bargain i. e., if the City Mission gives you grocery orders you will send your children to St. John's Sunday School. If the City Mission does not give you grocery orders you will send your children to some other Sunday School. Very well, if that is your bargain you may make the change any time you desire. I am glad to have your children come to St. John's Sunday School, but I REFUSE FLATLY TO BE COERCED INTO USING THE CITY MISSION AS AN INSTRUMENT IN BUYING YOU TO SEND THEM. We do not want them to come to our Sunday School under such conditions.

In the meantime, if the City Mission can do anything to relieve your distress we will be happy to be of assistance.

Very truly yours,
H. Cresson McHenry.

Text Searching for October

Subject: "GRACE"

	Bk.	Ch.	Ver.
1. "**Grace** be unto you and peace."	I Cor.		
2. "The **Grace** of our Lord Jesus Christ be with you all."	Rev.		
3. "Grow in **Grace.**"	II Pet.		
4. "The God of all **grace.**"	I Pet.		
5. "Ye all are partakers of my **grace.**"	Phil.		
6. "Since the day ye heard of it, and knew the **grace** of God in truth."	Col.		
7. "Singing with **grace** in your hearts to the Lord."	Col.		
8. "Let your speech be always with grace, seasoned with salt."	Col.		
9. "Good hope through **grace.**"	II Thess.		
10. "The **grace** of our Lord was exceeding abundant with faith and love."	I Tim.		
11. "The **grace** of God———hath appeared to all men."	Titus		
12. "Being justified by His **grace** we should be made heirs."	Titus		
13. "He through the **grace** of God should taste death for everymore."	Heb.		
14. "Come boldly unto the throne of **grace.**"	Heb.		
15. "Find **grace** to help in time of need."	Heb.		
16. "Lest any man fail of the **grace** of God."	Heb.		
17. "It is a good thing that the heart be established with **grace.**"	Heb.		
18. "By the **grace** of God I am what I am."	I Cor.		
19. "His **grace** was bestowed upon me."	I Cor.		
20. "The **grace** of God.	I Cor.		
21. "Ye receive not the **grace** of God in vain."	II Cor.		
22. "See that ye abound in this **grace** also.	II Cor.		
23. "God is able to make all **grace** abound toward you."	II Cor.		
24. "Called me by his **grace.**	Gal.		
25. "I do not frustrate the **grace** of God."	Gal.		
26. "Ye are fallen from **grace.**"	Gal.		
27. "By **grace** ye are saved."	Eph.		
28. "By **grace** ye are saved through faith."	Eph.		
29. "Unto me———is this **grace** given."	Eph.		
30. Unto every one is **grace** given."	Eph.		
31. "An ornament of **grace** unto thine head."	Prov.		

Ed. Pennington

GARAGE

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DOES CRIME PAY?

Crime does not pay, but we pay for crime. In a recent report, one thousand million dollars, or three million dollars a day, was the cost of crime in the United States during 1929 and 1930. This included racketeering, fraud, swindling, extortion, bootlegging, and blackmail. Many of the frauds perpetrated are never discovered, so it is possible that even this estimate does not entirely cover the cost. According to the Wickersham commission, it cost every man, woman and child five dollars and forty-seven cents to enforce the law. The criminal cost to the country is tabulated as follows:

Federal criminal law administration	$52,786,000
State police	2,660,000
State penal and correctional institutions	51,720,000
Criminal law administration in three hundreds cities	247,700,000
Private industrial police in Pennsylvania	1,260,000
Private protective service in large cities	10,000,000
Private watchman	159,000,000
Armored-car service	3,900,000
Private correctional treatment of criminals	850,000
Insured losses due to crime	47,000,000
Mail frauds	68,000,000
Insurance against crime	106,000,000
Safes, chests, vaults	4,227,000
Bullet-proof glass	311,000
Known incendiarism	2,000,000
Burglary of banks	1,800,000
Thefts from jewelers	2,000,000
Railroad freight thefts	1,100,000
Forgeries	40,000,000
Indirect cost through loss of productive labor	322,000,000
Total	$1,124,314,000

Profanity

The trouble with profanity is not so much that it is wicked, as that it is plain dirty.

We can overlook an honest swear word once in a while but no one can overlook a dirt word. Even the person who says it is not proud of it.

Decent people are disgusted by the swearer and religious people are shocked.

Swearing has never been known to help a fellow get a better job but it has lost jobs for some people.

Swearing is the sign of a limited vocabulary. It means that you don't know how to talk. It is a sign of ignorance and weakness. It never helped anything. Swearing keeps bad company. It is the companion of ignorance, brutality and anger. You are judged by your company.

Don't swear.

Sylvester S. Garrett

Headquarters for
PAPER and CORDAGE
For Every Purpose

259 South Third Street

The Parish Broadcaster

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Whipple, Shirley May

BURIALS

Alloway, Sarah
French, Margaret A.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

RAYS OF SUNSHINE

When you see a way of helping
Make somebody glad,
Brighten up the lives of others
Who are often sad.
Just a little word of kindness,
Or a joyous smile
Help to drive away life's sorrows
For a little while.

Every act and thought of kindness
Add sunshine to life,
And will lessen cares and troubles
And much earthly strife
Then be little rays of sunshine,
Full of loving deeds,
For that is the kind of comfort
Everybody needs.

Martha Shepard Lippincott.
5204 Jefferson Street, W. Philadelphia, Pa.

LET US BE THANKFUL

We Have Every Reason to Be Thankful to Almighty God For What He Has Done

Are you wondering to yourself what has God done for me that I should be thankful? Has this year been a particularly trying one? Have you been a victim of unemployment and all its attendant miseries? Have you learned what it is to be hungry and see your loved ones hungry? Have you for the first time in your life been forced to depend on the charity of others? Does it seem absurd under the circumstances to **"Praise God From Whom All Blessings Flow?"**

We have no doubt resentment follows suffering in most such instances. Often we are prone to blame God for our evil circumstances and feel we are being unjustly treated.

There is no doubt in our mind that God is responsible for our unhappy state in the sense that He has permitted it to happen. That it has happened, however, cannot be attributed to God. We, ourselves, are the culpable folk. For a generation we have been guilty of living in outrageous luxury; we have spent money like drunken sailors. Whatever took our fancy we bought and paid the price which was ridiculously high. We went to our jobs wearing silk shirts. Many of us bought automobiles and drove to work like millionaires. We bought high-priced radios. We spent our money on all sorts of folly. Everybody was riding the crest of the wave in an insane frenzy of hilarity. For long years God patiently waited for us to reap what we had sown. Sorrow followed folly; poverty followed plenty; starvation followed waste. And so all the way down the ladder into the very depth of misery and suffering. Yes, God allowed you and me to go clear to the insane limit that when we had suffered as much as we could endure we would at last come to our senses and return and walk in the paths of righteousness and peace and be at-one with Him again.

That He so loved us as to save us from our self-imposed suffering so that we did not perish in our sin ought to inspire us to praise and thank Him for His patience with us. This Thanksgiving Day ought to find us turning our faces to the Temple a penitent people pleading for forgiveness for our sins of luxury, extravagance and sinful waste.

This is God's way of bringing us back to Him. Because He is good; for His mercy endureth forever.

Clean Words From Clean Minds

Every boy has seen streams that were clear and others that were muddy. If he stopped to think, he knew that the muddy water was coming from a muddy source. He does not want to swim or wade in that kind of a stream, but in one where the water looks clean and inviting.

When a boy sees streams of human beings with whom he comes in contact, in school, in play, in gatherings of various kinds, and hears smutty conversation, he naturally reaches the conclusion that the source of such language is unclean—that there must be something "muddy" inside a person's mind who uses such a language. The clean-minded boy does not want to "wade in" such a foul stream.

The best way to keep from becoming a foul-mouthed man is to resolve to be a clean-minded and clean-living boy, refusing to tell a smutty story, and as far as possible, to keep from hearing such a story. An incident related of General Grant is a good one for every boy to remember: One day a man in a group of men that included General Grant said, "I see there are no ladies here, so I will tell a little story." When a man talks that way, everyone knows what kind of a story he has in mind. General Grant spoke up: "But remember, Sir, that there are gentlemen here." The man didn't tell his story to that group.

Sometimes boys find themselves in situations

where they cannot avoid hearing an unclean story, but they can do as many a clean-living youth has done before: refuse to laugh at the story, and resolve that it shall never be repeated. Someone has said, on this point:

"We cannot keep the birds from flying over our heads, but we can keep them from building nests in our hair."—Will H. Brown.

A Little Story From Our Neighborhood

We hear so much about the improvidence of the poor that we get to thinking the poor are to blame for their poverty. Here is an interesting little story of a true incident which happened in the Parish a few days ago. In June we opened our Summer Vacation School for the boys and girls of the Parish. We announced at the opening that we would give prizes to those who excelled in the different departments of the school. At the end of the vacation school term the boys and girls of this school would give an entertainment, the program to be arranged so that the parents and friends of the children could see what had been taught them during the summer. Then the Infantile Paralysis Epidemic struck the city and the children could not give their entertainment until weeks after the school was closed. A few nights ago the entertainment was given and the prizes awarded. The Rector had some money given him by interested friends to be used for the children in any way he saw fit. He determined to use it as prizes for the winners. Instead of buying prizes he gave each winner a dollar note in an envelope and told them they were to spend the dollar as they chose. In that way, he said, each would be satisfied with what she got. If they wanted to buy dolls, candy, ice cream or go to the movies it was all the same to them. He did not mention spending the money for anything useful, 'though he knew most of the girls are desperately poor. You can imagine his surprise and delight when he learned a few days after the entertainment that nearly all the prize-winners spent their prize money on useful things such as shoes, stockings, petticoats, etc., etc. He has not heard of one of the prize-winners—21 in all—who spent their money foolishly.

We congratulate the girls for their wonderful exhibition of common sense and self-restraint. It makes us feel so good that we would love to buy and distribute big boxes of candy among them. Think of having the money to spend on a good time and buying shoes and petticoats with it!

The next person you hear talking about the improvidence of the poor, please tell 'em of the 21 prize-winning girls of St. John's Parish.

STATIC IN THE AIR

There is a legend that Hercules was once going along a narrow road when a strange-looking animal appeared threateningly before him. Hercules struck him with his club and passed on, but was greatly surprised soon afterward to see the same animal approach yet more threateningly, now three times as large as before. Hercules struck it fast and furiously, but the harder and oftener he struck it, the larger and more frightful it grew, until the monster completely blocked the road. Then Pallas, the goddess, appeared to Hercules and warned him not to strike the monster again. "His name is Strife," she said. "Let him alone, and he will soon become smaller even than he was at first and will eventually disappear." All strife and quarreling will cease if one of the quarrelers is let alone.—Cheeriodical.

This is a true story. Mrs. Helen Hunt Jackson was a celebrated writer of fiction and poetry. She lies buried in a lonely grave in a canyon of the Rocky Mountains, a spot that is much visited by literary people.

Before her marriage to Mr. Jackson, her name was plain Helen Hunt. One Sunday morning as she was on her way to church she found a purse. Thinking that it might have been dropped by some churchgoer, she requested the rector to announce that she had found a purse and would cheerfully return it to the owner. And the good man made the announcement in this way:

"I am requested to announce that a purse has been found. If anyone present has lost one, he is requested to go to Helen Hunt for it."

When you meet disappointment, an yer feelin' kind o' blue; when yer plans have all got sidetracked, or some friend has proved untrue; when yer toilin', prayin', strugglin' at the bottom of the stairs—it's like a panacea just to know that someone cares.

Someone who can appreciate one's efforts when he tries; someone who seems to understand—an' so can sympathize; someone who, when far away, still wonders how he fares; someone who never can forget—someone who really cares.

It sends a thrill of rapture through the framework of one's heart; it stirs the inner being till the teardrops want to start; for life is worth the livin' when someone yer sorrows share—it's joy compared to heaven when you know that someone cares.

This world is not all sunshine, for some dark days interpose; there's a cross for every joybell an' a thorn for every rose; but the cross is not so grievous, nor the thorn the rosebud wears, an' the clouds

have silver linin's—when there's someone really cares.—Adapted from James E. Hilkey in Canton Christian.

Life's Test

There's only one method of meetin' life's test:
Jes' keep on a-strivin' an' hope for the best;
Don't give up the ship an' quit in dismay;
'Cause hammers are thrown when you'd like a bouquet.
This world would be tiresome, we'd all get the blues
If all the folks in it held jest the same views;
So finish your work, show the best of your skill,
Some folks won't like it, but other folks will.

Magnolius: "You says anything to me, big boy, an' I'll make you eat yo' words!"

Florian: "Chicken dumplin's, hot biscuits, an' watermelon!"

The teacher asked the class to write an account of a ball game. One bright but backward girl could think of nothing to write, so finally put down on her paper, "Rain—no game."

Sculpture is very easy, isn't it?" asked a sweet young lady at an exhibition of statuary.

"Very, very easy," said the sculptor, "and very, very simple. You just take a block of marble and a chisel and knock off all the marble you don't want."—Outlook.

SOUTHWARK WORK FOR SOUTHWARK WORKERS

All things being equal there is no valid reason why the man in the community should not be allowed to work in a community shop.

In Southwark there are hundreds of big industrial institutions and corporations that must employ thousands of professional and working men when they are busy. In Southwark there are also hundreds of thousands of men and women, the best and the most capable in the land, who are competent to fill any or all vacancies in any or all of the hundreds of industrial plants.

Just now, because of the depression, these business places are turning off their employees and are refusing to take on new. This is to be expected just now. But nobody is so pessimistic as to think for one instant that the present unfavorable conditions will become permanent. Probably in the near future sluggish business may turn into a rushing torrent—who knows? If and when the change comes we folk of Southwark ought to be on our toes ready to meet the demand for workers. Also we ought to try to get our Southwark Employer in the frame of mind where he will look around home for a man or woman when a vacancy occurs in his business. The church has founded an Employment Bureau with this idea in view. Every day from 9:30 to 11:30 A. M. the Employment Bureau is open to register the names and addresses of the men and women who are idle and are looking for work. We have the names of professional people, mechanics, laboring men and clerks on our lists. We need jobs for them.

Soon the Southwark business men will want workers. What we are endeavoring to do is to make him conscious of what Southwark has to offer him in the matter of employees. In order to bring this more clearly before him we are offering the services of our **Employment Bureau** free of charge. We guarantee to supply any class of employees in the briefest possible time in any numbers required. We agree to supply a recommendation with every prospective employee. We supply employees regardless of race, creed or color. Our object is to get a job for the man who wants a job. We would rather give a man a job than to give him a $1,000.00. He would be more of a man if we gave him the former. He would be less a man if we gave him the latter.

We are paying a man now to make a complete survey of Southwark business houses to learn the true industrial conditions and persuade the employers to co-operate with our **Employment Bureau** when business begins to get the breaks.

In the meantime, if you know where a man or a woman can get a job, 'phone at once to

LOMBARD 4024

The **Employment Bureau** is located in St. John's Parish House, **N. W.** Cor. 3d and Reed streets.

THE SUNDAY SCHOOL

At last the Infantile Paralysis epidemic died down and we were able to open our Sunday School. Old St. John's was a forlorn old building with the children away. It did not seem like itself at all. We are a church that likes to have our children cluttered all around us at every service, whether in the morning or evening or at special Parochial Celebrations. When anything happens to exclude them from our worship we are unhappy.

We had our Rally Day Sunday, October 9, with a fine turnout of officers, teachers and scholars. The weather was not particularly pleasant, nevertheless the church was filled from choir to the doors with scholars. It was one of the busiest Sunday School periods we ever held. First of all we combined Miss Watt's and John Preole's classes under the care of John. We promoted 14 boys from the Intermediate Department and placed them in the care of Miss Watts. We created a new girls' class

by promoting 12 girls from the Intermediate Department and placed them in the care of Dorothy Quaile. Several boys and girls were of the right age and properly instructed to be advanced from the Kindergarten to the Intermediate Department. All of this shifting of scholars took lots of time and caused lots of excitement. The best feature of the day, however, was the surprising number of new scholars who were enrolled in the several departments. For the first time in the history of our Sunday School we are embarrassed for an adequate teaching staff. What teachers we have are most efficient, but the increase of classes has caused a lack of teaching force. We would be very glad to have some of the young women apply for classes in the Sunday School.

The names of Scholars promoted from the Kindergarten to the Intermediate are:

MRS. JOHN J. NELSON, Teacher

Beck, Mary
Connelly, Alma
Davis, Marion
Hartnett, Rose
Levy, Marjorie
Rudderow, May
Ward, Anna
West, Mary
Woodworth, Minerva
Ziegler, Frances

MR. VERNON MATTHEWS, Teacher

Fanger, Harry
Robbins, William
Substalae, James
Ward, James
Woodworth, George

The names of those promoted from the Intermediate Department to the Main School are:

MISS DOROTHY QUAILE, Teacher

Carbarnes, Anna
Davis, Naomi
Fanger, Anna
Heisler, Jacqueline
Jordon, Laura
Last, Jeanette
Orr, Mary
Parks, Birdie Mae
Rutter, Rose
Stockman, Elizabeth
Walker, Mabel

MISS SARAH WATTS, Teacher

Griffith, Joseph
Munion, Winthrop
Nugent, William
Olsen, John
Orr, Charles
Rodebaugh, Howard
Schweppenheiser, Chas.
Stilling, William
Ward, William
Wilson, George

The names of the new Scholars are:

Barnett, John
Barnett, Robert
Bennett, Mrs. Carrie
Blythe, William
Cucknell, Margaret
Deles, Mary
Dillmore, George
Dolmar, Emma
Frelor, Anna
Gallagher, Hanna
Gazawski, Vincent
Gerszewska, Sophie
Hasson, Marie
Hackett, Mrs. Elmina
Holdofsky, Rose
Hurley, Margaret
Johnson, Lillian
Johnson, Charles
Johnson, Mrs. Catherine
Johnston, Charles
Keelan, Leona
Kelly, Gerald
Kelly, Bert
Kelly, Wesley
Kerr, Catherine
King, Josephine
King, Mary
Kinsley, Mary
Konus, Mary
Lafferty, Mrs. Kate
Lafferty, Theresa
Lanskey, Eva
Later, Albert
Lusher, Robert
Lusher, Helen
Lusher, Mrs. Blanche
Lusher, Thelma
Manson, Dorothy
Matthew, Richard
Meredith, Samuel
Meredith, Eleanor
Meredith, Amanda
Meredith, Florence
Meckling, Philip
Meckling, Marian
Messick, Vera
Miller, Catherine
Miller, Eleanor
Moffett, Margaret
Morrow, Dorothy
Morrow, Thelma
McCloskey, Mary
McKillep, Edna
Orant, Dorothy
Orr, Richard
Orr, John
Prontk, John
Roach, Elizabeth
Rodebaugh, Samuel
Rosewitski, Josephine
Rogers, Gustave
Rutter, Heber
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Rutter, Dorothy
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Smith, Helen
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Wagner, Gertrude
Ward, Joseph
Ward, Carrie
West, Joseph
West, Howard
West, Michael
Weise, Mrs. Georgia
Weiss, Albert
Weiss, William
Westfield, Mrs. Dorothy
Woodworth, Mrs. Minerva
Woerner, Rudolph, Jr.
Wilhelm, Josephine
Wilhelm, Dorothy
Yeager, Joan
Zamnsky, Paul

There are two other groups, one of boys and one of girls, in the Intermediate Department who ought to be promoted and will be so soon as we can get the proper teachers.

Once upon a time Henry Ford, Thomas A. Edison and Harvey Firestone were touring in the West when an argument arose as to whether Ford or Firestone was the better salesman. Edison bet that neither of them could sell his product in the small town where they had stopped.

A rich Indian lived there.

Go and sell him a car, Henry," urged Edison. "Then Harvey can sell him some tires."

Ford found the Indian, talked long and hard, but couldn't make a sale. Edison insisted that Firestone must try to sell to the Indian even though he had scant excuse for a market.

After a number of persistent arguments and inordinate demonstrations, Firestone sold the Indian one tire to be used as a hoop by Indian Junior.

Edison paid his bet.—Printer's Ink.

"Papa, vat is science?"

"My, how could you be so stupid. Science is dose things vat says 'no smoking.' "—Capper's Weekly.

Text Searching for November

Subject: "LOVE"

	Book	Chap.	Ver.
1. "Showing mercy unto thousands of them that LOVE me"	Exo.		
2. "Thou shalt LOVE thy neighbor as thyself"	Lev.		
3. "Thou shalt LOVE the Lord thy God"	Deu.		
4. "The Lord did not set his LOVE upon you"	Deu.		
5. "He will LOVE thee, and bless thee, and multiply thee"	Deu.		
6. "The Lord had a delight in thy fathers to LOVE them"	Deu.		
7. "LOVE ye therefore the stranger"	Deu.		
8. "Thou shalt LOVE the Lord thy God"	Deu.		
9. "Thou mayest LOVE the Lord thy God"	Deu.		
10. "Let them that LOVE him be as the sun"	Judges		
11. "How canst thou say 'I LOVE thee'"	Judges		
12. "Thy LOVE to me was wonderful passing the LOVE of women."	II Sam.		
13. "Hate the evil and LOVE the good"	Amos		
14. "He will rest in his LOVE"	Zeph.		
15. "LOVE your enemies"	S. Matt.		
16. "The LOVE of many shall wane cold"	S. Matt.		
17. "The scribes LOVE to go in long clothing"	S. Mark		
18. "If ye LOVE them that LOVE you what thanks have ye"	S. Luke		
19. "Which of them will LOVE him most?"	S. Luke		
20. "LOVE one another"	S. John		
21. "If ye LOVE me keep my Commandments"	S. John		
22. "My father will LOVE him"	S. John		
23. "I LOVE you"	S. John		
24. "Ye shall abide in my LOVE"	S. John		
25. "The LOVE of God is shed abroad."	Rom.		
26. "Let LOVE be without dissimulation"	Rom.		
27. "LOVE worketh no ill to his neighbor"	Rom.		
28. "LOVE is the fulfilling of the law."	Rom.		
29. "My LOVE be with you all in Christ Jesus"	I. Cor.		
30. "The LOVE of Christ constraineth us"	II. Cor.		

A K. O. That's O. K.

Two Chinese coolies on a street in Shanghai were shouting at each other, their noses but two inches apart. They were surrounded by a great crowd of spectators.

"What is the matter?" asked an American bystander of a Chinaman next to him.

"There's a Chinese fight on," answered the Chinaman.

"But I've been standing here five minutes," continued the American, "and nobody has hit anybody yet."

"You don't understand," explained the Chinaman. "In a Chinese fight, the man who strikes first shows he has run out of ideas."

"I bought a new car and traded in my player-piano as first payment."

"I didn't know they accepted player-pianos as payment on new cars."

"They don't usually, but the salesman is a neighbor of mine."

At a baseball game there was a young lady with her escort. She had never been to a game before.

"Isn't that pitcher grand?" she said: "He hits their bats no matter how they hold them!"

THE VILLAGE MOTORSMITH

Under a spreading chestnut tree
  A stubborn auto stands;
The smith an angry man is he
  With trouble on his hands.
The carburetor seems to be
  The cause of all his woe;
He tightens half a dozen bolts,
  But still it doesn't go.
He sits beside the road to give
  His brain a chance to cool,
And ponders on his training at
  The correspondence school.
And then he starts his job once more
  And just by chance 'tis seen
The cause of all his trouble is
  He's out of gasoline.

—Anon.

Wamby: "And what parable do you like best, my friend?"

Issler: "The one about the multitude that loafs and fishes."—Capper's

---

"I've been trying to think of a word for two weeks."

"How about fortnight?"

A Tale of Two Brothers

Abram and Zimri owned a field together—
A level field hid in a happy vale.
They plowed it with one plow, and in the spring
Sowed, walking side by side, the fruitful seed.
In harvest, when the glad earth smiled with grain,
Each carried to his home one-half the sheaves,
And stored them with much labor in his barns.
Now, Abram had a wife and seven sons;
But Zimri dwelt alone within his house.

One night before the sheaves were gathered in,
As Zimri lay upon his lonely bed,
And counted in his mind his ample gains,
He thought upon his brother Abram's lot,
And said: "I dwell alone within my house,
But Abram hath a wife and seven sons;
And yet we share the harvest sheaves alike.
He surely needeth more than I:
I will arise, and gird myself, and go
Down to the field and add to his from mine."

So he arose, and girded up his loins,
And went out softly to the level field.
The moon shone out from dusky bars of clouds,
The trees stood black against the deep-blue sky,
The branches waved and whispered in the wind.
So, Zimri, guided by the shifting light,
Went down the mountain path and found the field,
Took from his store of sheaves a generous third,
And bore them gladly to his brother's heap;
And then went back to sleep and happy dreams.

Now, that same night, as Abram lay in bed,
Thinking upon his blissful state in life,
He thought upon his brother Zimri's lot,
And said: "He dwells within his house alone;
He goeth forth to toil with few to help;
He goeth home at night to a cold house,
And hath few other friends but me and mine
(For these two tilled the happy vale alone).

"While I, whom heaven hath very greatly blessed,
Dwell happy with my wife and seven sons,
Who aid me in my toil and make it light;
And yet we share the harvest sheaves alike.
This surely is not pleasing unto God;
I will arise and gird myself, and go
Out to the field, and borrow from my store,
And add unto my brother Zimri's pile."

So he arose, and girded up his loins,
And went down softly to the level field.
The moon shone out from silver bars of clouds,
The trees stood black against the starry sky,
And dark leaves waved and whispered in the breeze;
So Abram, guided by the doubtful light,
Passed down the mountain path and found the field,
Took from his store of sheaves a generous third,
And added them unto his brother's heap;
Then he went back to sleep and happy dreams.
So, the next morning, with the early sun,
The brothers rose and went out to their toil.
And when they came to see the heavy sheaves,
Each wondered in his heart to find his heap,
Though he had given a third, was still the same.

Now, the next night went Zimri to the field,
Took from his store of sheaves a generous share,
And placed them on his brother Abram's heap,
And then lay down behind his pile to watch.
The moon looked out from bars of silvery cloud,
The cedars stood up black against the sky,
The olive branches whispered in the wind.

Then Abram came down softly from his home,
And, looking to the right and left,
Took from his ample store a generous third,
And laid it on his brother Zimri's pile.
Then Zimri rose and caught him in his arms,
And wept upon his neck and kissed his cheek;
And Abram saw the whole and could not speak,
Neither could Zimri. So they walked along
Back to their homes and thanked their God in prayer
That He had bound them in such loving bonds.

—From an Old Reader.

Struck by the notice, "Iron Sinks," in a shop window, a wag went inside and said that he was perfectly aware of the fact that "iron sinks."

Alive to the occasion, the smart shopkeeper retaliated: "Yes, and time flies, but wine vaults, sulphur springs, jam rolls, grass slopes, music stands, Niagara Falls, moonlight walks, sheep run, Kent hops and holiday trips, scandal spreads, standard weighs, India rubber tires, the organ stops, the world goes round, trade returns, and—"

But the visitor had bolted. After collecting his thoughts he returned and, showing his head in the doorway, shouted: "Yes, I agree with all of that perfectly—and marble busts."—The Boy's Comrade.

WITH A ROSE

A Persian fable says: One day
A wanderer found a piece of clay
So redolent of sweet perfume
Its odor scented all the room.
"What art thou?" was the quick demand,
"Art thou some gem from Samarcand?
Or spikenard rare in rich disguise?
Or other costly merchandise?"
"Nay, I am but a piece of clay!"
"Then whence this wondrous sweetness, pray?"
"Friend, if the secret I disclose,
I have been dwelling with a rose!"

—Anon.

The after-dinner speaker had talked for fifteen minutes.

"After partaking of such an excellent meal," he continued, "I feel that if I had eaten any more I would be unable to talk."

From the far end of the table came an order to a waiter: "Bring him a sandwich."—Time.

Waitress: "I have stewed kidneys, stuffed heart, boiled tongue, fried liver, frog legs and pig's feet."

Diner: "Well, sister, never mind telling me your troubles, just bring me some chicken pie."—Lookout.

Ed. Pennington

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Beautify St. John's Church

A police court interpreter, who has helped many an applicant from Russia and the Slavic countries of Europe to obtain naturalization papers, was laughing heartily over the experience of a fellow-countryman of his, who went to get his ciitzenship papers in the United States. This is what happened:

Born?

Yes, sir.

Where?

Russia.

Why did you leave Russia?

Because I could not take it along.

Where were your forefathers born?

I had only one father.

Your business?

Rotten.

Where is Washington?

He is dead.

Do you promise to support U. S. A.?

How could I with a wife and three children.

What State are you in now?

Terrible.

Where was the Declaration of Independence signed?

At the bottom.

Were you ever convicted of a crime?

No, I always had a good lawyer.

If the President and Vice President died, who would take charge?

The undertakers.

Who discovered America?

Columbus.

Where is he now?

Ohio.

Do you know why the hand of the Statue of Liberty is 11 inches long?

Yeh, because if it were 12 it would be a foot.—Contributed.

A Valuable Recipe

Someone has adroitly formulated a recipe for courtesy and good manners. Here it is:

Of Unselfishness, 3 drams.

Of the Tincture of Good Cheer, 1 ounce.

Of the Essence of Heart's-Ease, 3 drams.

Of the Extract of the Rose of Shannon, 4 ounces.

Of the Oil of Charity, 3 drams and no scruples.

Of the Infusion of Common Sense and Tact, 1 ounce.

Of the Spirit of Love, 2 ounces.

Mix well and take whenever there is the slightest symptom of selfishness, exclusiveness, meanness, or I-am-better-than-thou-ness.—Selection from Marden.

Sylvester S. Garrett

Headquarters for
PAPER and CORDAGE
For Every Purpose
259 South Third Street

The Parish Broadcaster

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Brabazon, Mary Helena
Johnson, Edna Ida Violet
Johnson, William Frank
Johnson, Charles Wilbur Alexander
Mitchell, Richard Edward
McAleer, Dorothy Catherine
Seas, Dorothy
Watkins, Barbara Geneva

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BURIALS

Price, Mary
Stinger, Jacob
Little, Charles R. H.

CHARLES LITTLE

Not since the translation of William Forster has the Parish sustained a loss so great as it has in the decease of CHARLES LITTLE.

GOD called Charles in the Octave of All Saints', Friday, November 4, 1932: an eminently fitting time for the translation of one so truly akin to the great souls in Paradise.

We who knew him will always have his memory enshrined in our hearts as among the most treasured friends of our life. We will recall him as a true and loyal friend; a sympathetic and helpful companion; a courageous and fearless man of God.

His loves were few but all-embracing. He loved his God and served Him faithfully, not only with his lips, but in his life by bringing into His kingdom the man who knew not God. He was a true Brother of St. Andrew. He loved his Church and all it stood for. It was a source of real pleasure and deep satisfaction to him to be called upon to do some service for old St. John's. He loved every stone in the blessed old building.

He loved his family with a tender and understanding love, and we are sure that his place by the side of his dear wife and lovely children will be an aching void for many years. Our prayers for the comfort and peace that passeth understanding ascend ever to the Throne of Grace for his little family, his good mother and his brothers . May the Holy Spirit of God soften the memory of our beloved, that all who knew him will wish him well in his new abode.

He loved his fellow man with a great-hearted love. No man was so abandoned to sin; no man was so vile, so devoid of self-respect, so utterly false to all moral and spiritual ideals, but that Charles could see a gleam of gold in him. Scores of men are better men today because of his interest in, and sympathy for, them. To them he was a sustaining arm. How greatly they will miss his moral support only they can know.

In a former issue of the Broadcaster we mentioned his many-sided service: He was Assistant Superintendent of the Sunday School. He was formerly President of Old St. John's Men's Club, which antedated all other men's clubs in St. John's Parish. For many seasons he was Captain of the Cresson Baseball Club. He was Director of St. Andrew's Brotherhood for several terms. He was Director of the Junior Brotherhood of St. Andrew. He was a valued member of the Executive Committee of the Parish. He was Lay Reader for several years. He was Treasurer of the Brotherhood of St. Andrew until the time of his death.

From the shores of Time we salute him as he voyages towards Eternity and God!

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

DAUGHTERS OF THE KING

Installation Service

"Whose I am, and Whom I Serve." Acts 27:23. This was the text of a sermon preached by the Rev. H. Cresson McHenry on Sunday evening, October 30th, at the Installation Service of the Daughters of the King. We are not going to try to make a re-write of the sermon, but we do feel it is a verse upon which each and every one of us should seriously meditate.

The beautiful Admission Service of the Daughters of the King was the service for the evening. There were five members presented for Admission, and we are hoping that they will all be loyal daughters, faithfully remembering their Pledge to pray daily for the spread of Christ's Kingdom, especially amongst women, and the rule of service always being ready to offer such aid to the Rector as we are able and as he may deem advisable for the advancement of the Parish.

The service was in the Church and the music was rendered by the Young Peoples Fellowship to whom the Daughters of the King wish to publicly extend their appreciation for this kindness.

There are yet to be admitted several members who are still serving their period of probation and whom we hope to have the pleasure of admitting in the near future. M. B. F.

Jones: "How do you spend your income?"

Smith: "About 30 per cent. for shelter, 30 per cent. for clothing, 40 per cent. for food and 20 per cent for amusement."

Jones: "But that adds up to 120 per cent!"

Smith: "Don't I know it!"

CAN YOU DO IT?

We Confess Our Inability to Do It

Can you pay your rent without money?

Can you buy a ton of coal for nothing?

Can you use gas and electricity and not pay the bill?

Can you get food free of cost?

Can you buy furniture with promises?

Can you persuade the clothing dealer to GIVE you clothing?

Can you possibly get along without an income?

Well, Neither Can the Church

We must pay our coal bill.

We must pay for gas and electricity.

We must pay our Parish Visitor, Organist and Sexton.

We must pay for repairs.

We must pay for Bibles, Prayer Books, Hymnals and Choir Music, Stationery, Postage, Wine, Communion Wafers, Insurance, Furniture, etc.

We Must Have Funds to Pay Our Bills

YOU need them for your private and household expenses.

WE need them for our Church and Parish expenses.

You get YOURS in a WEEKLY PAY ENVELOPE.

We OUGHT to get OURS in a WEEKLY PAY ENVELOPE, too—called the

CHURCH ENVELOPE

If YOUR pay envelope stops you are out.

If the CHURCH pay envelope stops we are supposed to go ahead anyhow.

If you did a week's work and you did not get your pay envelope, would you be indignant?

If the Church serves the Parish every day all year and does not get its pay envelope, ought we be "mad at you?" How does the Church serve us? Well, she christens our children, teaches them how to live, prepares them for Confirmation, provides moral and spiritual training for them, visits the sick, ministers to the poor, providing food, clothing, fuel, shelter, medicine, doctors, baby clinics, mother's training, summer schools, vacation trips, camps, recreation all year round, provides a place for basketball, entertainments, dances, suppers and a thousand other important things. The Church marries our children, buries our dead, comforts our bereaved, advises our youth and is always on the alert to increase our happiness and well-being. MANY TIMES YOUR RECTOR HAS BEEN CALLED LATE AT NIGHT TO MINISTER TO THE DYING. Where the Doctor stops he begins.

Do You Criticize the Church?

Do you say the church only half does its job?

Do you expect it to do a good job if YOU cheat?

Do you expect it to put over a perfect program when you hold back the pay envelope?

You criticise the Church for not being on the job?

We criticise you for not paying for the job.

Let's Get Together

You pay your weekly church envelope.

We improve our service with the increased income.

How About It?

Here is a list of those who have defaulted in their church finances.

Are YOU on the list?

If you are, AND YOU ARE WORKING, pay your honest church debts AT ONCE and get in good standing.

If you have no package of Church Envelopes and you can afford to contribute to the support of the church, GET A PACKAGE AT ONCE.

FIND YOUR NUMBER

Parishioners Holding Packages of Envelopes Numbered in This List

Have Contributed Nothing

To the CURRENT EXPENSES of the Church This Year According to the Parish Records.

7	62	119	177	221	263
9	68	130	178	226	274
14	69	136	180	232	276
19	71	137	186	233	277
20	75	144	196	237	278
23	76	145	199	238	279
25	79	147	210	240	306
30	82	148	211	245	313
42	84	149	213	248	314
43	103	158	217	252	319
47	104	162	219	254	323
56	105	172	220	255	

Those Contributing 25c and Less

13	146	200	246	275	307
18	150	201	247	282	308
28	175	202	250	287	309
31	179	216	264	288	310
78	184	218	269	303	315
85	198	224	270	304	317
122					

Those Contributing 50c and Less

17	88	128	169	206	289
38	110	155	173	284	300
46	113	168	174		

Those Contributing $1.00 and Less

10	97	189	268	294	318
16	98	190	285	295	320
22	106	191	290	296	322
41	142	192	291	299	325
87	143	261	293	312	326
91	187	262			

Those Contributing $2.00 and Less

8	92	112	165	228	260
24	94	118	167	229	283
44	99	131	181	234	286
57	100	135	185	249	311
59	107	139	193	251	324
66	109	157	212	259	327
67					

Those Contributing $3.00 and Less

11	70	127	183	209	266
22	95	138	194	214	280
27	108	152	195	223	281
39	111	153	197	242	292
40	114	154	207	253	305
45	125	182	208		

Those Contributing $4.00 and Less

6	86	101	133	188	265
48	90	102	163	215	297
61	93	129	164	244	316
74					

Those Contributing $5.00 and Less

12	52	80	126	225	256
26	53	81	141	227	267
32	54	96	170	235	271
33	55	116	171	239	272
35	64	117	204	241	273
37	65	120	205	243	298
51	73	121			

Those Contributing Over $5.00

1	34	72	132	161	236
2	36	83	134	166	257
3	49	89	140	203	258
4	50	115	156	222	302
5	58	123	159	230	321
29	63	124	160	231	

Please locate your envelope number and see how many envelopes you need to bring to Church in order to square your account,—THEN BRING THEM!

A LETTER FROM DR. WILLIAM H. JEFFERYS

Superintendent of the Protestant Episcopal City Mission

We are specially grateful to Dr. William H. Jefferys for the following letter. He himself is a writer and author of ability, and praise from such an high source is of real value. We have tried to put out a Parish Periodical of worth. It is evident from the warm tone of this letter that we are succeeding in our effort.

We thank Dr. Jefferys for the letter and hope we will continue to deserve the good opinion of him and others.

November 18, 1932.

My dear Colleague:

The very fact that you lay "The Broadcaster" on my desk every month gives me a constant feeling of contact with your Parish, and emphasizes the natural interest and sympathy I have in anything worth while in which you are interested.

"The Broadcaster" is, perhaps, the most ambitious Parish paper of my acquaintance and your own editorial work is the best thing in it. It seems perfectly impossible to make the average parishioner realize the tremendous benefit to his family of subscribing to a really worth-while religious journal and, for most families, your "Broadcaster" is the solution of the problem and the next best thing to the actuality.

I once visited a family where the question of a Bible quotation came up and I said, "Just give me a Bible and we can settle it right away." To the great embarrassment of the family they could not produce a Bible in the House. It was not an irreligious family; but its children lost hold on religion and its grandchildren, unless something happens, will be utterly indifferent.

The very fact that a religious journal lies around the house leads inevitably to the different members of the family picking it up, having a look at it, and getting interested in something in it, even if it is only a joke, or a picture, or a bit of news, or an argument; and, for many, that is the beginning of an intelligent knowledge and interest in the Parish, the Church and the its great Mission.

I congratulate you and wish you and the Parish and "The Broadcaster" all success and many happy returns of the New Year.

Fraternally yours,

WM. H. JEFFERYS, M. D.

Don't Forget to Laugh

The late Chauncey Depew always took a great delight in telling the following story on himself, and it is a funny story:

Mark Twain and Mr. Depew once went abroad on the same ship. When the boat was a few days out they were both invited to a dinner, and when speech-making time came Mark Twain was the first on the program. He spoke twenty minutes and made a great hit. Then Mr. Depew was announced. He stood up and said:

"Mr. Toastmaster and ladies and gentlemen: Before this dinner Mr. Clemens and I made an agreement to exchange speeches. He has just delivered my speech, and I thank you for the pleasant manner in which you received it. I regret to say, with apologies to Mr. Clemens, that I have lost the notes on his speech and cannot remember anything he was to say." Then he sat down amid great laughter.

The next day an Englishman, who had been one of the party at the dinner, approached Mark Twain in the smoking room and said, "Mr. Clemens, I consider you were much imposed upon last night. I have always heard that Mr. Depew was a clever man, but really that speech of his you gave last night struck me as being the most infernal rot."

FRIENDS OF MINE

I love the shaggy-headed peaks where mountains touch the sky,
The mutter as the thunder speaks, the clouds that tumble by.
I love the mystic kiss of rain, the beaded drops of dew
That sparkle from the tips of grain and gaily beckon you.

I love the laughter of a stream exultant for the sea;
While magic music makes me dream, adventures come to me.
I love the sight of leaping trout that break a mirrored lake;
I love to ramble all about, and wayside journeys take.

I love the blushing sunset's glow; the night, the light, the dawn;
I love the sight of mother doe with spotted baby fawn.
I love the pillared lanes of pine, the carpet at their feet;
I love to call them friends of mine, and make them my retreat.

An Englishman and an American were arguing about queer dialects.

"Why," said the former, "you use the queerest expression I ever heard. The other afternoon I accosted a Negro and asked him if he thought it would rain, and do you know what he said? He said: 'Little dogs it will and little dogs it won't.'"

The American was puzzled and the next afternoon met the Negro with whom the Englishman had conversed. The Negro scratched his woolly head and said:

"That ain't what Ah said. Ah just tol' the man that p'ups it would rain and p'ups it wouldn't."—The Kablegram.

The Standing Army

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STATIC IN THE AIR

The foreman reported that the jury was unable to agree upon a verdict. The judge reproved them, saying that the case was a clear one, and remanded them to the jury room for further deliberation. "And if you don't reach an agreement before evening," the judge added, "I will have twelve suppers sent in to you."

"May it please your honor," spoke up the foreman, "you had better make it eleven suppers and one bundle of hay."

Congratulations to the Senior Brotherhood of St. Andrew. Their District Team work brought out a great number of communicants on the first Sunday of the month.

A pretty good firm is Watch & Waite.
And another is Attit, Early & Layte.
And still another is Doo & Dairet.
But the best is probably Grinn & Barret.

THE SUNDAY SCHOOL CONTINUES TO GROW.

She stood, hanging onto a strap in a crowded street car. A man rose and offered her his seat. She fainted. When she came to she thanked him. He fainted.

Each package of church envelopes costs the church 15 cents. Please do not waste them. Use one every Sunday, and remember that you are not putting your money in the envelope; you are putting God's money in it.

Professor: I would like a preparation of phenyliocyanate.

Drug Clerk: Do you mean mustard oil?

Professor: Yes, I can never think of that name.

IF YOU ARE STINGY TO GOD, WHY SHOULD YOU EXPECT GOD TO BE GENEROUS TO YOU?

Green: The number of unemployed in this country is now 11,500,001.

Black: Why the "1" at the end of the number?

Green: Oh, that's the "forgotten man."

THE GREATEST CHRISTMAS PRESENT YOU CAN POSSIBLY MAKE IS TO GIVE YOURSELF TO GOD AND HIS SERVICE.

Mistress: Nora, this pie is absolutely burnt. Did you make it according to the instructions in the cook book?

Nora: No, mum—it's my own cremation.

If you are working and earning a living and you are not helping to support the church you are cheating God.

"Can you tell me the name of the dean of this school?"

"Naw, I'm just a football player here."

DON'T FORGET YOUR CHRISTMAS ENVELOPE

LIVING CONDITIONS IN THE PARISH

What a Parish-Wide Survey Revealed

What are the living conditions in St. John's Parish? So many distressing cases of physical suffering due to unemployment have been reported to us that we determined to make a survey of the entire situation and learn first-hand whether or not conditions are as desperate as reported. Accordingly, during the week of November 6th to 13th, we undertook the task of visiting every church family in the Parish and learn from them just what are the true conditions under which our people are living. We appointed eighteen committees of two members each and assigned a district to each team for visiting. The following is a list of the districts and teams. In the first column is the number of the team, the second is the number of the block south assigned to the teams. The third are the names of those serving on the team.

Team 1— 300-1000—Joseph Leach, Philip Meckling.
Team 2—1100-1200—May Hopkins, Frances Amerman.
Team 3—1300 —Jerry, Elizabeth and Robert Rutter.
Team 4—1400 —Mr. and Mrs. Herman Jaeschke.
Team 5—1500 —Mrs. Laura Young and Mrs. Bella Shields.
Team 6—1600 —Miss Margaret Kensil.
Team 7—1700 —Mr. and Mrs. John Nelson, Jr.
Team 8—1800 —Mr. B. Frank Drumm.
Team 9—1800 —Mrs. Ethel Sutterlin, Mrs. Annie Fayer.
Team 10—1800 —Miss Anna Schabacker, Mrs. Annie Dingler.
Team 11—1900 —John and Fred Busch.
Team 12—1900-2000—Samuel Rodebaugh, Mary Haury.
Team 13—2000 —Mrs. Annie Beisser, Mrs. S. Cunningham.
Team 14—2100 —Helen Ashman, Adelia Pearo.
Team 15—2200 —Martha Lafferty, Viola Young.
Team 16—2300 —Thelma Sutterlin, Ethel Stenger.
Team 17—2400-2500—Dorothy Stenger, May Leach.
Team 18—2600-2800—Samuel McDowell, Heber Rutter.

Each District extended from the river to Sixth street and beyond.

In the majority of the cases the names for the survey were chosen from those who have been previously trained in family visiting work and know how to approach a family group for information. We were very fortunate in our appointments, for every team did its work most thoroughly and satisfactorily. Even torrential rains could not dampen their ardor. During the terrific downpour of rain nearly every day of the week our teams canvassed their districts heroically. Sunday evening, November 13, all the teams met for a light supper at the church. After supper we called for the reports of the committees. Never before in the history of our active ministry among poor and suffering humanity did we listen to such stories of patient suffering and stoic endurance that were told that night. It was a night of tears and laughter and solid thinking.

It is peculiar how comedy and tragedy go hand in hand. The amazing thing about these hundreds of families visited we found only one family who tried to hide the fact that they were getting aid from other sources. Many families frankly stated that they were getting food orders at irregular intervals from a welfare organization. But as food seemed to be the only thing the organization could give, the families are in real distress for clothing, fuel and rent. The great demand from all districts was for jobs.

Many families we found too ashamed to reveal their need until closely pressed for information; and even then they did not ask for bread—they asked for work.

We made an analysis of the reports later in the week. The facts we learned are as follows:

Number of families visited	450
Individuals involved	1140
Adults involved	850
Youth and children	290
In need of clothing and shoes	226
In need of Jobs	149
In need of fuel	41
In need of rent	85
In need of everything	60
Working from one to three days per week	384

Average wage, including all families working full and part time, $10.50 per week.

These figures are not exact; because such a survey is bound to be approximate in most every item. However, they are so nearly correct that one is able to get a pretty accurate picture of conditions in St. John's Parish. Also these are only figures. Behind those figures are stories of suffering, starvation, disease and death that cannot be told. Many a life has been lost because of privation. Many a boy and girl will feel all their lives the terrible experience through which they have passed. Many

a generation shall pass before the results of this depression has been eradicated.

Naturally the finances of the church have crashed to the ground. We want to help our suffering brothers in Christ. We are helping them to the best of our ability, but oh pitifully inadequate is the aid we give!

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They are not so dumb in Hollywood as the country jays think. For instance, a certain motion picture star one day began to lend money to a goodly number of his friends. Everybody began to think the man had gone crazy. To be sure, the amounts were small, but the fact that he lent any at all was cause for consternation among the people who knew him well.

"Don't you worry," grinned the star, when it was pointedly suggested that he needed a vacation and mental relaxation. "I haven't loaned a dollar more than I'm willing to pay to feel certain that I'll be left strictly alone. No one comes near you when they owe you money."—L. A. Times.

There is an old fable about a dog that boasted of his ability as a runner. One day he gave chase to a rabbit and failed to catch it. The other dogs made all manner of fun over him. He retorted: "Remember, the rabbit was running for his life and I was only running for my dinner."

Success in life depends upon the motive. If you are in the race merely for your meal ticket, you will not put the same energy into your running as you will if your ambition is deeper and more serious. Get the right motive and your chances for success will be much greater.—Adapted from "Nash Journal."

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

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Vernon Matthews
William MacVaugh
Rudolph Woener, Sr.
George Cressee, Jr.
Samuel Snell, Sr.
B. Frank Drumm.
John Nelson, Jr.
William Little, Secretary
Joseph Leach
John Spratt

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Miss Margaret Kensil
Miss Lydia Maguire
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.

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Mrs. Vernon Matthews, Secretary.
Mr. John Nelson, Jr., Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director

Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Martha Lafferty
Miss Lydia Maguire
Miss Adelia Pearo
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss May Leach

Tenors

Mr. James Adgate
Mr. Harry McCall
Mr. Heber Rutter
Mr. Jeremiah K. Rutter, Jr.

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Vernon Matthews, Director.
Carl Jensen Vice-Director.
Frank Drumm, Secretary.
Philip Meckling Treasurer.

Junior Brotherhood of St. Andrew

Michael Guilford, Councillor.
Joseph Leach, Director.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Brabazon, Mary Helena
Church, Thomas
Kelly, Donald Robert
Seas, Leonard
Seas, Henry

MARRIAGES

Emil Zosmonski and Catharine Shaeraluk
Joseph A. Dougherty and Jennie Clendenning

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

BELIEVERS

There is no unbelief:
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
Be patient, heart, light breaketh by and by,
Trusts the Most High.

Whoever sees 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

The heart that looks on when the eyelids close,
And dares to live his life in spite of woes,
God's Comfort knows.

There is no unbelief:
And day by day, and night, unconsciously,
The heart lives by the faith the lips deny;
God knoweth why.

—Tyndall.

The Daily Dozen For Toleration

Dr. William H. Jefferys

EXERCISE I

There has been no year in the world's history when men needed more to practise toleration than the year 1933. It is approximately two thousand years since the year of Christ's ministry wherein He summed up the whole of His feeling with regard to man's duty in two commandments and said that while the first was the most important it could not be attained without the second. "You must love your God, but you cannot do that until you can love your neighbor."

We are going to propose, for the next six issues of "The Broadcaster," one short exercise in Christian toleration; because, just as charity must begin at home in one's own heart, so must bearing with each other. It is not so much our business to make the world right, as to make our attitude to the world right. God will do the rest.

Persecution, inquisition, including what we call "Prohibition" are the result of trying to make the other fellow different according to our plans, and in the process some of us have lost our souls in hell.

Each month we shall propose one exercise and suggest that we keep going over that exercise in our minds through the month. Exercise is always an effort. There is no use of proposing exercise to a clam. Exercise is for real people who mean to accomplish something and train for it. Here is our first:

Make a written list of twelve Christian bodies, including Roman Catholics, Friends, Unitarians, Christian Scientists, and others. Then, taking each one separately and positively—not negatively—write down opposite to that name whatever you can find that it has contributed to the wealth of the Christian life and practise. Do not add any qualifying phrases, and do not put down anything negative. When you have completed your list, compare it with your own previous thoughts of these twelve Christian Churches, and ask yourself: "Are these people entitled to be called Christians?"

According to one of the three greatest of our American Episcopal Bishops, a "Christian is one who aims to follow Jesus." Example: We are Episcopalians. Write down the word Methodist and then, in brackets (Wesleyan). Don't even think anything negative—that the Methodists are not and do not do this, that, and the other thing. No doubt we all have our faults and make our mistakes, but this is an exercise in toleration.

The Methodists appeared at a time when the Roman and Anglican Catholic Churches were utterly cold and formal, when they were sold out to political power and merely represented conventional religious formalities, chiefly for the upper classes. Methodism simplified, consecrated, and democratized Christianity. It reinstated Christianity as meant for everybody. The chapel service was not recognized as sufficiently conventional and the Methodists were finally driven out of the Church merely by lack of recognition. They are cordial, broadminded, sweet and simple, emotionally expressive. There is no highbrowism. They do emphasize the importance of living morally, and therefore sincerely, their Christian Faith. They are the largest Christian body of Protestants in the world today and, along certain lines, the most tolerant. I spent four months in Missouri years ago; there was no Episcopal Church and the Methodist Church was the only denominational Church that gave me a welcome and allowed me to worship with them.

THE PRICE OF LUXURY

November 19, 1932.

My Dear Friend:

The Field Department, thinking these figures taken from "The American Consumer's Market", will encourage the clergy, has asked me to send them to you. The figures for 1932 are not yet available, but are probably quite similar.

They show that in a year of extreme depression the American people had a few dollars that were not used on the necessities of life.

Millions Spent for Luxuries in 1931

We paid for tobacco	$1,651,000,000
We paid for entertainment and amusement	1,526,209,000
We paid for soft drinks	766,500,000
We paid for candy	520,088,000
We paid for private sports	483,837,000
We paid for furs	351,880,000
We paid for ice cream	338,742,000
We paid for radios	309,270,000
We paid for jewelry	255,315,000
We paid for chewing gum	71,625,000
TOTAL	$6,274,466,000

Compared to these, the money needed for the Church's Missionary Programme, $3,700,000, seems exceedingly small.

Sincerely yours,
A. R. VAN METER,
Executive Secretary.

NOTE BY EDITOR: May we ask the reader if he contributes to any or many of these enormous incomes by purchasing the things mentioned? If so, how much a year? Do you give a like amount towards the support of the Church and her Mission?

WHY NOT?

Co-operation in Church Work

The duty of co-operation in church work is a matter which is plain to every intelligent church member. Paul speaks of this co-operation in church work in his letter to the congregation at Ephesus. (Ephesians 4, 16—read it.) He uses the idea of the growth of the human body to illustrate the growth of the church. He says that the church increases only as each part works effectively.

Each part of the body must do its share. In the body there are nerves, bones, blood-vessels, etc., and each of these has a special work to perform. So God has given to every member of His Church some work to do. Each member must do his part. No member can do the work of another.

Not only that. As in the body all parts must work together, so in the church each member, as a part of the church, must work together with others. The church succeeds only as its members succeed. The church grows only as its members grow.

To succeed and grow the church must work, and that means that every member without exception must do his part of the work. It is foolish to expect the church to grow if the members are working against each other, or allowing a limited few to do the work of all.

You cannot be saved by the faith of another. Just so your duty cannot be fulfilled by the work of another. By your negligence and lack of interest you will undoubtedly force others to bear a double burden, and with some doing "double duty" the work of the church will be done, but you will be held accountable by God for all your neglects.

If you have been negligent in the past your conscience will tell you. You may clear that conscience by earnestly resolving to do your part of the work, no matter what its nature might be, in the coming year.

Selected

RAPS

A kind of boy I do not like
When playing ball you often strike,
Who always takes his turn at bat
And then runs home right after that,
And doesn't stay till "Chick" and "Bee"
Have had their raps the same as he.

You see, in playing work-up, you
First field, then catch, then pitch a few,
Until the boy at bat flies out,
And then it's your turn—turn about.
They all should stay, the other chaps,
Till all the rest have had their raps.

My dad, he says that you can tell
The way he plays—tell pretty well
The kind of man a boy will be—
The way he plays at work-up, see?
Dad says, if boys are fair in play,
They likely will grow up that way.

And I intend that, while I learn,
To see that others have their turn;
And I intend, when I'm a man,
To do the very best I can,
That when there's dirty play, perhaps,
To see that others get their raps.

—Adapted from Douglas Malloch in "Inland Tips."

OUR ANNUAL BAZAAR

The Usual Good Times Were Enjoyed By All

"TO BE OR NOT TO BE"

December first, second and third marked the dates on which we held our Annual Bazaar. For many months we were teetering backward and forward as to whether we would have one this year. Our hesitation was due to GENERAL DEPRES-

SION, who has taken command of everything in the whole world these last few years. G. D. seems to have an antipathy for good times and enjoyment. Most of us have been afraid to go counter to him and have remained in a state of penurious inactivity (big words) and saved our pennies to buy the necessities (how I hate that word) of life.

For this reason we were almost inclined, for economy's sake, to pass up the Bazaar. But the more we thought of it the less we thought of it. Why should we let GENERAL DEPRESSION take command of our innocent pastimes? We concluded we would snap our fingers under his stern and ugly nose and defy him to his teeth. So we went ahead and had our Bazaar.

THE REWARD OF COURAGE

Well, did we get a surprise! Thursday night, December first, was our opening night. And did we have a crowd! **I'LL SAY WE DID!!** And that's not meant for slang either. The first night crowd was a **C-R-O-W-D**. This in itself was smashing a precedent. Generally, the first night is not much more than a gesture—few folks come out and less money appears in the offing. The next night was about what we usually get in the way of a crowd. Little money was in circulation, however. The last night, as usual, was the best of all. The crowd was big, the excitement was high, more money circulated and sales were brisk.

However, when the gong struck 11.30 P. M., Saturday night, and the Bazaar of 1932 had become an item in the Book of History, we found we were long on good times and a little short on receipts. Nevertheless, we were glad we had snapped our fingers under old G. D.'s proboscis. They were three big nights of fun.

CHANGES IN STAFF PERSONNEL

The personnel of our Staff was somewhat altered from last year. For instance, Mike Guilford, assisted by Mrs. Ida Hagan and Mrs. Eva Branton, took over Mrs. Pine's job as Chef in the kitchen. More of him and his soda biscuits later. Then our dear and only Mrs. Springer was absent from the Household Goods Table; but, fortunately for us, we had the most efficient Mrs. Frederick Busch to fill the gap.

WE MISSED MRS. WOODRUFF

The one missed most of all was Mrs. Mary Woodruff at the Children's Table. Of course, Peggy Kensil and Lydia Maguire were splendid substitutes; but even they missed our child loving Mrs. Woodruff. How glad all of us would have been had she been able to come to the Bazaar, even just to visit. This is the first time for nearly twenty years that Mrs. Woodruff has been absent. As a matter of fact she was **never absent** before. What a record!

Joseph Leach and his gang of howlers had charge of the Radio. Aunt Annie nursed the dollies as usual. Miss Nuttall was the costermonger. John McHenry sold coffin nails and cabbages. Mrs. Young sold drinks, soft, hard and medium. The Y. P. F. retailed sweeties, etc.

The Yiddish counter of collar buttons, socks and suspenders was presided over by the biggest Hebrew salesman in the Parish. A man of no conscience and a monumental nerve; who would sell a pair of number twelve socks to an infant in arms and a pair of mitts to an armless cripple, in his reprehensible pursuit after the elusive dollar. As usual, Mrs. Frank Schmidt ruled serenely over the Fancy Goods and, in that quiet way of her's, she made every available dollar come hither. She earned almost as much this year as she did last year. Mrs. MacVaugh, of the sweet-smelling Larkin's Table, came through surprisingly well this year.

A COMPARISON WITH LAST YEAR

We thought it would be interesting to our readers if we were to show a comparison of receipts for 1931 and 1932 to see how close we came to reaching last year's figure in spite of the fact that old G. D., like a roaring lion, is going up and down the earth scaring the wits out of those who are foolish enough to listen to his bluff. Here is the comparison:

	1931	1932
Fancy Goods Booth	84.92	78.48
Candy and Soft Drinks	23.80	24.66
Doll Table	221.43	202.72
Radio Booth	120.45	76.65
Grocery Booth	29.50	39.01
Bagatelle Table	20.77	20.55
Kitchen	52.25	50.01
Men's Furnishings Booth	195.25	133.85
Larkins Booth	27.76	22.23
Household Goods Table	18.57	16.45
Cigars and Cigarettes		14.95
Baskets	.39.00	
TOTAL	$833.70	$680.01

In other words our accounts, thus far, show we are about $175.44 short of last year's receipts. This deficit will be almost, if not completely, wiped out when all the tickets and goods to be paid for are settled up.

As ever, the Doll Table carries away the banner for receipts. The Men's Furnishings Table comes second and the Fancy Goods, third.

The big surprise of the Bazaar was in the way the kitchen held its own under new management. Last year the Rector invited as his guests for supper the members of the Woman's Auxiliary, the Church Choir and the Fellowship. Also, the group of women of St. Martha's House ate supper one night. This year the Rector very negligently forgot to invite the hard working members of these parish organizations and the group of women from St. Martha's did not pay their annual visit and yet

there is a falling off of only $2.24 in the kitchen receipts.

Mike Guilford hit the bull's eye with his soda biscuits. Instead of serving rolls, he baked and served hot biscuits with his suppers. And how those biscuits were appreciated! After the regular supper the kitchen was besieged by a clamoring mob demanding biscuits by the dozen to be taken home. Folks waited for the biscuits to be baked and carried them away while they were too hot to handle.

We congratulate Herman Jaeschke, Vernon Matthews and the whole crowd of howlers for their successful and profitable noise. The leather lunged chorus were superb every night. They were never so good. MORE POWER TO THEM.

THE BAZAAR HELPS THE POOR

Thursday evening Mike came to us and said that there was some food left over at the close of the Bazaar and he would like to cook it up and give it to the poor. Of course, we liked the idea. He jumped back into the kitchen and in a minute pots and pans began to rattle while he cooked up all the fish cakes, oysters and clam chowder we hadn't sold. It was a sight to see the ecstatic expression on the faces of those who got the good hot eats. Every night of the Bazaar we contributed food to the hungry.

Also, Miss Nuttall contributed to the happiness of 37 poor families of the parish, filling as many big hand bags full of groceries, vegetables and fruit and giving them away. Over two hundred and twenty-five person were fed by this means.

Yes, the Bazaar was a big success, in every way. We will have another next year, the year after and every other year in spite of old General Depression.

Broadcasting From Station STJC

A HAPPY NEW YEAR TO ALL

"So you have married, eh? Got a girl like your mother, I suppose?"

"No, my wife is of the old-fashioned type."

Last Sunday a little girl came to me and said: "Please, will you give me a piece of paper?"

I replied: "Why do you want a piece of paper?"

Lifting up her foot she pointed to a big hole in the toe of her shoe and said—"I want it to keep the snow off my toes."

This incident occurred in the Sunday School room of a Christian church in Philadelphia, Sunday evening, December 11th, 1932.

HOW CAN SUCH THINGS BE?

"Oh well," soliloquized the shipwrecked traveler, "I have a raft of friends."

If you really want to have a Happy New Year for yourself make it a Happy New Year for others.

Brown: Do many bill collectors come to your door?

Blue: Yeah, more than I care to admit.

Everybody had a most enjoyable time at the Bazaar. It was a regular Parish Reunion.

WANTED—Young men for the Choir. Only those who are willing to come to Friday evening choir practice as well as to Sunday services need apply.

A Negro minister of the old-fashioned type once described a well-known but close-fisted brother as being "as stingy as Caesar." When asked why he thought Caesar was stingy, the minister replied: "Well, you see, when the Pharisees gave our Lord a penny, He asked them, 'Whose subscription is this?' and they answered, 'Caesar's.' "—From the Reformed Church Messenger.

Our Sunday School is bigger than it has been for fifteen years. We got a pretty late start on account of the Infantile Paralysis Epidemic, but we certainly made up for lost time when we did start.

Bobby and Sally were half way to school when the bell rang.

"O Bobby," said Sally, "we're going to be late. Let's stop and pray."

"Oh no," said her brother. "Come on! Let's run and pray!"—Submitted by Mrs. C. J. Black, Grove City, Pennsylvania.

It has been a hard year, but one lesson most of us learned as we came blundering through. It was—we are indeed our brother's keeper and sustainer.

Little three-year-old Bobby was attending a Sunday School entertainment, and when others applauded, thoroughly enjoyed clapping his hands. At the close of the program the minister offered a prayer. When he had finished, Bobby, noticing that there was no applause, piped out shrilly, "He didn't do so very well, did he, Mamma?"—Submitted by the Rev. Frank L. Orchard, Amherst, Nova Scotia.

All play and no work makes Jack a cake eater.

What Big People Think of the Sunday School

Opinion of Mrs. Edwin F. Miller, President, Indiana Federation of Women's Clubs:

"The Indiana Federation of Clubs favors the work of Sunday Schools in that they promote the

finest kind of Character Education."

Opinion of Gerald P. Bye, U. S. Senator from North Dakota:

"The Sunday School is a very essential part of every social community and in spite of what some people call an apparent lack of efficiency in its conduct, the Sunday School has played a very large part in the building of men and women who can go into the world with a belief and confidence that enables them to contribute to the world's good. Not too much encouragement can be given to the building of the Sunday School and to its maintenance. It is playing a part that is very important to the future of mankind and of our country. The effect of moral and religious training cannot be discounted nor can there be any discounting of the need for greater moral and religious training."

Opinion of David Lloyd George, Formerly Premier of England, London, S.W.1, England:

"All that I am and whatever I have accomplished, I owe to the Sunday School."

Opinion of Wilhelmina Harper, Consulting Children's Librarian, Palo Alto, California:

"We can never do without the Sunday School. It is perhaps the most potent influence in the child's life. Since early impressions leave lifelong influences, our young people would not go far wrong if their attendance at Sunday School were regular from early school years. If we teach our boys and girls consideration, kindness and sympathy for their fellow men and fellow creatures, would not this be one of the most direct means toward the aim of 'peace on earth and good will toward men?' "

HOW THE POOR HELP THE POOR

Many a Noble and Self-Sacrificing Deed Is Done By the Poor Man for His Next Door Neighbor Without Any Thought of Reward

Many of the finest acts of disinterested charity are done by the man who "lives next door." He knows the woes of poverty by contact with it. He knows what it means to be out of a job and see his children hungry and see the landlord scowl. He himself may be in great need, but he is always ready to share his little with the more needy. The welfare of the poor **next door neighbor** is a source of great worry to him. There is no fuel to warm the family. The grocer, down at the corner, cannot afford to extend their credit. The milkman has become a stranger. The butcher would like to give them more time to pay the bill, but he, too, is reaching the financial limit in his business. He is already carrying too much credit on his books. The agent wants to extend the rent, which is several months overdue, but the **owner** is getting restive and is demanding settlement. The children's clothing are in tatters. The District Doctor is beginning to call at intervals. Then, one day the undertaker comes and takes away one of the family who died from exposure or starvation. **The man next door** sees and knows. There is nothing for him to do but to divide his little with his neighbor and he does it trusting in God that he will provide somehow.

Our parishioners have responded most nobly to **the cry for help from next door.**

TEN PER CENT GIFTS

Early in the year each employed parishioner of St. John's contributed ten per cent. of his or her week's wages to relieve the poor of the parish. All through the year the Rector received gifts of money, from ten cents to a dollar, from parishioners who wanted to help **their neighbor next door.**

THE HARVEST HOME FESTIVAL

In the fall of the year the parishioners gave a Harvest Home Festival. The price of admission was a package of groceries, vegetables, canned goods, fruit or clothing. A few dollars were also contributed. One old gentleman, crippled and supporting a wife on less than $10.00 per week, gave three dollars towards the Festival Fund because he could not be present. One Hundred and Fifty families, including scores of little children, were provided with big carryall bags full of food taken in at the door and half tons of coal were delivered to a few of the most needy families.

THE THANKSGIVING PARTY

Assisted by the INDEPENDENCE SQUARE LIONS CLUB our big hearted "next door neighbor" distributed twenty-six baskets of food to as many families, comprising 171 individuals. It was a freezing cold night, but the Parish House was warm as cotton. We had folk songs, games, singing (not roaring) by the Lions, piano selections and a general good time. Were the twenty-six families happy? You should have been there to see for yourself?

HOW THE BAZAAR HELPED THE POOR

Every night of the Bazaar the Parish remembered the poor. Before closing for the night the Chef would cook up all the food he had left over in the kitchen and give it steaming hot to those who needed it most. Oysters, cod fish cakes, clam chowder, hot dogs, sauer kraut, hamburgers, vegetables, biscuits, etc., etc., were given away.

Also, the things left over on the Grocery Table were piled into carryall bags and given away to 37 families of unemployed, comprising 228 individuals. In these bags were potatoes, cabbages, oranges, apples, coffee, tea, salt, sugar, canned goods, soap, preserves, corn starch and a dozen other items to gladden the hearts of the needy—there were even cans of condensed milk.

Thus do the Poor Parishioners of St. John's

Church help their own poor, so far as they are able, seemingly unconscious of the big thing they are doing and every deed is begun and completed with a matter-of-factness which in itself is a silent but eloquent tribute to the sense of duty that urges the POOR TO HELP THE POOR in his distress.

Are you willing to stoop down and consider the needs and the desires of little children to remember the weakness and loneliness of people who are growing old; to stop asking how much your friends love you, but rather to ask yourself whether you love them enough; to bear in mind the things that other people have to bear on their hearts; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, and a garden for your kindly feelings, with the gate wide open—these even for a day? Then you are worthy of a place in this world.—Selections by Henry van Dyke.

On a busy street corner in Berkeley, Calif., one day stood Mrs. Margaret Wilson, the comptometer operator, waiting for someone to help her across the intersection. A man stepped up and asked, "May I go across with you?"

"I'd be very glad if you would," replied Mrs. Wilson.

Safely across the street the man thanked her, but Mrs. Wilson wanted to thank the man. "You know," the man continued, "when one has been blind as many years as I have it's a mighty big favor to have someone help him across the street."—Kessinger's Mid-West Review."

Sylvester S. Garrett
Headquarters for
PAPER and CORDAGE
For Every Purpose
259 South Third Street

SHIPLEY'S For Coughs and Colds
If You Cannot Get It at Your Druggist's, Call—
Howard 9667—Telephone Charge Will Be Refunded
GILES' DRUG STORE
Second and Federal Streets

The Merchants whose advertisements are found here are leaders in their line of business. They want your trade and solicit your patronage through your own paper. Patronize them, they are worthy of your co-operation.

DID YOU?

Did you give him a lift? He's a brother of man, and bearing about all the burden he can.

Did you give him a smile? He was downcast and blue, and the smile would have helped him to battle it through.

Did you give him a hand? He was slipping downhill, and the world, so I fancied, was using him ill.

Did you give him a word? Did you show him the road? Or did you just let him go on with his load?

Did you help him along? He is human, like you. But the grasp of your hand would have carried him through.

Did you bid him good cheer? Just a word and a smile were what he most needed that last weary mile.

Did you know what he bore in that burden of cares that is every man's load, and that sympathy shares?

Did you try to find out what he needed from you, or did you just leave him to battle it through?

Do you know what it means to be losing the fight when a lift just in time might set everything right?

Do you know what it means—just the clasp of a hand—when a man's borne all that a man ought to stand?

—Southern Churchman.

BIBLE HELPS IN TIMES OF DIFFICULTY

If you are depressed, read the Twenty-seventh Psalm.

If your pocketbook is empty, read the Thirty-seventh Psalm.

If you are losing confidence in people, read the Thirteenth Chapter of First Corinthians.

If people seem unkind, read the Fifteenth Chapter of S. John.

If you are discouraged about your work, read the Hundred and Twenty-sixth Psalm.

If you find the world growing small, and yourself great, read the Nineteenth Psalm.

If you cannot have your own way in everything, keep silent, and read the Third Chapter of S. James.

If you are at all out of sorts, read the Twelfth Chapter of the Epistle to the Hebrews.

—S. George in the East Parish Magazine.

The Parish Broadcaster

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Subscriptions mailed to any address.

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Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

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Mrs. Vernon Matthews, Organist and Choirleader

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Miss Ethel Stenger
Miss Thelma Sutterlin
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Miss Dorothy Stenger
Miss May Leach

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Mr. Heber Rutter
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Basses

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Mr. John J. Nelson, Jr.
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Mrs. Frank Schmidt, Treasurer.

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Carl Jensen Vice-Director.
Frank Drumm, Secretary.
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Junior Brotherhood of St. Andrew

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Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Gallagher, John Pershing
Leavey, Ida May

BURIALS

Fink, Robert
French, John B.
Simkins, Josephine

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

THE KINGDOM OF MAN

What of the outer drear,
As long as there's inner light;
As long as the sun of cheer
Shines ardently bright?

As long as the soul's a-wing,
As long as the heart is true,
What power hath trouble to bring
A sorrow to you?

No bar can encage the soul,
Nor capture the spirit free,
As long as old earth shall roll,
Or hours shall be.

Our world is the world within,
Our life is the thought we take,
And never an outer sin
Can mar it or break.

Brood not on the rich man's land,
Sigh not for miser's gold,
Holding in reach of your hand
The treasure untold.

That lies in the Mines of Heart,
That rests in the soul alone—
Bid worry and care depart,
Come into your own!

The Daily Dozen for Toleration

Wm. H. Jefferys, M. D.

EXERCISE 2.

When you read Exercise 1 last month, how did you react to it? Did you get mad and throw it in the scrap-basket; or start in to argue why the Episcopal Church was better than all the rest put together? Or were you just uninterested? Do you care to have the fellowship of other Christian bodies? For my own part, I do not think that Christianity will survive unless the Christian bodies so-called can get together in fellowship and work. I do not mean that they all have to worship the same way, or think just alike. That would be ridiculous. But I would like to see a time come when every Christian body could recognize the good points of every other one; and when it would not consider it a departure from the Faith for a person of artistic temperament, who finds himself born a Methodist, to change to a Catholic Communion; or for a Quaker, who is born a Catholic, to leave that Communion and join the company of his fellow "inner lighters."

As for Missions, Christian Missions will slowly die of inward rot unless we can show those among whom we are doing mission work that Christianity is able to draw us to each other, instead of dividing us into innumerable more or less hostile camps.

Let us try a similar experiment this month, changing our attempt at fellowship from the group of Christian bodies so-called, to the group of world religions. I went to China as a Missionary with the feeling that my job was to root out the false (?) religions of China (there are four of them) and plant Christianity in their place. I came away from China, owing to bad health, but having learned that Mohammedanism is the result of an attempt to force Old Testament Christianity on the world by military power; that Confucianism is a tremendous force for holding a nation together; that Tauism is the result of the profound thinking of a very great philosopher on the problems of life and immortality; and that Buddhism is the following of a life which is the nearest life to that of Jesus, that I have ever known, that did not come into a living knowledge of Jesus. I always keep an image of Buddha in my home in a prominent place in my study, and include him among my own personal most revered saints; and I have said of him, in writing, that if Buddha should hear Jesus speaking anywhere in the universe he would recognize Him as his Master.

All the religions of the world are steps on the Way, attempts—feeble sometimes, but sincere—to find God. It so happens that in Christianity we have as our light the Life of One Who travelled the whole road from the birth of the flesh to perfect spiritual communion with the Eternal Spirit. Others have travelled part of the Way. That is the only difference between Christianity and other religions. Jesus says: "Follow Me, and I will show you how to find the Father."

Take any one of the great religions—Buddhism particularly, because the other Hindu religions are much more difficult for most of us to get at; pick out in Buddhism the essentials: the life of Buddha, the master; his high fortune as a Prince of Northern India; who left his kingdom to find the secret of helping the helpless; who gathered around him a band of disciples; who taught them everything as far as he was able to find the way, himself. He found a great deal of light on the way; he learned thoroughly the lesson of the love of his fellow-men and of the gracious sim-

plicity of poverty; but never arrived at the consciousness of the super-personality of the Eternal Spirit Millions of men have followed Buddha, to their souls' everlasting benefit.

The Brotherhood of St. Andrew Supper

Good Speaks Good Sings Good Eats

THE SCENERY

It was a cold, raw night outside, but it was warm as toast within. Scattered around the big Sunday School room were numerous small tables spread with bright-colored tablecloths of every shade of the rainbow. They were beautifully decorated and full of all sorts of tempting things. While waiting for our special speaker the members of the Brotherhood of St. Andrew sat around and hungrily eyed the toothsome things and wondered how long their patience would hold out.

THE SUPPER

In the kitchen, ready to serve, waited that most efficient kitchen cabinet, Mrs. Charles Hagen, Mrs. John Branton, Miss Peggy Kensil and Miss Lydia Maguire. They served a most appetizing and filling menu. It was:

Chicken Croquet

Cold Boiled Ham

Saratoga Potatoes Green Peas

Bread and Butter

American Cheese Ice Cream

Coffee

The portions were not only generous, but everybody got seconds, whether he wanted them or not. Our kitchen cabinet knew what was good for us and practically said: "You eat or mamma pank!" So we "eat."

THE SPEAKERS

After we could hold no more, the Master of Ceremonies and Director of the Brotherhood, Mr. Vernon Matthews, staggered to his feet and with a few well-chosen words, most of which we are sure he found in the Dictionary, introduced Mr. W. B. Coleman, popularly known in some quarters as "Bill." Brother Coleman brought a heart and head packed full of helpful thoughts. The beauty of the speech was the way he clothed it in simple one-syllable words which we all understood. It was one of the finest spiritual talks we have heard for many a day. There was no affectation or cant about it. It was a straight-from-the-shoulder practical talk on Christian living. Such a talk that every man appreciates and knows he needs.

He was followed by Mr. William Rutherford, who though taken unawares gave us a creditable little talk about the promise of the New Year. Bill, the second, is sure full of optimism and we are hoping what he prognosticated (whew!!) will come true. We are all set for good times and happy days.

THE MUSIC

Interspersed throughout the program was folk-singing, some secular, some sacred, and all sung with a hearty good-will, even if it did lack harmony, time, rhythm, tone, color, etc., etc. We who sang liked it, others shouldn't have listened.

BUTTONS

Several of the men present were installed just the Sunday evening before. At that time we did not have enough Brotherhood Buttons. On the night of the Brotherhood supper the Rector presented these new members with their buttons.

THE YEAR'S WORK

Incidentally, we wish to say that the past year has been the most active year of the Brotherhood of St. Andrew. We now have a membership of forty-five strong. But it is not the size of the membership that counts so much as does the wonderful program of work they have put across. The Harvest Home Festival was the result of their suggestion. The increase in men and boys at all church services was due to their activity. The enormous increase of men and boys receiving the sacraments was a part of their efforts. The hospital and institutional visitation of sick men and boys was added to their list of activities. The time each unemployed man gave to the church was purely voluntary, but immensely helpful. The way our members seek out new members and candidates for confirmation is inspiring.

They have done a year's work of which the Rector is proud and takes pleasure in expressing his pride.

A WISE MAN

A wise man will make haste to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. He that willingly suffers the corrosions of inveterate hatred, and gives up his days and nights to the gloom of malice and perturbations of stratagem, cannot surely be said to consult his ease. Resentment is a union of sorrow with malignity, a combination of a passion which all endeavor to avoid, with a passion which all concur to detest. The man who retires to meditate mischief and to exasperate his own rage, whose thoughts are employed only on means of distress and contrivances of ruin, whose mind never pauses from the remembrance of his own sufferings, but to indulge some hope of enjoying the calamities of another, may justly be numbered among the most miserable of human beings, among those who are guilty without reward, who have neither the gladness of prosperity nor the calm of innocence.

The Standing Army

List of Christmas Donors

Adams, Mrs. Helen
Adgate, James
Adgate, Mrs. James
Anonymous
Anonymous
Armstrong, Miss Florence
Ashmen, Wesley B.
Ashmen, Helen
Ashmen, Dorothy
Ashmen, Mrs. Wesley

Barnes, Sr., William
Barnes, E.
Barnes, Mrs. William
Barnes, Jr., William
Barnes, Mrs. Cecelia
Barnes, Edward
Barnes, Joseph
Bauer, Miss Catherine
Beisser, Charles
Beisser, Mrs. Charles
Beisser, Miss Mamie
Benson, Mrs. Madeline
Blech, Charles
Blech, Mrs. Charles
Boehner, William
Boehner, Mrs. William
Bradley, Sara
Branton, Mr. & Mrs. John
Bricker, Mrs. Jennie
Brown, William
Brown, Edward S.
Bunting, Walter
Bunting, Mrs. Walter
Busch, John
Busch, Mrs. Frederick
Busch, Frederick
Busch, Harry
Busch, Mrs. John

Capie, Mrs. Jennie
Capie, Richard
Capie, Joseph and Family
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Carbarnes, Mrs. Harry
Carbarnes, Harry
Carney, Marie
Carr, Mrs. Elizabeth
Celestino, John
Celestino, Rose
Chamberlain, Mrs. James, Jr.
Chestnut, Jennie
Chestnut, Robert
Chestnut, Reba
Clark, Kathleen
Clark, Harry
Clendenning, William
Clendenning, Charles
Clerico, Ferdy
Clerico, Mrs. Ferdy
Connelly, Marie
Connelly, Mrs. C.
Corson, Mrs. Mary
Coyle, John
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Raymond
Cressee, Mrs. George, Sr.
Cunningham, Walter, Jr.

Darr, Walter
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Davis, Mrs. Margaret
Davis, Naomi
Dean, Mrs. Mary
Dean, Ruth
DeYoung, Mrs. Irene
Dick, Joseph
Dickhart, Mr. William
Dietrich, Marie
Dingler, Mrs. Annie
Dolhnzyk, Michael
Dougherty, Mrs. Frances
Dougherty, Mrs. Jennie
Dougherty, William
Dougherty, Joseph
Doyle, Francis
Drumm, Robert
Drumm, Benjamin F.
Dunbar, Elizabeth
Dunbar, Irma

Edgers, Mrs. Amanda
Embershied, Mrs. Annie
Endicott, Harry
Evans, Thomas

Falck, Edward
Fanger, Mrs. Harry
Feinauer, Mrs. Amy
Felder, Heywood
Ferrell, Florence
Fisher, Miss M. Beatrice
Fitzpatrick, Edward
Fitzpatrick, Mrs. C.
Fowler, Dolly
Fowler, Mrs. Marie
Friend, Florence

Gallagher, Mrs. Kate
Gallagher, Robert
Garson, Walter
Garson, Mrs. John
Garson, Robert
Garson, John
Gibson, Mrs. Laura
Green, William
Greenfield, Mrs. Lydia
Greenfield, Robert
Gregory, Mrs. George
Gregory, George
Gregory, George
Gresh, Mrs. Margaret
Griggs, Mrs. Elizabeth
Griggs, Anna

Hagan, Charles, Jr.
Hagan, Michael
Hagan, Mrs. Charles, Sr.
Hagan, Charles, Sr.
Hall, Mrs. Anna
Hamilton, Mrs. Florence
Harris, Marie
Hartman, John
Hartman, William E., Sr.
Hartman, William E., Jr.
Hasson, William
Hasson, Mrs. William
Haury, Mary
Henckle, Mrs. Rebecca
Heinemann, Raymond
Heinemann, Jr., Harry
Heinemann, Edna
Heinemann, Sherman
Heinemann, Anna Jane
Heinemann, Charles
Heinemann, Harry
Heinemann, Mrs. Harry
Henderson, William
Henderson, Irvin
Henderson, James
Henderson, Mrs. Laura
Henderson, Catherine
Henderson, Theresa
Henderson, Laura
Hill, Florence
Hogg, Margaret
Holton, Joseph
Holton, Elizabeth
Holton, Margaret
Holton, Edna
Holton, Alice
Holton, Mrs. Margaret

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Jackson, Elsie
Jaeschke, Gus
Jaeschke, Mrs. Gus
Jaeschke, Herman
Jaeschke, Mrs. Herman
Jensen, Mrs. Carl
Jensen, Carl E.

Kaiser, Emma
Kaiser, Mrs. Emma
Karstein, Lillian
Karstein, Elizabeth
Kelly, Anna
Kelly, Frank
Kelly, Mrs. Mary
Kelly, Raymond
Kensil, John
Kensil, Margaret
Kensil, William
King, William
King, Anna M.
King, Anne J.
Knowlton, Frank, Jr.
Knowlton, Mrs. Anna
Knowlton, Frank
Konowal, Joseph
Konowal, Peter
Konowal, Michael
Konowal, Mrs. Michael
Konowal, Louis
Korbal, Mrs. Frances
Kraft, Ornet
Kraft, Edward
Krause, Mrs. Sarah

Lafferty, Martha
Later, Albert A.
Later, Albert
Later, Mrs. Margaret
Lawrence, James
Lawrence, George
Lawrence, Catharine
Lawrence, George, Jr.
Lawrence, Mrs. Mary
Leach, Ella
Leach, Joseph
Leach, May
Leach, S. Bowman

THE STANDING ARMY - - Continued

Lenhardt, David
Lenhardt, Margaret
Lenhardt, Eleanor
Lenhardt, David
Lenhardt, Mrs. Margaret
Little, Joseph
Little, Mrs. Mary

McAvoy, Mrs. Lillian
McCall, Elmina
McCall, Harry
McDowell, Mrs. Mary
McDowell, Samuel
McHenry, John E.
McKane, Beatrice

MacVaugh, William
MacVaugh, Mrs. Anna
MacVaugh, Sylvania

Maguire, Lydia
Maguire, Mrs. Eliza
Maguire, George
Major, William
Marnie, Thomas
Matthews, Mrs. Vernon
Matthews, Vernon
Meckling, Philip
Mehring, Mrs. Anna
Meneely, Mrs. Lillian
Meyers, Charles
Meyers, Mrs. Charles
Miller, Eleanor
Miller, Mrs. Dorothy
Miller, Warren
Miller, Anna
Miller, Dorothy
Miller, Walter
Miller, Robert
Morse, Mrs. Julia
Mount, Anna
Munion, Winthrop
Munion, Mrs. Benjamin
Munion, Eleanor
Munion, Benjamin
Munion, Mary
Munion, Harry
Murphy, Mrs. Margaret

Nelson, Mrs. John
Nelson, John
Newman, Mrs. Lena
Nilsson, Anna
Nilsson, Mrs. Anna
Nugent, William
Nugent, Eleanor
Nugent, William, Jr.
Nuttall, Hannah

O'Donnell, Mrs. Katharine
Oliver, Mrs.
Olsen, Mrs. Anna
Olsen, Blanche
Olsen, John
Orr, Richard
Orr, Mrs. Mary
Outen, Charles
Outen, Elizabeth
Outen, Dr. & Mrs. Charles

Patterson, Mrs. John C., Jr.
Patterson, John C., Jr.
Patterson, Mrs. Anna
Pearo, Adelia
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Redding, Dorothy
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Robins, Miss Anna
Robins, Joseph
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Rodebaugh, Samuel
Rodebaugh, Dorothy
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Rodebaugh, Howard
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Rogers, Raymond
Ross, Catharine
Rudderow, Mrs. Bertha
Rutter, James
Rutter, Catharine
Rutter, Michael
Rutter, Edward
Rutter, Rose
Rutter, Elizabeth
Rutter, Heber
Rutter, Charles
Rutter, Elizabeth
Rutter, Jennie
Rutter, Mrs. Jeremiah J.
Rutter, Jeremiah K.
Rutter, Robert
Rutter, Ruth

Sayers, Elmer
Sayers, Eugene
Schaab, Frederick H.
Schabacker, Miss Anna
Schlembac, Catharine
Schlembac, Joseph
Schlembac, Julius
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Schweppenheiser, Charles
Schweppenheiser, Mrs. Mabel C.
Seher, Mary
Seher, Miss Catharine
Seher, Margaret
Seher, Thomas
Shields, Bella
Shields, Electa
Shoch, Mrs. Minnie
Silbert, Mrs. Ella
Silbert, Ella
Silbert, George
Silbert, Philip
Simpson, Emma
Skelly, William
Snell, Samuel, Sr.
Snell, Mrs. Samuel, Sr.
Snell, Samuel, Jr.
Snell, Mrs. Samuel, Jr.
Snell, Richard
Snell, Mrs. Richard
Snell, Richard
Snell, Mrs. Richard
Snell, Richard
Spratt, Catherine
Spratt, James
Spratt, Margaret
Spratt, John, Jr.
Spratt, John, Jr.
Spratt, John
Spratt, Finley
Spratt, Thomas
Springer, Mrs. Annie
Stenger, Ethel
Stenger, Laura
Stenger, Dorothy
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Stockman, Elizabeth C.
Stockman, Samuel
Stockman, Florence
Stockman, James
Stockman, Elizabeth
Stockman, Robert
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Stone, William
Strang, Carrie
Stryker, Harry
Substale, Florence
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Sweeney, Mrs. James

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Tittermary, Harry, Sr.
Tittermary, Johanna
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Tomlin, Joseph

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Ward, Abraham, Sr.
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Weber, John
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Woerner, Eleanor
Woerner, Mrs. Rudolph, Sr.
Woerner, Beatrice
Woodworth, Mrs. Minerva

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Young, William
Young, Viola
Young Peoples Fellowship
Young Women's Christian League
Ziegler, Mr. & Mrs. John

The Daughters of the King

How They Did a Big Job and Got Big Results

As is his annual custom, the Rector audited the accounts of the Parish prior to sending out the Church Envelopes on the first Sunday in Advent. He compared the names on the Warden's book with the Parish Card Index and discovered that there were hundreds of our communicants who did not have Church Envelopes at all. He made a complete list of their names and addresses. Then he called upon Miss Fisher, who is the Directress of the *Daughters of the King,* and told her of the results and how he thought a survey of the Parish ought to be made for the specific purpose of learning whether these hundreds of non-supporting Parishioners were too poor or just not inclined to bear a share of our financial burden; or whether we were overlooking certain communicants who would help if they were asked. He made it plain that he would like the *Daughters of the King* to make a thorough survey of the Parish and let him have the results at their earliest convenience. The Rector knew it was a big job and would take the concentrated effort of just such an organization to do the job. Just a few weeks before Christmas he met the *Daughters of the King* in conference in one of their regular meetings. He was delighted with the results of their endeavors and received some unexpected sidelights on his Parish. Each *Daughter of the King* had been most faithful and had visited every person assigned to her, with the exception of a few who lived either in South Jersey or West Philadelphia. Their reports were most satisfactory. After they were all in the survey revealed that there were certain headings under which each family could be written. Such as:

1. Those who would share the burden if given envelopes.
2. Those too poor to give.
3. Unemployed, consequently unable to pledge now.
4. Working part time and have not enough to support the family.
5. Moved, address unknown.
6. Nobody home, necessary to make second visit.
7. Have joined some other communion.
8. Too far to visit.

Each visitor reported that where they went they were treated most cordially. Folk seemed glad to learn that they were important enough for the church to follow up.

A few asked whether it would be O. K. to give a cent a day in their envelopes until they were able to give more. *Indeed, such gifts to the Parish would be most acceptable,* and would be received in the spirit in which they were given. *Do not be ashamed of the size of your gift if you are giving all you can afford. Be ashamed and repentant if you are giving nothing if you are able to give.*

The Daughters of the King are asked by the Rector to follow up their original survey to see that definite results come from their efforts.

One of the results of the survey was the issuing of about thirty-five more packages of Church Envelopes to new contributors. That in itself justified the work of the *Daughters of the King.* But the other points mentioned were also important to learn, especially about those who have moved and their present address is unknown. We give a list of these names so far as we have them at present. If any parishioner can give us the present address of any of these missing persons and will take the trouble to do so we will be grateful. The names are:

Mrs. Mary C. Moran
Mrs. Mary J. Neher
Raymond and Mary Reisner
Charlotte Sink
Raymond and Norman Rodgers
Mrs. Theodoria Renke
John, Francis and William Rhodes

STATIC ON THE AIR

Now that the holidays are over let's all get set for Easter.

Truck-drivers like their profession because they run into so many interesting people.

Ash Wednesday is March 1st.

Easter Day is April 16th.

Asked the meaning of the word "budget," one pupil answered seriously, *"It's a family quarrel."*

The members of St. John's Church aided over one thousand poor persons by giving them food, clothing, coal, rent and jobs during 1932.

Pretty good record for one of the poorest parishes of the Diocese.

There is no such thing as idle gossip. Gossip is always most industrious.

The Christmas Communion was the largest in the history of the Parish.

An Appalachian guide, discussing his wife, remarked: She has a very even temper—she is always mad.

Christmas at the *Mission of the Transfiguration* was a busy day. Though the weather was rainy and uncomfortable a large congregation of worshipers was present.

The modern home is one in which a switch regulates everything but the children.

The Independence Square Lions Club helped the Parish to give Christmas baskets and chickens to nearly 400 poor. We are sure *they* must have enjoyed their Christmas.

Happiness is a perfume you cannot pour on others without getting a few drops on yourself.—EMERSON.

The worst bankrupt in the world is the man who has lost his enthusiasm. Let him lose everything else but enthusiasm and he will come through again to success.
—H. W. ARNOLD.

How are your New Year's Resolutions holding up?

Some months ago Gene Tunney refereed a charity wrestling match between two husky heavyweights. After the bout, Gene noticed that one of the big fellows wore the button of a veterans' organization.

"Ever overseas?" asked Tunney.

"Sure," the wrestler replied. "Wasn't I gassed over there? And don't I get $100 a month permanent disability?"—*American Magazine.*

We congratulate Margaret Nelson for the way the Christmas play was presented.

"Mother, did you ever hear a rabbit bark?"

"Rabbits don't bark, dear."

"That's funny. My storybook says the rabbits eat cabbage and bark."

Just look at that list of Christmas contributors! Count the names! Over 400! Longest list we ever published! They gave from a nickel to twenty-five dollars! Christmas offering almost as large as last year! That's what co-operation does! Hurrah for the nickels and dimes!!!

The Lions and the Christmas Baskets

How 380 Persons Were Made Merry on Christmas Day

One would expect to read a fairy story on glancing at the headline of this article. But although it tells of all sorts of happy situations made possible by a number of benevolent and friendly *Lions* it is a true story in every particular.

On Thursday, December 22d, fifty-five families, ranging from twelve to four in each family, and totaling three hundred and eighty persons, were the guests of the *Independence Square Lions Club* at St. John's Parish House, Third and Reed Streets. The members of the club co-operated with the Parish and entertained the guests with music and singing. Mrs. John Nelson, Jr., happened to be training girls for the Sunday School Christmas festival on the same night. At the request of the Rector she generously added to the program by getting the girls to sing some selections from their play for the benefit of the Lions' guests. At the end of the program the guests were made the happy recipients of big baskets of groceries and chickens enough to satisfy the biggest appetite of any big family.

The names of the guest families were selected from a special list of desperately poor folk the Rector keeps. It was a task to choose the most needy and the most deserving. However, we tried hard to be impartial in our judgment and in our choice. We were fully aware that there were families who could have made very good use of a Christmas basket whom we did not add to our list. Their names would have appeared if our funds had been larger. We were in the unfortunate position of choosing a few from many. We did the best we could, conscious there were others just as worthy as those we chose, who were neglected.

Maybe some day we will have sufficient funds to help all our poor parishioners.

In the meantime we thank the *Lions* for co-operating as generously as they did.

CHRISTMAS AT ST. JOHN'S

A Day of Wonderful Experiences

Yes, the day was dark and dreary. It rained and rained and rained. Then it rained again. The day was uncomfortably warm and dampness seemed to ooze through everything. Emphatically speaking, it was not Christmas weather.

Storm Could Not Dampen the Christmas Ardour

And yet, what a wonderful Christmastide we had! First of all we had the pleasure of the presence of the Rev. Dallas M. Buzby, who is always most welcome to our communicants. Mr. Buzby assisted the Rector at both services, which meant so much to the Rector.

THE CONGREGATIONS

The 6.30 o'clock service was well attended, as usual. But the 11.00 o'clock service was the surprise of the day. Generally, when so many communicants come to the early celebration, there is a smaller congregation at the late celebration. This year the reverse was the order of the day. Although the early celebration was largely attended the later celebration was attended by a congregation almost twice as large. And, what is more to the point, more communicants received their Christmas communion than in any previous year. The Rector was most fortunate in having Mr. Buzby to assist him; for he could never have offi-

ciated alone at two such services. The congregations were larger than one priest could manage.

THE CHANCEL

The chancel was beautiful! On all three sides was a solid drapery of laurel. On the wall behind the altar there were hundreds of little golden electric bulbs woven in and out of the laurel. The effect was like an exquisite old tapestry of green and gold of indeterminate design.

On the altar were white carnations in great profusion. The background of green and the white flowers and linen on the dark walnut altar made a perfect picture.

Along the iron fretwork of the choir, around the organ, the pulpit and the font were hung large Christmas wreaths. On the north and south walls of the church, between the windows, were hung wreaths also.

THE MUSIC

While the choir sang "God in Man Made Manifest," by Stuts, Dr. Buzby remarked upon the beautiful and polished manner the choir was rendering the service. One of the most impressive parts of the musical program was where the choir and congregation, kneeling, sang for the Communion Hymn "Silent Night, Holy Night." It was then one felt all the wonder and inspiration of Christmastide.

Yes, it was stormy without; but sweetly beautiful within.

The Christmas Offering

As we expected, our Christmas offering was one hundred dollars less than last Christmas. Yet, our offering is well worth mentioning. Because, even if we were so much behind last year in actual dollars and cents, the number of contributors this Christmas far outnumbered any previous Christmas. This is most significant. It means that many more communicants are learning that offerings are a part of their worship. And even though they can give but little, they give it gladly.

When the whole congregation, the employed and the unemployed, the old and the young, finally reach that point in their religious and spiritual experience give God praise through offerings the Church will have no further need for artificial means of raising funds to support God's work.

Our Sunday School Christmas Festival

The Possibilities It Suggested

Every rector and superintendent of Sunday School observe the wonderful growth in attendance at Sunday School sessions just before Christmas with their tongue in their cheek. They know the whyness thereof. Our experience this Christmas was just the same as usual in this respect, only more so. Scholars we had not seen for years honored us with their presence. Some of them were embarrassed, however, when they returned to Sunday School only to find they had been absent so long that their old class had been merged with some other class and that their former teacher had got married, or died, or moved from this vicinity and no longer taught. Under such trying circumstances they adapted themselves to their environments, so to speak, and registered in whatever class was suggested.

Wednesday, December 28, we had our Sunday School Christmas festival. The Parish house was jammed from door to stage. Folk were standing six deep in the back part of the room. The aisles, contrary to law, were blocked with children and adults. There were about six hundred people meant to accommodate four hundred and fifty. Eighty-five per cent. were boys and girls, young men and young women of Sunday School age. About fifty per cent. were actually members of St. John's S. S. and attended its sessions with reasonable regularity. The others were *Merry Christmas scholars.*

And that is what impressed us with certain possibilities. *Why* was fifty per cent. of that big crowd of youth just temporary members? Was it because they were altogether selfish and sought to sneak-thief their way to a box of candy, an orange and a toy? Maybe so. But why!!!

Perhaps our Sunday School is to blame. Perhaps the Rector is not measuring up to the opportunity. Perhaps the sessions are too dry and uninteresting. Perhaps there are a score of other reasons why this great mass of floating youth has not been anchored to our school. We cannot help but see that every boy and girl, young man and young woman, is a possibility. But we do not see how these interesting possibilities can be converted into reliabilities. We want suggestions how to capture the interest and regularity of this crowd of young folk.

Have You Any Suggestion to Offer?

Dewey 7113 *Repairing*

HOWARD F. FRICK
Jeweler
1727 South Second Street

Sylvester S. Garrett
Headquarters for
PAPER and CORDAGE
For Every Purpose
259 South Third Street

SHIPLEY'S For Coughs and Colds
If You Cannot Get It at Your Druggist's, Call—
Howard 9667—Telephone Charge Will Be Refunded
GILES' DRUG STORE
Second and Federal Streets

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Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

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Miss Margaret Kensil
Miss Lydia Maguire
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Mrs. Harry Hopkins

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Mrs. Vernon Matthews, Organist and Choirleader

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Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Martha Lafferty
Miss Lydia Maguire
Miss Adelia Pearo
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss May Leach

Tenors

Mr. James Adgate
Mr. Harry McCall
Mr. Heber Rutter
Mr. Jeremiah K. Rutter, Jr.

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter

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Woman's Auxiliary

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Vernon Matthews, Director.
Carl Jensen Vice-Director.
B. Frank Drumm, Secretary.
Philip Meckling Treasurer.

Junior Brotherhood of St. Andrew

Joseph Leach, Director.

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Mrs. Rudolph Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

S. John Evangelist Boys' Club

Colonel, Michael Guilford
Major, George Powell
Captain, William Glendenning
Lieutenant Secretary, Thomas Dean
Lieutenant Treasurer, George Wilson
Lieutenants: William Blythe, Paul Sleete, Charles Clendenning, Preston Cucknell, Emmanuel Miller, Martin Miller.

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Buckley, Marie Sara
Spockman, Samuel
Lusher, John Harry

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
St. John's Boys' Club		7.30
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

St. John the Evangelist Celebrates Its 79th Anniversary

The Parish in Festive Spirit All Day, Sunday, February 5th, 1933

What a day! What a day!!

It started with a whizz and ended with a bang!!!

It was typical St. John's weather, too. It snowed, it blowed, it was hot, it was cold, the sun shone, the storm clouds scudded over the skies. In short it was a boisterous day full of climatic excitement.

Why?

Because St. John's Parish was going to celebrate its seventy-ninth birthday that day.

THE MORNING SERVICE

The late ones to the morning service got an electric shock when they arrived. They had to hunt for a vacancy and the hunting was not so good. Old-timers from North, South, East and West were there and were we glad to see them! The Choir and the Chancel of the Church were filled with palms and flowers. On the Altar were four big bunches of beautiful pink carnations. In the font was a big floral cake made up of large white carnations, in the centre of which was a big "79" in pink flowers. The morning service was vivid with life and color and beauty. The Choir surpassed itself in rendering the music of the service. It was well balanced and in perfect harmony with the occasion.

The Rector was exceptionally kind and, instead of preaching a long anniversary sermon, full of dry statistics and boasting of our successes, he talked in that "Hello, folks" way he has sometimes and just said how glad he was there to help celebrate the seventy-ninth birthday of the dear, old church and how glad he was to see so many dyed-in-the-wool St. Johnites out on such a boisterous day.

The stream of communicants to the Altar almost overwhelmed the Rector. IT WAS A SILENT BUT IMPRESSIVE TESTIMONY OF THE AMAZING VITALITY OF THE PARISH. The crowds caught the Rector totally unprepared and without an assistant. He expected, of course, many more than usual would make their Communion, but he did not have the remotest idea that the Parish would turn out so unanimously, so to speak. Before the end of the ministration he began to feel panicky, there seemed to be no end to the long string of communicants pouring up the nave of the church.

THE PARISH DINNER

Then came the Parish Dinner.

And also came the diners, singly, in families, in groups, in crowds. Little babes in arms, boys and girls, men and women, everybody. It was like a grand homecoming. The big Sunday School room and the big kindergarten room were full of tables with a capacity of 150 covers. The tables were full of food and the chairs about the tables were full of people. As soon as the first relay was fed, another and another and another followed. The boys, members of the new Boys' Club, captured all the tables in the Kindergarten and held them against all-comers. It was a great sight to see the kids eating by themselves. They licked the platter clean; just like "Jack Spratt and his wife."

OUR SUNDAY SCHOOL RALLY

After we had almost depleted the commissary department we prepared for our Sunday School Rally. The big church room was filled with twisting, writhing, squirming, grinning kids from two years up. **FOUR HUNDRED AND TWO, BY ACTUAL COUNT!** And DID they sing and DID they put "pep" into that afternoon program! While they were shouting, "Onward, Christian Soldiers," so loud that the sailors on the ships in the Delaware must have wondered where was that heavenly choir, in walked the Bishop of the Diocese. You know how his face gets all wrinkled up and how his eyes seem to sparkle and snap when he is pleased. Well, you should have seen his face that afternoon. He didn't have to tell us he was glad to be with us. We knew it. His big smile told us so. And were we glad to have him visit us! His address was characteristic of him—full of wit and wisdom. Even the youngest kid knew what he was talking about and was glad to listen. Of course, our Bishop is in tune with life as it is in South Philadelphia; because of the many active years he himself spent there in church and parish labors.

OUR PARISH VISITING

Then we called for volunteers to visit the sick, the aged, the shut-ins, the unemployed and the poor of our Parish. This Parish Visiting stunt was a part of our Anniversary Program and was intended to carry our birthday party all through the Parish and into the homes of those whom circumstances forced to remain away. For weeks previous to our celebration the Parishioners had been asked to bring groceries, canned goods, fruit, vegetables, preserves, etc., on Anniversary Sunday to distribute among the hungry and the destitute. Our Parish Visitors took cards of invitation to all such, asking them to be sure and come Monday morning and get their share of the donations. You should have been around Monday morning and seen the crowd of happy folk who had received these invitations.

OUR PARISH SUPPER

Promptly at 5 P. M. we sat down to supper—that is, as many of us as could be accommodated at one time. Then began the **eatenest up** time you ever DID see. While the first relay of guests were satisfying their hunger there were hundreds impatiently waiting their turn at the tables.

Then the tragedy!

We ran out of food!!

Nothing like that ever happened before at old St. John's. And were we mortified! We simply can't express our feelings. We had laid in twice as much food as usual, but even then we did not have enough to feed such a multitude. We are far within the bounds of veracity when we say we fed over one thousand people that day.

Right here we want to thank Mrs. Pine and all her men and women aides. We are sure they will ever remember our Seventy-ninth Anniversary as the day they did the hardest work of their lives.

THE EVENING SERVICE

The Rev. Royden K. Yerkes, D. D., was the guest preacher at our Parish Organizations' Rally in the evening. Dr. Yerkes was one time Rector of St. John's. His reminiscences were most interesting. He told us how, twenty-five years ago, St. John's was pronounced dead and ought to be abandoned. He captivated the boys and girls by the attention he showed them and let them know that he was talking to them rather than the grown folk. The evening service was bright and snappy throughout. As usual, the Choir led the congregation in a feast of hymns and anthems.

It was a glorious ending to a glorious day. After the last service Dr. Yerkes was tendered a short reception in the Sunday School room, where he met some old friends and made many new ones.

Our story is not complete without an expression of thanks to our good friend, Frank Quinn, for the loan of the palms and the gift of so many flowers which did so much to add beauty to the occasion.

THE CHOIR

By Mrs. Vernon Matthews

We wish to express our appreciation to those kindly friends who congratulated us upon the musical part of the program on the occasion of the Seventy-ninth Anniversary.

Quite a few members expressed their surprise and pleasure in the rendering of the Recessional, "The Church is One Foundation." It is a new departure for our Choir and is called "Descanting." Incidentally, it was considered one of the finest parts of the program rendered by the combined Choirs of the Episcopal Church of the city, at the Academy of Music. The hymn is sung by the Choir, in its original form, with the exception of five soprano voices, which carry a special melody written in complete harmony with the other voices. The effect is beautiful, naturally, and we must be forgiven if we congratulate ourselves on being successful in our attempt to imitate the larger choirs of the city.

We are trying hard to keep St. John's Choir on a par with other volunteer choirs and, by your thoughtful words of encouragement, we feel that we are being more or less successful.

The Daily Dozen for Toleration

By William H. Jefferys, M. D.

Exercise 3.

In Exercise One we considered our fellow Christian bodies in a friendly spirit. In Exercise Two we tried to see that there is some light in all the great religions.

Let us take one more larger group for like consideration. For instance: The twenty greater Nations of the world. We cannot take newspaper impressions of our sister Nations. Politicians, backed by newspapers, are the chief causes of international wars. In his vision of the getting together of the Nations, President Wilson was probably decades ahead of his time; but he pointed us to the ideal, and some day we shall arrive. In order to appreciate our fellow Nations we have got to get to know them and real knowledge is built not only on understanding, but appreciation.

Being an Anglo-Saxon, the writer likes Anglo-Saxon people best of any in the world. Having lived in China for thirteen years, he thinks the Chinese people are the next most attractive people in the world. You see, it is a question of knowing, and understanding, and appreciating.

The two Nations that we have the most diffi-

culty understanding at present are the French and the Japanese. I would think that we might pick either one of these two for our exercise and see if we cannot get their point of view in so far as they differ from our point of view on the questions that we do not seem to agree about; and then we might pass to a consideration, only too easy in both cases, of the magnificent qualities of both these peoples.

You remember that in our exercises we are not considering people's faults, or approaching them in a hyper-critical attitude. The newspapers keep constantly talking about the possibility that we shall have to go to war with Japan some day. I suppose that the Japanese consider the American people the greatest menace to their national integrity that exists in the world. We have the Monroe Doctrine with regard to this Hemisphere; the Japanese do not see why they should not have a Monroe Doctrine with regard to their Hemisphere, at least to their neighborhood. I could name ten magnificent characteristics of the Japanese people without moving in my chair. Well, of course, I would have to move my jaw.

The same could be said of the French. It is awfully easy to find their magnificent qualities; but we do not understand them as peoples. With the Japanese we are the most meddlesome people in the world. To the French we are in the unfortunate position of having lent them money. If we could exclude matters of jealousy, lending money to people nourishes their antagonism to us more quickly than any other one thing we can do. Most people, when they borrow money, do not mean to pay it back. They use the word "borrow" as a polite way of getting the money quickly and with what they consider self-respect. The French people, in dire necessity, borrowed huge sums of money to save their national life. They took everything that anybody would give them for the same purpose. Then, when their life was saved—it reminds me of an old gentleman whom one of my brothers picked up out of the surf when he had been rolled over until he was almost drowned. His first remark was, "Some damn fool caught me by the leg and held me under." The French politicians are teaching the French Nation to feel that way about us; but, essentially, the French are an extremely courteous, artistic, beauty-loving, home-loving, passionately patriotic Nation which has been, for centuries, surrounded by aggressors. She forgets that once upon a time a great soldier came into her national life and she did all the aggressing; but no doubt it was under the same plea that the Germans now make: that they had to go to war to defend their national existence. We can be pretty tolerant of the French people if we remember their position, their pride, their determination to live, and the reasons that they have for a perpetual sense of impending danger.

It is easy for Canada and the United States to live in peace, because we know each other and understand each other. We speak the same language; think the same way; do the same kind of things; live in the same kind of country. When we look at other Nations we must realize the different conditions under which they exist; that they have vastly different problems to meet from ours; and that the most sporting and finest game in the world to play is not football, nor baseball, nor the Olympics; but to live at peace with our neighbors; and our neighbors are the other Nations of the world.

THE LENTEN SEASON

HOW SHALL WE OBSERVE IT?

The Church has shown great wisdom in the arrangement of the Calendar. It shows a definiteness and a consistency which immediately arrests the attention. The year begins with a preparation to celebrate the greatest event in history. This particular season is Advent. At the end of the long period of spiritual relaxation we are reminded by the Church that we approach an event of major importance to every Christian, the Celebration of the Advent of Jesus Christ, the Son of God, the Redeemer of the world. It is an event too important to approach without thorough preparation. We must spend days and weeks to get our minds, our spirits in tune, so that when the happy event arrives we will be prepared to abandon ourselves to the joy of the occasion and be filled with the Spirit of Christmas and of the Epiphany.

THE BETWEEN SEASON

The joyous season passes. We are not in a state of mind and spirit to consistently enter immediately into that most solemn season of the Church year; the Lenten Season. If Lent is to impress upon us the peculiar lessons it has to teach us, we must be restored to a proper spiritual state to receive fully these lessons. The season of rejoicing must be followed by a season of adjustment. Excitement must make room for calm serenity and Christian poise. We cannot walk from the brilliant halls of festivity and fun into the silent dignity of the Cathedral without mental and spiritual adjustment. We need a BETWEEN SEASON OF PREPARATION. We must have time to divest ourselves of the regalia of joy and assume the robe of thoughtful repose before we are fit to enter into that most solemn season of the year—**THE LENTEN SEASON.**

The Church has provided this **Between Season** by appointing Septuagesima, Sexagesima and Quinquagesima Sundays as a time to quiet down and get prepared for the duties and lessons of Lent.

THE LENTEN SEASON

What a transition! Here lights are subdued; the songs of revelry are hushed; the atmosphere is changed. There is an expectancy of serious events. We feel we are treading the road of sacrifice. A distance on is the tragedy of Calvary, the Cross, the Tomb. We are reminded of the price the PRINCE OF CHRISTMAS paid for our Redemption. His sacrifice moves us to personal sacrifice. If He has so heroically died for us we ought at least make personal sacrifice to complete His scheme of Redemption. He, the Son of God, is mortified for us. We, the objects of His Divine Love and interest, must mortify and control our desires that His sacrifice be perfected in us. In this we must not make the mistake that giving up food and certain forms of pleasure is that which is required of us. When we speak of "controling our desires" we mean just that. We refer to our ego and its demands. Everything that tends to prefer self to God. Anything that dims the supreme importance of God's love to us must be eliminated from our hearts and minds. It is more than just giving up certain foods and habits and pleasures for forty days.

How cheaply some folk think Redemption can be purchased! Forty days of fasting from foods we could very well do without all the year. Forty days refraining from eating candy, theatre-going, smoking, drinking, card parties, dancing, etc., etc., etc. FORTY DAYS OF CHURCH-GOING. FORTY DAYS OF GIVING LIBERALLY TO THE CHURCH AND PERHAPS THE POOR. FORTY DAYS, out of three hundred and sixty-five days of the year, SPENT IN LIVING CLOSE TO GOD—that is the price so many think will buy eternity in heaven. **Pretty Cheap Bargain!**

THE TRUE PURPOSE OF LENT

All these things are just means to a very important end. Sacrifice in Lent is the only way to bring under the body to the mastery of the spirit. The spirit is given the opportunity to dominate our whole being these forty days that we may behold with clearer vision what is the real duty of man to God, to himself, to his fellow man.

The Lenten Season is a resting place in the year when we gain more strength, through repose, to tread the road of life with greater ease and surety.

As the Lenten Season approaches let us make ready, with spiritual intelligence, to use every moment of it to the Glory of God and the absolute and permanent master of our Spirits over our whole being.

God Give Us Strength To Persevere

EASTER MEMORIALS

This Idea Is Borrowed From Another Parish

Several years ago the Church of the Holy Apostles, Philadelphia, started the custom of presenting offerings on Easter Day known as Easter Memorials. It is a part of their Sunday School Lenten Offering scheme, and by means of it they are able to raise amazingly large sums for Missionary work. For years the Parish has led all the Parishes of the Diocese in the size of its Lenten Offerings.

We are not sure we have a perfect understanding of the system. However, we know enough about it to build up one like it in St. John's Parish. Of course, it is an opportunity extended to all bereaved members of the Parish to express their love for their dead and their hope in their Resurrection by means of the EASTER MEMORIAL.

We understand the Memorials are given in a special envelope at a separate time on Easter Day, at which time the names of those for whom the Memorials are given are read before the School—we suppose while the whole school is standing at attention.

We understand the Memorials vary from one to twenty-five dollars, depending upon the circumstances of the donors.

To our way of thinking the giving of Memorials on Easter Day is a beautiful idea and should be encouraged in every Parish of the Church.

We St. Johnites mean to try it this Easter and see how it works out. We have been prompted to do so by a member of the Parish who said she wished there was some way she could give three Memorials on Easter—one for her daughter and two others for dear friends. Perhaps there are others in the Parish who would welcome such an opportunity to express their love for their dead.

Understand, the Memorial is **not** given in the regular Sunday School Lenten Offering. That offering is taken first. Then, after singing an Easter carol, a call is made for the **EASTER MEMORIALS** and all who wish to present a Memorial come forward to the Chancel bringing their Memorial gifts with them. As they are presented the names, for whom the Memorials are given, are read before the whole School.

Also, in our case, these names will be printed in the next issue of the BROADCASTER under a separate heading.

Broadcasting from S. J. C.

Not long ago we made a Sunday afternoon visit on a family in the Parish. The conversation turned

to church attendance and this little incident was related by the mother:

"What do you think happened last Sunday morning?"

"What?"

"Why, I let my son lie abed as long as he pleased, thinking he needed the rest. He got up about 11 A. M. and wanted to know why he had not been called in time for church."

"I told him I thought he needed the rest."

"'Yes,' he replied, 'but if I had to go to work you wouldn't have let me oversleep.'"

A brilliant smile spread over the dear mother's face as she said, "Now what do you think of that?"

We said the story was good enough to go into the Broadcaster.

So here it is. We would wager anything that every mother in the Parish would grin just as happily if their sons and their daughters would come down Sunday mornings with a grouch because they had not been called in time for church.

We, the young people of the Parish of St. John the Evangelist, must form a **"Get Up Early Sunday Mornings Society** and insist our mothers call us in time for church."

WHERE DO YOU FIT?

Where do you fit in this world of ours
With its hustle and bustle and work?
Are you one of the throng that helps it along—
Or are you with those who shirk?
Do you hit the job with a smile or frown?
Do you carry a grouch all day?
Are you one of the flock that watches the clock?
Are you workin' for more than pay?
Just pull in your slack and count up your score
Locate what you're aimin' to hit—
Don't waste ammunition and all your ambition
But find out just where you fit.

"Bee Hive."

SOME ARE THAT KIND

"Are you looking for a permanent investment?"

"Not too permanent."

"Why?"

"I don't want to put my money in unless there's a chance to get it out."

The Sunday School attendance is growing amazingly. Where in the world do all the scholars come from?

A REAL GENTLEMAN

A little boy was seated at the dinner table on an occasion of some importance when there were numerous guests present. Suddenly the youngster, in an awkward moment, tipped a glass of water over on the tablecloth. The man sitting next to the boy saw that he was about to cry, whereupon the man tipped his glass of water over and laughingly said: "Well, Bobby, it looks like you and I were the clumsiest folk here." It took a real gentleman to do that.

Lent is almost here. You have certain very important duties to perform during this season. See that you neglect none of them.

Isn't it peculiar? Many of our communicants who would keep their church envelopes paid up to date but cannot do so because they are out of a job. Whereas, many of our communicants, who are working steadily, stubbornly refuse to support the church at all.

How to Go Through Lent

Start full of spiritual enthusiasm. Keep going full of spiritual enthusiasm. End full of spiritual enthusiasm.

How about sending us a dollar for a year's subscription to the Broadcaster?

Here Is a New Depression Yarn

Something of the farmer's plight today may be gathered from the following letter written to a weekly magazine by a farmer in Iowa: "I heard something a couple of years ago or so how they were going to change the size of dollar bills, making them smaller. Did they, or didn't they?"

Our Sunday School Lenten Offering goal—$2000.00.

It's a Sad Tale, Mates

Editor of Sweet Peas:

Sir:—After listening to the varied protests of the new taxes, I wish to state that my present financial condition is due to the effect of Federal laws, State laws, city laws, county laws, brother-in-laws, sister-in-laws, mother-in-laws, father-in-laws and outlaws, all of which have been foisted upon an unsuspecting public.

Through all these laws I am compelled to pay a business tax, sales tax, school tax, water tax, income tax, auto tax and dog tax.

In addition to these irritating taxes I am forced by the strong arm of the law to get permits.

I am required to get a business license, a sign license, a motor license, a dog license and a marriage license.

I am expected, introspected, disrespected, suspected, informed, required, summoned, fined, commanded and compelled until all I know is that I am supposed to provide an inexhaustible supply of money for every known need, desire or hope of the human race, and simply because I refuse I am cussed, discussed, boycotted, talked to, talked

about, lied to, lied about, held up, held down and robbed until I am **nearly ruined.**

I can tell you honestly, Mr. Editor, that failing a miracle, you will never hear from me again, and the only reason I am holding on to life is—simply to see what in heck is coming next.—Sent in by Cook Guilford.

How Ben Hur Was Written

Two infidels once sat in a railway car discussing Christ's wonderful life. One of them said, "I think an interesting romance could be written about Him." The other replied, "And you are just the man to write it. Set forth the correct view of His life and character. Tear down the prevailing sentiment as to His divineness and paint Him as He was—a man among men." The suggestion was acted on and the romance was written. The man who made the suggestion was Colonel Ingersoll; and the author was General Lew Wallace; and the book was Ben Hur. In the process of constructing it he found himself facing the unaccountable Man. The more he studied His life and character the more profoundly he was convinced that He was more than a man among men; until at length like the centurion under the Cross, he was constrained to cry, "Verily, this was the Son of God."—Diocese of Fond Du Lac.

When a Nickel Is Money

I am a nickel.

I am not on speaking terms with the candy man.

I am too small to get into the movies.

I am not large enough to buy a necktie.

I am a small consideration in the purchase of gasoline.

I am not fit to be a tip. But—believe me—
When I go to church and Sunday School
I AM SOME MONEY!

We Are Renovizing St. John's Church.

The Epiphany Ordinations

An Incident of Interest to This Parish

On the Feast of the Epiphany (January 6th) Bishop Francis M. Taitt ordained four men to the Deaconate and two Deacons to the Priesthood. The service, which was most impressive, was held in St. Matthew's Church, Eighteenth Street and Girard Avenue.

One of those ordained to the Priesthood was **WENDELL W. PHILLIPS.** Wendell was born in Reading, Pennsylvania, September 8, 1905. Shortly after his birth his parents moved to Philadelphia and the family lived in Germantown, where Wendell attended Public School and graduated from the Germantown High School in 1922. Later he entered Wesleyan University and graduated from that institution of learning in 1926. After completing his collegiate career he was appointed teacher of English, Ethics and Athletics in the American University, at Cairo, Egypt, where he remained from 1926 to 1929.

On the feast of the Transfiguration, August 6, 1929, Wendell was presented for Confirmation by your Rector in the Chapel of the Church House, Nineteenth and Walnut Streets, the Right Reverend Thomas J. Garland, D. D., Bishop of the Diocese, officiating. He immediately became postulant for Holy Orders from the Church of St. John the Evangelist, northwest corner, Third and Reed Streets, where he was officially registered as communicant.

On Saturday, June 28, 1930, he was married to the charming Marguerite M. Ronzevalle, whom he met while teaching in the American University in Cairo, Egypt. Miss Ronzevalle, by the way, was received into the Protestant Episcopal Church by Bishop Francis M. Taitt, D. D., at the Church of St. John the Evangelist in the Confirmation Class presented to him Sunday, June 15, 1930, just about two weeks before her lovely wedding in Calvary Church, Germantown. We are sure she will be an inspiration and a true helper to Wendell in his ministry.

He received his theological education in the Union Theological Seminary, New York. This he supplemented with a special course in the General Seminary of the same city. He graduated from the Seminary in 1931.

From 1929 to 1932 he served the Church in the capacity of Assistant Chaplain of Columbia University.

On the Sixth Sunday after Trinity, Sunday, July 3, 1932, he was ordered Deacon in the beautiful Church of All Saints, Wynnewood, after which he returned to his duties at Columbia University, where he is still engaged in pastoral work among the student body.

We congratulate the Rev. Wendell Phillips upon his elevation to the priesthood and we sincerely hope in the near future he will visit the old church whence he got his push into the deep, and will officiate at her Altar.

We are most happy to have been his sponsor through his whole theological career. May the story of the wonderful success of the Parish of his adoption be repeated in his ministerial career.

St. John the Evangelist Boys' Club

A New Venture in Boyville

Of the creation of church organizations there is no end and many folk think that the multiplicity of organizations in the parish is not conducive to the best results in Parish management. Personally, we are not so sure of that. The more organizations, the more officers, and who does not like to be an officer! Also, much may depend upon parochial conditions. What we need, for instance, is an organization to get our gang of boys, from 6 to 16 years, together and keep them together. We tried the Boy Scout movement several times with no encouraging results. Their rules do not apply to parochial conditions, the assumption of authority by a Central Board, the restrictions as to age, the need of the uniform, are features which proved inimical to the real physical and social, as well as the spiritual development of our gang. Another evil feature of national boys' organizations is the custom of admitting boys into the church troup whose families are **not** connected, at least nominally, with St. John's Church. At the risk of being judged a bigot (I must announce myself opposed to mixing

Protestant, Roman Catholic and Jewish boys in the same troup). They are not congenial and they are too clanish to adjust themselves to each other. Three times Boy Scout Troops were wrecked on that rock in this Parish.

WE NEED A ST. JOHN'S BOYS' CLUB FOR ST. JOHN'S BOYS AND THEIR FRIENDS who are not Jewish or Roman Catholic and whose families are not active members of another Communion.

Such a club has been organized by Mr. Michael Guilford, a member of St. John's Parish who has spent most of his life in the United States Army. The club is under semi-military discipline and meets every Wednesday night. There are enrolled over eighty names. Boys of any age can join. It makes no difference how poor a boy's family may be, he is always a member in good standing so long as he can play the good soldier and be square. If a boy is a liar, a thief, a trouble-maker or a coward, he gets his and gets it right. If he is incorrigible and will not be decent—BANG! HE'S OUT!! And out he stays until he realizes he must come up to the standard of decency upheld by the Club.

The Club Program includes everything a boy wants in recreation and pleasure—basketball, baseball, football, hikes, military drills, military camps, etc. The dues are low and there is no expense for uniforms. The officers are as follows:

Colonel, Michael Guilford; Major, George Powell; Captain, William Clendenning; Lieutenant-Secretary, Thomas Dean; Lieutenant-Treasurer, George Wilson; Lieutenants, William Blythe, Paul Steele, Charles Clendenning, Preston Cucknell, Emmanuel Miller, Martin Miller.

The Parish House Memorial Tablet

An Answer to the Question— "When Will It Be Placed?"

Many Parishioners and friends are asking this question because they are personally interested and have invested their money in the Tablet. It is our duty and our desire to satisfy them and to give a full account of our stewardship.

The idea of the **Memorial Tablet** was to raise funds to pay for the building of our **Parish House.** The proposition was that such a Tablet should be hung in the hall or entrance of the **Parish House.** On this Tablet were to be inscribed the names of our beloved who had entered into rest. For each name we had put upon the Tablet we paid Ten Dollars. This money goes into the Building Fund to help pay off the mortgage on the Parish House. Thus, the Parish House is to be a monument to our beloved dead.

We entered into the matter with enthusiasm and soon had many names inscribed upon the Chart. Many of these names were paid in full, many were paid for in part.

Then **General Depression** came along. Parishioners could not afford to give, even so small a sum as Ten Dollars for a memorial to those who were asleep in Him; consequently, the supply of names ceased and the money was stopped. Also, those who had made part payments and owed part for the names they had placed upon the Tablet chart, found themselves in a financial position that made it impossible to meet their obligations; consequently, no new names have been added this year and the obligations of many, who had paid down a small sum, were indefinitely suspended because, in the meantime, they had lost their jobs. Not until industrial conditions are normal and work and wages are available again will we be able to complete the **Roll of Names** and have them paid in full, so that we can hang the **Tablet** in the Parish House.

However: We want to assure both the subscribers and the prospective subscribers that we are holding ourselves responsible for its erection and that the job will be done, and will be done right, eventually. The person who is most heavily interested in the **Memorial Tablet** is the writer. Many names of deceased members of his family appear on the Chart and the subscription price on every name is paid in full; consequently, he is personally interested in the Memorial Tablet to the sum of a few hundred dollars. He is as anxious as any to see the **Tablet** in place.

However, this delay in placing the Tablet is not altogether a misfortune. It has made possible one thing which may be of importance to some of our friends. We refer to the opportunity it affords to add more names to the Chart before the **Tablet** is cast and hung in place. Therefore, if there are any who have been bereaved recently and wish to have the name of their beloved inscribed on the Tablet, there is still time to do so. All you need do is to give the name you wish to add to the ROLL OF NAMES to your Rector, with a written pledge that you will subscribe Ten Dollars to the **Memorial Fund.**

A Chart with the names for the **Tablet** alphabetically arranged is hanging in the upper hall of the Church. As soon as you give in the name and the pledge the name will appear on the chart.

As we have said many times before, here is a chance to erect a worthy memorial to our beloved. WHY NOT TAKE ADVANTAGE OF THE OPPORTUNITY?

And remember: We are making ourselves personally responsible for the eventual hanging of the **Tablet.**

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Second and Federal Streets

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

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Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. Vernon Matthews
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. Bowman Leach

PARISH ORGANIZATIONS

Woman's Auxiliary

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Vernon Matthews, Director.
Carl Jensen Vice-Director.
B. Frank Drumm, Secretary.
Philip Meckling Treasurer.

Junior Brotherhood of St. Andrew

Joseph Leach, Director.

Daughters of the King

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Mrs. Rudolph Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

S. John Evangelist Boys' Club

Colonel, Michael Guilford
Major, George Powell
Captain, William Glendenning
Lieutenant Secretary, Thomas Dean
Lieutenant Treasurer, George Wilson
Lieutenants: William Blythe, Paul Sleete, Charles Clendenning, Preston Cucknell, Emmanuel Miller, Martin Miller.

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Capie, Josephine Jessie
Heinemann, William Charles
Mason, Francis Robert

BURIALS

Biddle, Laura
Fryer, Wilson D.
Walto, John M.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
St. John's Boys' Club		7.30
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

RELIGION

Religion is telling the truth in your trade,
Without even counting the cost,
And having the courage to stand by the right,
Though fortune and friends may be lost.

Religion is thirty-six inches per yard,
And sixteen full ounces per pound;
And sixty whole minutes of other men's time—
Not watching these minutes roll 'round.

Religion is meeting the world with a smile,
Then bringing a bright smile back home—
A joy to the loved ones who wait for your step,
No matter how far you may roam.

Religion is giving a bright word or two
To those whose dark clouds hide their sun.
If you've got the kind of religion I mean,
You'll find your day's labors well done.

—*Anon.*

AFTER LENT—WHAT?

The Church has a very definite purpose in dividing the year into certain seasons for the practice and observation of things spiritual. Among these is the Lenten season. It is unnecessary for us to enlarge upon the purpose and practice of this all important season. The observance of Lent is so universal that the youngest child is familiar with every rule and regulation of it. We know it is the season of meditation and self analysis. A time when we are bidden to carefully examine our every act, word, thought, feeling and to weigh them in the scales of righteousness to see how near the ideal of truth as it is in Christ Jesus we have advanced.

It is only by observing this season of spiritual overhauling that we can possibly "come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." That is, of course, if we seriously enter into the spirit of Lent. Some churchmen seem to consider that the Church has interposed the Lenten season in the Church year as sort of a social rest period between the gay doings of the winter and the strenuous vacation season festivities abroad, at the shore, in camps, etc. A sort of social isolation as it were. Of course, to such persons the Lenten season has no benefit nor value. They are simply spiritually dead. But to those who have a sense of the real value of Lent, who know it is a pause for serious and prayerful meditation—the goal of which is penitence and a determination to master our spiritual weaknesses —it is really the most important season of the Church year.

Yes, it is a time of penitence and determination. Real sorrow for our many lapses from grace in the past year and an earnest determination to overcome our moral and spiritual weakness with the help of God's Holy Spirit.

THEN WHAT?

Some of us seem to think that when Easter comes we are at liberty once more to emerge from the gloom of Lent into the glow of self indulgence and pleasure. The season of repentence is past—why worry?

Yes, but we must not forget that we not only repented, but we also determined. That determination goes beyond Good Friday and Easter. It is the restraining influence for the whole year. Next Ash Wednesday ought to find us far, far beyond our present state of sin. After Easter Day we ought to begin breaking all previous records in our race for righteousness. Our Lenten training ought to so toughen our moral stamina that we can endure all things.

If we do not mean to seriously take advantage of the experiences of Lent we are bordering on the element of insanity. For what can possibly be the sense or the reason of the sack cloth and ashes of Lent if we mean to change them for the gold and purple of self indulgence in Easter.

What we need is a pinch of consistency added to our dish of penitence. So that, when Easter comes we shall enter into its wonderful joys with a satisfying sense that we are clean and worthy to walk with our Resurrected Lord to the end of the year, ever gaining bigger and bigger victories over the sins which heretofore so easily beset us, until at last we shall be strong enough to enter into His eternal joys.

THE TEMPLE BEAUTIFUL

St. John's Church Auditorium Must Be Seen to Be Appreciated

Every year we try to do something big for St. John's Parish. This year we determined to bring to a realization our twenty-one-year-old dream of

beautifying the Church Auditorium by obliterating the hideous designs and colors that decorated its walls and ceilings so many years and painting the interior to look more like a place of worship.

The Results Were Amazing

We are quite sure that the most surprised folk, when the job was finished, were those who planned and did the work. This was largely due to the really beautiful architecture of the auditorium. The lines and curves of the ceilings and walls are beautiful beyond description. All of this loveliness of outline was completely neutralized by the heavy, ugly designs and colors that originally adorned the church. We do not believe there is as beautiful a church interior in South Philadelphia.

The Chancel

The Chancel is of exquisite beauty. It is finished in a new process paint, thick as butter, and so closely resembling petrified Italian lava that many actually have thought we had used that material in our renovation. The realistic appearance of the blocking is due to Mr. Robert Gill, the architect, who planned St. John's Parish House. Mr. Gill spent two years in a stone yard getting experience. He personally scored the walls and the dome of the chancel and made it look like a solid stone vault. But whoever would have imagined the lovely lines of our Chancel! Even Mr. Gill did not realize the startling beauty of its structure until the scaffolding was down and we saw the picture.

The Chancel Lamp and Brackets

While the renovating was in the process of being done we happened to look up and noticed the old gas chandelier, which we had converted into an electric light fixture several years ago, and realized that if it was allowed to remain it would do much to detract from the beauty of the Chancel after the work was finished. Accordingly, we announced in the next service of the Church that we needed a new and more modern chandelier and as we had been taught to expect to get whatever we asked for, we were asking for a new chancel lamp to replace the ugly, old fixture that had done service so faithfully so many years.

We were not disappointed. Immediately after that service the Choir sent for us and instructed us to get a new Chancel Lamp and the members of the Choir would pay the bill. You can imagine our joy. The next day we had Mr. Gill on the wire, giving him instructions to get busy right away and design a chancel lamp to replace the old chandelier. He got very busy with the result we now have a lamp that is in keeping with the improvements. One other item we were not considering was the matter of pillar brackets. It seems the members of the Choir felt the side brackets should be in keeping with the Chancel Lamp. The result is, we now have two beautiful light brackets, one on each side of the Chancel. These, too, are an original design.

The Windows

The big Rose Window and all the other windows of the church are outlined in imitation Italian petrified lava and scored in blocks the same as the Chancel. The effect is most pleasing. If one were not in the know, he would be sure to think all the windows were lined with stone. We did not know how really beautiful was the Rose Window until the "stone" circle was finished.

The Ceiling and Walls

The ceiling is finished in white and the walls in tan with a faint cloud of green floating through it. The effect is obtained by first stippling the walls with tan paint, about as thick as butter. Immediately following a second painter daubs here and there a blotch of green paint. After him comes a third man with a painter's triangle and rubs the colors into each other. The effect is most pleasing.

The Organ

When the walls were finished they gave the organ a dingy look. We did not know what to do about it for our funds were getting mighty low and we did not know where any more were coming from. We thought and thought how we could get around the difficulty. At last, on the last day of the job, Mr. Gill and the Rector went into a huddle for half an hour and came out with a look of determination. That look meant something was going to be done. Sure enough, when the scaffolding was knocked down there was our dear old pipe organ all dressed up in a new coat of gold paint. Never mind how it was done; we did it and there it stands in our renovized church as beautiful and as fresh as anything else there.

How the Work Was Planned

As we said in the beginning, to paint the interior of the church had been our dream for years. After each improvement to the church property someone was sure to say, "Now the next thing we must do is to paint the church." The final improvement that brought the matter to a climax was the renovating of the Choir and Chancel. We realized then that the painting of the church could be delayed no longer; its ugliness was most painfully emphasized by the up-to-the-minute new Chancel. We got seriously to work. The Rector was given the job of raising the funds, Mr. Robert Gill of engineering the designing and materials, and the Rector and Mr. Gill and Mr. Frank Drumm were given the task of organizing the unemployed of the Parish to do the work. We determined that so long as

the job must be done our own men would do it and receive wages for the work.

Hundreds of Dollars Paid in Wages to Our Own Men

It was a big undertaking and we knew it would take weeks to finish it. The Rector was required to raise $1300.00 to pay for materials and wages. Over half of this money was paid back to our unemployed men in wages and enabled them to support their families without resorting to charity.

We wish we could tell you how happy we were to be able to help so many of our people in this practical way. We are almost sorry the job is done and our funds exhausted. If we had $300.00 more we would finish the job by painting the upper and lower church halls and scraping and varnishing the hardwood floor in the lower hall. But to do it we must have $300.00. Which would mean that about $200.00 would go into wages.

What to Do Next

After we get this painting paid for and have the church halls renovated then we will be through, will we not?

Yes, we will not! Already the rector is in consultation with Mr. Gill and another man about another very important and a very money taking improvement. However, do not become alarmed. This something is in the future and will not materialize for a year or more. Our only object in telling you now is to keep you from getting lazy. Just keep moving and be careful how you spend your money, we will need lots of it and we don't want you to be caught short.

Say! Ain't it fun to spend money when you get so much for it?

The Cost of Painting the Church

When we started our campaign to raise funds to pay for the painting of the church we promised that the unemployed married men of the Parish would be employed to do the job. We are happy to say that we have kept our promise. More than fifty per cent. of the money went for wages to our own men and for a month they were able to provide for their families. An audit of our accounts show how the money was spent. We give it below:

Total Pay Roll wages	$ 551.45
Total Materials	546.65
	$1098.10
Architects' Commission	109.80
Premium Accident Insurance	13.00
Total	$1220.90

The figures show we paid out more for wages than we did for materials. They show also that every man who worked on the job was covered with Employer's Liability Insurance all the time he was employed.

We give a list of names of those who were employed to do the work. This list includes everybody, whether he worked as painter, carpenter, plasterer, roofer or laborer. The list includes thirty-six names. In almost every instance they are either married men with families or single men who have families to support. We give them herewith:

List of Parishioners Who Were Employed:

Bedlow, William
Beck, Robert
Branton, John
Carson, William
Cunzela, Anthony
Dolhansky, Michael
Drumm, Frank
Elliott, Harvey
Endicott, Harry
Fanger, Harry
Friend, Grant
Garson, John
Gregory, George
Guilford, Michael
Hill, George
Jensen, Carl
King, William
Knowlton, Frank
Lawrence, George
Lord, William
Martucci, Frank
Munion, Benjamin
Miles, John
Patton, Joseph
Pearo, Jr., Augustus
Powell, George
Poynter, William
Rand, Andrew
Romano, Daniel
Scarinci, Arthur
Silbert, George
Stockman, Samuel
Vaughan, Thomas
Weissinger, Frank
Young, William
Zenchak, Thomas

The Boys' Club of St. John The Evangelist

A Few Notes Upon This All-Important New Boys' Movement in St. John's Parish

We are publishing another article upon this subject by George Silbert in this same issue. In it he makes some interesting comments on the entertainment given February 28; Mrs. Mary Corson's donation of New Testaments to the boys; an announcement of the Sour Krout supper, March 30, which the boys will give to raise funds for the Sunday School Lenten Offering and a list of officers of the club.

In this article it is our desire to go a little more into detail and give the parents and friends of the boys an idea of the general scheme of the club.

Of course, the dominant thought of the organization is the raising of the moral standards and ideals of the boys of the Parish and to keep them so occupied in vacational and vocational activities that they will find little time to waste in unethical or regrettable pastimes.

It is quite evident that Col. Michael Guilford has a very clear and workable program for the boys. He is developing lines of vocations that appear to be congenial with the group of boys we have in

the club now. These vocations embrace classes in wireless telegraphy, airplane construction and operation, harmonica playing, wrestling, sitting up exercises, military drills, lectures on personal hygene, instruction in self-defense, out door sports of all kinds, Catechism and Confirmation lectures, Church attendance, summer camp, hikes overland, etc. The club is gradually getting shaken down Almost all the "dead ones" have dropped out and we have left a fine array of upstanding boys.

We are most anxious to make this boy movement in the Parish a success. So many organizations have been started, but none of them have lived very long because either on account of expense or the boys resented any extra parochial authority being exercised over them. Col. Guilford is an ex-Army man and a pal of the boys. They know him and he knows them. They speak a common language, therefore, there is every reason to believe St. John's Boys' Club has a bright future.

One thing we must say now. The boys are attending morning service, Sunday School and Evening Service better than any other Parish organization. Also more boys are carrying in their pockets copies of the New Testament than any other class of boys or girls in the entire city and they are not ashamed to be caught reading them.

On March 30 the boys are giving a Sour Krout supper at the church. Col. Guilford and Mrs. Pine will do the cooking and the boys will do the entertaining. We wish you would take time off and honor the boys on that occasion. It will give them the thrill of a life time if you would drop in and eat with them. They are giving the supper to raise money for the Sunday School Lenten Offering.

Daily Dozen for Toleration

By William H. Jefferys, M.D.

EXERCISE No. 4

The reason that we do not like certain people, as we say instinctively, is because our power to love is limited. We cannot adjust ourselves to that much of a strain on our tolerance. "Charity beareth all things," but our love cannot bear certain degrees of tension. The remedy, of course, is the extension of our power to love. We can begin by never hurting those people to whom we do not feel attracted; never saying anything unpleasant to them, or about them; not sitting in judgment on them. Then, without straining the point too suddenly, we can make a sort of a decent approach to them and, without any particular sense of self-righteousness, be nice to them. Sometimes we shall surprise ourselves in how easily the battle is won.

There are certain people that, every time we hear their names mentioned, we tend to say something unpleasant about them. There are probably about twenty such people in the relationships of the average Christian—the very mention of whose names produces in us an illogical, unintelligent impulse to be unpleasant. We tend to hate those people; to quarrel with them; to do them some harm, small or great. I think it would be well to try making a list of such in our own lives and, by analysis, seeing if the fault does not really lie in our own selves: our prejudices, our conservatisms, our narrow-mindednesses, and our tendency towards small spitefulnesses. We are not so hot—not so very interesting, not so very attractive ourselves. Let us go have a look in our mirror of life.

There may be certain people whom we really hate; they are few and far between and, in the case of these, we should be tremendously on our guard. If our list grows, make it a regular subject of intercessory prayer, not that they may improve, but that we may improve.

Love is the will to fellowship. It is not necessary to love a person, that we should wish to fondle them or be on specially intimate terms. It is sufficient for the needs of our souls and for the welfare of the world that we should be thoroughly tolerant to the point where we would do them no harm, and would help in case of need.

"Tolerance is that characteristic by which one, through contact with God, sees things, events, and, last but not least, our fellow-men in their right proportion." (Mary I. Howe). And Gretchen A. Palmer says of it: "Tolerance is a Christian hospitality broad enough to uphold the heaviest of burdens."

The cure of intolerance towards individuals is a matter of our own growth in the power to love, in the deliberate breaking down of the walls of misunderstanding and separation between ourselves and other individuals. I have (it is too long to quote) a creed, every word of which is taken from the Gospel of St. John. It begins "God is Love," and the whole creed of Christianity is included in those three words. See if you can write such a creed, not with a view of substituting this for the Church's creeds, but with a view of so formulating Christian life in accordance with the teaching of Jesus that you can say with Him, "This is the whole law and the Commandments."

The Charles Little Memorial Gate

One of the most needed improvements to our church group of buildings was the new iron gate between the Church and the Parish House. How appropriate it is to have it dedicated to that staunch Christian character, CHARLES LITTLE, who gave so much of himself to the work of building Christ's Kingdom in the Parish of ST. JOHN THE EVANGELIST.

How that old board fence, which formerly stood

where the Little Memorial Gate now hangs, used to irritate Charles. It was an eyesore he could not tolerate. He concocted scheme after scheme to get it removed, but nothing ever happened. Before he could accomplish anything God called him. Then his mother, a faithful disciple of Jesus Christ and a loyal member of St. John's Parish, conceived the thought of putting up this beautiful iron gate, a memorial to him. It has wonderfully improved the appearance of the property and we are most grateful to Mrs. Mary Little for the Memorial.

EASTER DAY LESSONS

Thoughts Suggested by the Most Beautiful of Christian Feasts

1. Jesus Christ Is Stronger Than Death

With the beginning of the ministry of Jesus, Satan set himself the task of neutralizing his efforts and discrediting Him in the eyes of men. His first attack was in the wilderness where he met with crushing defeat. From that time he laid down a campaign of hate against Jesus, determined to thwart Him in all He did. Though he fought desperately to alienate the hearts of men he had the chagrin of seeing the daily increase of the multitudes following Jesus with growing confidence. Driven to desperation he conceived the lie of lies by inspiring the minds of wicked men to crucify Him and exhibit to all mankind His dead body nailed to the cross. "If He be the Son of God here is His opportunity to prove it."

Jesus Christ accepted the challenge and, true to His promise, before His death, on the third day, He arose from the grave. Death could not restrain Him. He is stronger than death. Satan is forever discredited.

2. He Killed the Fear of Death

Man, made in the image of God, is endowed with the spark of eternal life. The thought of death and dissolution has always been terrorizing him. The Resurrection of Jesus Christ has raised the curtain of horror and revealed to our astonished gaze a brilliant scene of rare beauty beyond, of the country of eternal life. When Jesus Christ came forth from the tomb, and men beheld Him alive and as other men, He killed the fear of death and filled our hearts with joy.

3. He Is a Living Saviour

By His Resurrection He exposed the lie of Satan who would have men think Jesus of Nazareth is a dead leader, forever removed from the stage of the world. "He is not dead but liveth." He has descended from the cross; He has arisen from the grave; He has broken the seal of the tomb; He comes forth a radiant, living Saviour of mankind, and, through His heroic sacrifice, has forever redeemed man and placed him beyond the power of Satan. Man is no longer tied and bound with the chain of sin but is made free through Jesus Christ.

THE RESURRECTION OF JESUS CHRIST FOREVER DESTROYED THE PRESUMPTIOUS POWER OF SATAN. WHOEVER SERVES SATAN NOW DOES IT WILLINGLY AND OF HIS OWN VOLITION.

St. John The Evangelist Boys' Club

By George K. Silbert

An event of interest took place in the Parish House on February 28 when the new organization called St. John the Evangelist Boys' Club entertained about 300 people, parents of the boys and members of the parish. The program for the evening was furnished by the boys themselves under the direction of Mr. Michael Guilford, their director. It is the desire of the Rector that the parents cooperate with the boys in all their Spiritual and Social activities, giving them encouragement in attending with them the church services, coming with them to their Holy Communion and all other spiritual activities.

We wish to thank Mrs. Mary Corson for donating the New Testaments to each of the boys in the club. Her wonderful thought of the spiritual side of the boy's life deserves great love and admiration of our younger generation, to bring them to be proper churchmen and citizens.

The following are the officers of the club: M. C. Guilford, G. K. Silbert, G. Powell, F. Drumm, Asst. E. Pine, Asst. H. Kirby, Wm. MacAvoy, Pres. Wm. Clendinning, V. P. Ed. Smith, Sec. Thomas Dean, Treas. George Wilson.

A-Company—Lt. Chas. Clendinning, 1st Sgt. R. Drumm, Sgt. George Powell, Jr., Sgt. J. Dingler, Corp. Winthrop Munion, Philip Meckling.

B-Company—Lt. Wm. Blythe, 1st Sgt. J. Hartman, Sgt. G. Raymond, Corp. Wm. Welch, Sgt. Wm. Cunningham, Sgt. A. Schaffer.

C-Company—Lt. Paul Steal, 1st Sgt. J. Millman, Sgt. Chas. Bowden, Sgt. J. Barnnett, Corps. Wm. Ward, R. Gallagher, H. Henderson.

D-Company—Captain Wm. MacAvoy, 1st Sgt. Ed. Prettyman, Sgt. J. Millman, Sgt. T. Winters, Corps. J. MacAvoy, Jas. Boyd, J. Dilmore, J. Davis.

Mothers of the club are Miss H. Nuttall and Mrs. Pine.

The Boys' Club will give a Sour Krout Supper on March 30 for the Lenten Offering and hope that members and friends of the Parish will make every effort to come and enjoy this supper which is under the direction of Mrs. Frank Pine. The entertainment will be furnished by members of the Boys' Club.

This Is Station S.T.J.C.

"Push," said the button.
"Never be lead," said the pencil.
"Take pains," said the window.
"Always keep cool," said the ice.
"Be up to date," said the calendar.
"Never lose your head," said the match.—The Quill.

The interior of the church is painted at last. Our twenty year-old dream is realized.

The cheerful idiot wants to know "why not sell hens by the peck, music by the choir, shoes by the foot, hammers by the pound and grass by the yard."

Times are mighty hard. We had better **start our Easter Offering Early.** Let's put aside a little every day so that our name will be on the **Roll of Honor** in the next issue of the **Broadcaster.**

Remember to Make Your Easter Communion.

WANTED—Every confirmed man, woman, boy and girl of the Parish at Eastern Communion.

HELP YOUR BOY AND GIRL FILL THEIR MITE CHESTS.

Mother: "Dorothy, you have disobeyed mother by racing around and making all the noise. Now you shan't have that piece of candy."

Father (entering few minutes later): "Why so quiet, little one?"

Dorothy: "I've been fined for speedin'."

Just stop and consider, as you stand admiring the newly painted interior of our church, that the work was done by our own parishioners. We supplied the roofers, plasterers, carpenters, painters and laborers FROM OUR OWN UNEMPLOYED. The completed job demonstrates how good mechanics they are.

Confirmation, Sunday, June 18th, 8 P. M. Line up Your Candidates Now—At Once!

In the Bible

"So you attend Sunday school regularly?" said the minister to little Eve.
"Oh, yes sir."
"And you know your Bible?"
"Oh, yes, sir."
"Could you tell me something that is in it?"
"I could tell you everything that's in it."
"Indeed!" and the minister smiled.
"Sister's young man's photo is in it," said Eve, promptly, "and mother's recipe for face cream is in it, and a lock of my hair cut off when I was a baby is in it, and the ticket for dad's watch is in it."—Tit Bits.

Just a gentle hint: Please get in the habit of turning out the light when you leave a room unoccupied. It means dollars saved to the church.

What famous town is five miles south of Jerusalem?

Who said, "Thou art the man"?

What Book of the Bible tells about rebuilding the walls of Jerusalem?

In connection with what two great events is hyssop mentioned?

Finish the quotation: "Ho, every one that thirsteth."

We are greatly pleased over the way the Parish is attending the Wednesday and Sunday evening services. Every service is crowded as never before.

Remember, Easter is a Day of Obligation.

"Is your husband much of a provider, Malindy?"

"He ain't nothin' else, ma'am. He gwine to git some new furniture, providin' he gits de money; he gwine to git de money, providin' he go to work; he gwine to go to work, providin' de job suits him. I never see such a providin' man in all mah days!"—From the Watchman-Examiner.

Considering the way some of our parishioners are growing more and more delinquent in paying their church dues, we are getting suspicious that most of the "hoarders" have moved downtown.

We DO meet an honest man now and then. The other day a friend of ours said to us: "Sometimes I feel so bad I take a drink." Then how do you feel?" we inquired. "Then I feel twice as bad," said he.

Our new Chancel will be charming if it is adorned on Easter Day with Easter lillies and other blooms.

The Inquirer tells of a woman who, after the service, thanked the minister for his sermon. "I found it so helpful," said she.

The minister replied: "I hope it will not prove as helpful as the last sermon you heard me preach."

"Why! What do you mean?" asked the woman.

"Well," said the minister, "that sermon lasted you three months!"—From the Christian Register.

Some men deem the thirty-minute sermon too long. So they substitute the 1152-column Sunday paper.—John Andrew Holmes, in The Reformed Church Messenger.

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HOWARD F. FRICK
Jeweler
1727 South Second Street

I'D RATHER

One must expect battles on the journey through life. If one falls, why, rise again! One may be sorely bruised and soiled with the fall, but is that any reason for giving up the struggle?

I'd rather lose than win, as some men win;
I'd rather quit where many men begin;
I'd rather walk the paths that others pave
Than know my winning dug my neighbor's grave.
I'd rather fall and stay there as I fell
Than climb to heights on which I am to dwell
Where from my fortune's hanging in a scale
That only figures when I see them fail.

I'd rather wear my suits with patches strewn
Than pick a wardrobe from the man in ruin;
I'd rather have my soles feel of the chill
Of winter snow than gain through any ill
Adventure or through ways, where to expand,
I practiced in a manner underhand,
Or revel in a deal I put across
To raise me by some other fellow's loss.

I'd rather be just what I am than know
That I have caused the world a mite of woe,
For failure in itself is filled with pride;
To feel it proves, at least, that I have tried.
So when they count my failures on the sheet
Which tallies out the score I made, complete,
What numbers they shall find I do not care,
Providing each will show I played it fair.

—*Jos. R. Cushing.*

CONFIRMATION

Mission of The Transfiguration

Our congregation was visibly disappointed this year by Bishop Taitt's inability to be with us to confirm our 1933 Class. We were, however, delightfully compensated with the presence of Bishop Abbott, of the Diocese of Lexington, Kentucky.

In his address, the Bishop counselled us to look at our spiritual enrichment rather than to material attainment. He pointed out that in all lives there is a cross to be borne, and, that if during the present situation our needs are merely a lack of material things, we should indeed be grateful to God. His words of greeting and advice to the Confirmation Class were equally impressive. They, by confirmation, had become the Standard Bearers of the Episcopal Church and as such, he cautioned them to diligently guard their conduct, lest they betray the sacred Baptismal vows which they, by the Laying-on-of-Hands had taken upon themselves.

The Confirmation Class, which had been under rigid instruction for a period of several weeks, numbered fifteen; ten children and five adults, with which our Rector, the Rev. H. Cresson McHenry, was well pleased.

The attendance was splendid, there being 103 present. The Altar was appropriately decorated with white carnations. The musical program consisted of an anthem, "God so loved the World," and an Offertory, "Love Divine," both by Stainer. The regular choir was augmented by guest singers, including those of the Philadelphia Men's Choir. Many compliments were received.

After the service the Bishop, accompanied by the Rector and the Layman-in-charge, were conveyed to the home of Mr. Reuben S. Conn, where the Sacrament of Confirmation was administered to Mr. and Mrs. Conn. Mr. Conn has been seriously ill for some months and we pray that the Holy Spirit will rest upon and comfort him in his hour of suffering.

The names of those confirmed are as follows:

Conn, Reuben Shaw
Conn, Katherine M.
Conn, Estella
Jordan, Charlotte
Kinkler, Jennie
Miller, Martha
Mitchell, Richard
Myers, George
Myers, Florence
Myers, Ella
Parsons, Richard
Snyder, Harry W.
Williams, Isabelle
Wilson, Phillip B.
Young, Margaret

E. EDGERTON PROFFITT,
Layman-in-charge.

The Parish Broadcaster

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PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Mrs. Vernon Matthews, Organist and Choirleader

PARISH COMMITTEE

John Weber
Vernon Matthews
William MacVaugh
Rudolph Woener, Sr.
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B. Frank Drumm.
William Little, Secretary
Joseph Leach
John Spratt
John E. McHenry

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Mrs. James Adgate.
Mrs. F. Ammerman, Jr.
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Lydia Maguire
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Mrs. Harry Hopkins

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Mrs. Vernon Matthews, Secretary.
B. Frank Drumm Treasurer.

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Martha Lafferty
Miss Lydia Maguire
Miss Adelia Pearo
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss May Leach

Tenors

Mr. James Adgate
Mr. Heber Rutter
Mr. Jeremiah K. Rutter, Jr.
Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. Bowman Leach

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Vernon Matthews, Director.
Carl Jensen Vice-Director.
B. Frank Drumm, Secretary.
Philip Meckling Treasurer.

Junior Brotherhood of St. Andrew

Joseph Leach, Director.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50

Miss Helen W. McHenry, Captain.

Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Brabazon, John Bert
Powell, Alberta Marie
Powell, Harry William
Spear, Frank George

Marriages

Harry Fink and Cecelia M. Forbes
John F. Preole and Eleanor R. Woerner

BURIALS

Adams, Robert H.
Dunbar, Hannah
Overline, Anna

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
St. John's Boys' Club		7.30
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

EASTER DAY AT ST. JOHN'S

The Weather Was the Only Unsatisfactory Factor in the Day's Program

The glory of St. John's Easter was enhanced by the beauty of the newly renovated interior of the Church. The Choir and Chancel, which has been so greatly improved by the new Italian petrified lava effect and the graceful Chancel Lamp and wall brackets, looked lovely, adorned as it was with a veritable garden of Easter Lilies, Azalias, Hydrangias, Roses and many other blooms, the names of which are unfamiliar to us.

The new 300-watt lamp in the skylight, high up in the dome of the Chancel, flooded the whole Chancel with rich violet rays, which added indescribable beauty, almost like that of fairyland, to the Chancel and the blooms.

Many Surprised at the Changes in the Interior of the Church

Many of the Parishioners had not seen the interior of the Church since its renovation. It made us extremely happy to listen to the expressions of astonishment and admiration from everybody. We did not hear one word of adverse criticism from a single soul at either service. One young man, who had not been to church for many months, said he was never so pleasantly shocked as when he saw how beautiful was his church. A woman parishioner, one of those fine, old-fashioned, consecrated saints of God, said she felt she was on the borderland of heaven sitting in that beautiful church listening to that wonderful choir.

THE EARLY SERVICE

Long before 6.30 o'clock the congregation began to gather for the first Easter Celebration of the Holy Communion. When the hour arrived the Church was comfortably filled with worshipers. Promptly on the minute was the service begun with the Processional. The arrangement of the service was very simple, but beautiful and dignified. The program was:

Processional , "Welcome Happy Morning"
Anthem, "Christ, Our Passover," by Fred Schilling
Ante-Communion, to the Nicene Creed
Announcement of the Activities of the Day
Easter Offering, Anthem, "King of Kings" by Caleb Simper.
Communion Service
Post Communion Service, Gloria in Excelsis, by Caley
Recessional, "Jesus Christ Is Risen Today"

TWO HUNDRED AND FORTY MADE THEIR EASTER COMMUNION AT THIS FIRST SERVICE

The Mission of the Transfiguration

After the 6.30 service, the Rev. John Lever, who assisted the Missionary-in-charge in all the Celebrations, took entire charge of the 9 o'clock service at the Mission of the Transfiguration at Seventh and Bigler Streets. On his return to St. John's Church for the 11 o'clock celebration, he was quite enthusiastic over the big attendance at the service and fine way our little choir rendered the musical numbers of the service. He thinks our Lay Missionary, Ed Proffitt, deserves a great deal of credit for the work he is doing at the Mission.

We have learned later that the Mission will be able to report success in raising their expectations for 1933, which amounted to $100.00.

We sincerely congratulate the Mission for so courageously "coming through" in such a year of depression.

The Third Easter Celebration

The final Easter Communion Service at 11 o'clock was identical to that of the early Celebration, with the exception that the Processional Hymn was changed to "Come, Ye Faithful, Raise the Strain." The congregation was much larger. The number of Communicants receiving at this service was 235. As this figure does not include any members of the Choir, all of whom had made their Communion at the early service, it shows actually many more of the congregation received their Easter Communion at this late service than at the first service.

The number of Communicants receiving at both services was 475
Those receiving at the Mission of the Transfiguration 60

Total receiving their Easter Communion ... 535

When one considers the inclemency of the weather on Easter Day and the state of unemployment prevailing in the Parish, we have every reason to feel that such an Easter demonstration shows pretty accurately the fine spiritual condition of the Parish. For this is the largest celebration ever held in St. John's Parish.

THE CHOIR

It is unnecessary to comment upon the excellency of the musical parts of the services. Much of the beauty of the services was due to the efficient and masterly rendering of the Anthems, hymns and responses. Our Choir is fast winning the reputation of being one of the leading volunteer choirs of South Philadelphia. There are very few Parishes that can boast of so many natural-born singers among their members.

The Sunday School Easter Service

Promptly at 3 o'clock we launched our Sunday School Easter service. We had a crowded afternoon before us and did not dare to waste a minute if we hoped to get through before dark. Briefly our program was:

1. Hymn, "Jesus Christ Is Risen Today."
2. The Creed, Lord's Prayer, Easter Collects by the Rector.
3. Presentation of the S. S. Lenten Offering by classes.
4. Hymn by the Intermediate Department, "He Is Risen, He Is Risen."
5. Reading of the Easter Story as contained in St. John's Gospel, 20th Chapter, by entire Sunday School in concert. It was most inspiring!
6. Conferring of the Silver Cross on 65 boys and girls for regular attendance at Lenten Services.
7. Awarding Prayer Books to Adults for loyalty to the Church.
8. Conferring Diplomas on 28 teachers and scholars for perfect attendance and proficiency in Sunday School work.
9. Distributing Easter eggs to the younger scholars of the Sunday School.
10. Sending Easter flowers and potted plants to the sick and shut-ins of the Parish. The distribution was made by scholars who volunteered their services.
11. The announcement of the Sunday School Lenten Offering, which was $1,248.72.
12. The Doxology, by a church full of tired, but happy, people. It was the climax of months' of heart-breaking struggle against heavy odds to preserve the reputation of the dear old parish as one of the most active Missionary centers in our Diocese. Some of the sacrifices of our folk were heroic.

WE ARE PAYING BACK TO THE DIOCESE ONE THOUSAND PER CENT. OF INTEREST AND THE WHOLE OF THE PRINCIPAL THE DIOCESE INVESTED IN OLD ST. JOHN'S TWENTY-ONE YEARS AGO. Nor do we yet consider our debt as cancelled. As a Parish we are solemnly pledged forever to the cause of Missions and are prepared to make any sacrifices imposed upon us, for such a cause, up to the limit of our ability.

THE EASTER OFFERING OF THE PARISH TO DATE IS $425.26.

Honor Roll for Perfect Attendance and Efficiency for Year 1932-33

The following is a list of names of teachers and scholars, who, since the fall session of the Sunday School, have maintained a 100 per cent. record for attendance and have shown a distinguished proficiency in work. We congratulate each for making such a creditable record and we are sure they set a worthy example for others to emulate. Each was awarded a Diploma of Merit for their work:

Class No. 2—Miss Hannah H. Nuttall*, Mrs. Bertha Rudderow.

Class No. 3—Mrs. Hannah Woerner, Mrs. Anna Fanger.

Class No. 4—Miss Adelia Pearo*, Dorothy Rodebaugh, Leona Keelan, Elizabeth Ziegler.

Class No. 5—Miss Helen Ashman*, Beatrice Woerner.

Class No. 6—Florence Armstrong, Jennie Rutter.

Class No. 7—Miss Martha Lafferty*, Mabel Robbins.

Class No. 8—Miss Viola Young*.

Class No. 9—Lewis Konowal, Robert Drumm, Thomas Dean.

Class No. 10—Joseph Slavey, John Dean, William Clendenning, Charles Clendenning.

Class No. 11—Miss Sarah Watts*, Winthrop Munion, Philip Meckling.

Class No. 12—Miss Dorothy Quaile*, Jeanette Last.

Class No. 14—Ida O'Brien.

*Teachers.

A minister, on going into a library, asked for a copy of the *Kentucky Cardinal.* When the cocky young assistant began to look under "Religious," the minister tactfully remarked, "This cardinal was a bird."

"I don't care anything about his personal habits," was the lofty retort.—*Submitted by Miss Lois Dodds Washington, Iowa.*

The Bunny Party

Names of St. John's Parishioners Who Contributed to the Easter Offering

Adams, Mrs. Helen
Adgate, James
Adgate, Mrs. James
Alloway, Catherine
Amerman, Mrs. Frank
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Ashmen, Wesley B.
Ashmen, Mrs. Wesley B.
Ashmen, Helen
Ashmen, Dorothy

Barnes, Mrs. Cecelia
Bauer, Catharine M.
Benson, Mrs. Madeline
Beisser, Charles
Beisser, Mrs. Charles
Blech, Charles
Blech, Mrs. Charles
Branton, John
Branton, Mrs. John
Bricker, Mrs. Jennie
Brotherhood of St. Andrew
Burns, George
Burns, Katharine
Busch, Sr., Frederick
Busch, Sr., Mrs. Frederick
Busch, John Henry
Busch, Mrs. John Henry
Butler, Anna K.
Butler, Emma J.

Capie, Mrs. Jennie
Capie, Richard
Carbarnes, Anna
Carbarnes, Elizabeth
Chamberlain, Mrs. James L.
Chestnut, Jennie
Chestnut, Reba
Clark, Harry
Clark, Kathleen
Clendenning, Charles
Clendenning, William
Clerico, Ferdy
Clerico, Mrs. Mattie
Coarse, Mrs. Jane
Connelly, Marie A.
Corson, Mrs. Mary
Coyle, John
Cressee, George
Cressee, Mrs. George
Cressee, George
Cressee, Raymond
Cunningham, Walter

Darr, Walter
Dart, Edward J.
Daughters of the King
Davis, Mrs. Margaret
Dean, Mary
Dean, Ruth
DeCosta, Mrs. Margaret M.
Deitrich, Marie A.
DeYoung, Mrs. Irene
Dickhart, William W.
Dingler, Mrs. Annie
Downes, Jr., George
Doyle, Francis
Drumm, B. Frank
Drumm, Robert
Dunbar, Mrs. Annie
Dunbar, Elizabeth
Dunbar, Irma L.

Edgers, Amanda
Embershied, Mrs. Anna
Endicott, Harry
Evans, Thomas

Falck, Edward
Fanger, Harry
Fanger, Mrs. Harry
Fanger, Anna May
Ferrell, Florence J.
Fischer, John
Fischer, Mrs. John
Fisher, M. Beatrice
Fitzpatrick, Catherine
Fitzpatrick, Edward
Flomerfelt, Emma
Friend, Florence
Friend, Mrs. Mary
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Garson, Mrs. Mary
Garson, Robert
Garson, Walter
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Green, William
Greenfield, Mrs. Lydia
Greenfield, Robert
Gregory, George
Gregory, George F.
Gregory, Mrs. Grace
Gresh, Mrs. Harry
Griggs, Anna L.
Griggs, Mrs. Elizabeth
Grubb, Pauline

Hagen, Sr., Charles
Hagen, Mrs. Charles
Hagen, Jr., Charles
Hagen, Michael
Hallowell, Elizabeth M.
Hamilton, Mrs. Florence
Harris, Marie
Hartman, John
Hartman, Sr., William Earl
Hartman, Jr., William Earl
Hasson, William
Hasson, Mrs. William
Haury, Mary
Haynes, H. W.
Heinemann, Harry
Heisler, Frances
Henderson, Mrs. Laura E.
Henderson, Laura M.
Henderson, Harry
Henderson, Josephine
Henderson, Theresa
Henderson, Viola
Hill, Florence
Hill, George
Hill, Robert
Hill, William
Holton, Alice
Holton, Edna
Holton, Elizabeth
Holton, Joseph
Holton, Mrs. Margaret
Holton, Margaret
Hudak, Mrs. Andrew
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Jackson, Miss Elsie
Jaeschke, Gus
Jaeschke, Mrs. Gus
Jaeschke, Herman
Jaeschke, Mrs. Herman
Jensen, Carl E.
Jensen, Mrs. Carl E.
Johnson, Mrs. William

Karstien, Lillian
Kelly, Anna M.
Kelly, Frank
Kelly, Mrs. Mary
Kelly, Raymond
Kelly, Sarah
Kensil, John
Kensil, Margaret
Kensil, William
King, William
Knowlton, Sr., Frank
Knowlton, Mrs. Frank
Knowlton, Jr., Frank
Konowal, Michael
Konowal, Mrs. Michael
Konowal, Joseph
Konowal, Louis
Konowal, Peter
Kraft, Edward
Kraft, Ornet
Krause, Mrs. Sara

Lafferty, Martha
Later, Sr., Albert A.
Later, Mrs. Albert A.
Lawrence, Sr., George
Lawrence, Mrs. George
Lawrence, Jr., George
Lawrence, Catharine
Lawrence, James
Leach, Joseph
Leach, S. Bowman
Leach, May
Leach, Ella
Lenhart, Eleanor L.
Lenhart, Sr., David
Lenhart, Jr., David
Lenhart, Mrs. Margaret
Lenhart, Margaret
Little, Joseph
Little, Mrs. Mary

MacVaugh, Mrs. Anna
MacVaugh, William
MacVaugh, Miss Sylvania

Magee, Miss Lucy I.
Maguire, Mrs. Eliza
Maguire, George
Maguire, Lydia
Major, William
Matthews, Vernon
Matthews, Mrs. Vernon
McAvoy, Mrs. Lillian
McCall, Harry H.
McCall, Elmina
McDowell, Mrs. Margaret
McDowell, Samuel
McKane, Beatrice M.
McKeown, Mrs. Martha
McHenry, Rev. H. Cresson
McHenry, John E.

Meckling, Philip F.
Mehring, Mrs Anna
Meneely, Mrs. Lillian
Meyers, Charles
Meyers, Mrs. Charles
Miller, Anna M.
Miller, Dorothy
Miller, Mrs. Dorothy
Miller, Eleanor
Miller, Mrs. H. A.
Miller, Robert
Miller, Walter
Miller, Warren
Morrison, Mrs. Frances
Morse, Mrs. Julia
Mount, Anna May
Murphy, Mrs. Margaret
Nelson, Jr., John J.
Nelson, Jr., Mrs. John J.
Nugent, Eleanor M.
Nugent, Jr., William
Nuttall, Miss Hannah

O'Donnell, Mrs. Katharine
Olsen, Mrs. Anna
Olsen, Blanche
Olsen, Mrs. Genevive
Olsen, Genevive
Olsen, Grace
Olsen, John
Oliver, Mrs.
Orr, Jr., Richard
Outen, Jr., Charles
Outen, Elizabeth J.

Patterson, Mrs. Anna
Patterson, Mrs. John C.
Patterson, John C.
Pierce, Mrs. Eva
Pierce, Evelyn S. Clair
Pine, Catharine
Pine, Mrs. Frank
Preole, James
Preole, John C.
Preole, John F.
Preole, Ruth

Quaile, Mrs. Clara

Rand, Andrew
Rand, Mrs. Mary
Reed, Mrs. Adaline
Reed, Frank
Reed, Mrs. Frank
Redding, Dorothy
Redding, Mrs. Frances
Redding, Louisa
Reynolds, Jennie
Righter, Bertha
Robins, Mrs. Anna
Robins, Anna
Robins, Joseph
Robins, Mabel
Roddy, Mrs. Dora
Rodebaugh, Dorothy
Rodebaugh, Howard
Rodebaugh, Samuel
Ross, Catherine P.
Rowand, Sr., Edward P.
Rowand, Jr., Edward
Rowand, James R.
Rutter, Ruth
Rutter, Catherine
Rutter, Charles
Rutter, Edward
Rutter, Heber
Rutter, Jennie
Rutter, Jeremiah K.
Rutter, Mrs. Jeremiah K.
Rutter, Michael
Rutter, Robert
Rutter, Rose
Rutter, Mrs. Elizabeth
Rutter, Elizabeth

Sayers, Elmer
Sayers, Eugene
Schaab, Frederick H.
Schabacker, Miss Anna
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Schweppenheiser, Charles
Seher, Catharine
Seher, May
Seher, Mrs. Margaret
Seher, Thomas
Shields, Mrs. Bella
Silbert, Ella
Silbert, George K.
Silbert, Mrs. E.
Sink, Miss C. M.
Snell, Hazel
Snell, Mrs. Katharine
Snell, Richard
Snell, Mrs. Richard
Snell, Richard
Snell, Sr., Samuel
Snell, Jr., Samuel
Snell, Jr., Mrs. Samuel
Spratt, Catharine
Spratt, Finley
Spratt, James
Spratt, John
Spratt, Jr., John
Spratt, Jr., John
Spratt, Margaret
Spratt, Thomas
Springer, Mrs. Anna
Stenger, Ethel
Stenger, Dorothy
Stenger, Mrs. Webster
Strang, Carrie
Stockman, Elizabeth
Stockman, James
Stockman, Jr., Samuel
Stone, William
Stryker, Harry
Sutterlin, Mrs. Ethel
Sutterlin, Thelma

Taylor, Benjamin Franklin
Taylor, Mrs. B. F.
Taylor, Ethel E.
Tittermary, Harry
Tittermary, Johanna
Tomlin, Evelyn
Tomlin, Joseph
Tucker, Benjamin

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Volpe, Peter
Vongalast, Mrs. Janette

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Walker, Mabel
Watts, Miss Sarah
Weber, John
Weber, Mrs. John
Weist, Charles
Weist, Mrs. Florence
Wilhelm, Catharine
Wilhelm, Mrs. Kate
Wilson, Dorothy
Winters, William
Woerner, Sr., Rudolph
Woerner, Sr., Mrs. Rudolph
Woerner, Eleanor
Woerner, Beatrice
Woman's Auxiliary
Woods, Mrs. Margaret
Woodruff, Joseph
Woodruff, Howard
Woodruff, Mrs. Mary
Woodruff, Walter

Yeager, William
Young Peoples Fellowship
Young, William
Young Women's Christian League

Zeugner, Mrs. Charles
Ziegler, Mrs. John
Ziegler, Mary

Daily Dozen for Toleration

By William H. Jefferys, M.D.

EXERCISE No. 5

Last month we had an exercise on toleration as applied to individuals. In order to be tolerant, it is not necessary to think the other person perfect or to agree with him about everything. It is sufficient to give others their place in the sun; to recognize them as children of God of equal importance with ourselves; and to help them in case of need.

This month I have a double exercise to propose. We cannot divide individuals into pieces. Therefore we have gotten down to the least common multiple of toleration, or to the unit; but mentally we can divide people into pieces and we do

so constantly. We divide them into their opinions, for instance, and if their opinions agree with us we like those opinions, or that much of them. If we do not, we dislike those opinions or that much of them.

Tolerance requires giving the other fellow his personal liberty and his chance to grow. It requires keeping our mouths shut frequently. It requires allowing the other fellow to have his own conscientious opinion. Probably the most intolerant people of the world are the religious fanatics such as those, for instance, who have been responsible for putting thousands of people for thousands of years into the hell of penitentiary life because they did not agree that the Eighteenth Amendment was a benefit to society, and, being Anglo-Saxon for the most part, did what our ancestors did in Boston Harbor.

Unless somebody protests against a bad law, especially a bad law forced on the majority by a minority, how on earth are we going to get the thing corrected?

Well, here are two exercises. Perhaps they cannot be carried out literally, but the idea can be gotten very easily. Say your prayers some night, without giving yourself warning, into a dictograph. Then take each item in turn and consider it from this point of view: in the first place, does it mean anything at all? In the second place, is it in accordance with God's will, or merely a matter of your own will? In the third place, having decided that it is good, do you really want it to happen enough to pay quite a price to bring it about? If you do not, you had better leave it out of your prayer until you do. You are only fooling with the thing and lying to God. Make this application particularly in respect to your prayers for others. In the first place, did you pray at all for others, or did you pray only for yourself? Then, did the love of your prayer for others reach only into the next room, or did it really reach around the world?

The second exercise is like this. Write a creed, not with a view of substituting your creed for the Church's Creed (credo means I believe), but with the view of formulating your life in accordance with Christ's power to love. That is not a creed of belief at all. It is a creed which is a living thing—a creed which, if followed all one's days, will bring one at last to be like Him because we can love as He loved.

Begin your creed this way: "I believe that God is Love."

This Is Station S.T.J.C.

Now comes Confirmation, June 18th.

Also the Rector's 21st anniversary, June 18th.

Slogan for 1933—"Get Your Candidate

The parishioners who volunteered to paint the Sunday School rooms and Sacristy will be proud to know that their time and labor were actually worth $250 to the Church. In other words, this is what it would have cost the Church had the job been done by contract. That was a Lenten Offering of real value.

If you can give neither time nor labor to the service of God, how much will you give in dollars and cents?

Are you satisfied that your offerings to God equal God's blessings to you?

Would you like your children treat you with the same casual neglect and sneering indifference as you see men treat God every day?

Suppose you gave to the Church Every Month—

1. The price of your supply of tobacco, cigars or cigarettes—
2. The price of your supply of candy—
3. The price of your amusements—
4. The price of your baseball games and movie pictures—
5. The price of your ice cream—
6. The price of your supply of soft and hard drinks—
7. The price of running your car and garage rent

—How much would be the income of the Church?

Roughly guessing I would say it would be about $3500.00 **a month.** At present the **annual** income is about that. Folks say "figures don't lie." That being the case we sure love ourselves a lot more than we do God.

"Until we love our friends more than Christ loves them there is no danger of loving them too much." (anon.).

Our Sunday School Lenten Offering Reached $1248.72.

Our Easter Offering Amounted to $425.26

A NEIGHBORLY SHOVE

It was a winter morning when Fred DiPerna, tired from trying to crank a frozen car, heard someone ask, "Want a shove?" "Sure," replied Fred. With the help of the motorist his car was soon started.

In the afternoon of the same day Fred came upon a motorist having the same trouble he had in the morning. "Want a shove?" asked Fred. "Sure," answered the motorist. Then as he looked up both were surprised to see the other was the fellow they

met in the morning in reverse positions.

"Thanks," said the man after the car started.

"Don't mention it," replied Fred. "That makes us even."

St. John's Parishioners to make their Easter Communion 475
Mission of Transfiguration members to make their Easter Communion 60

Total members of Easter Communicants ... 535

This is a new high figure for the Church and the Mission.

"The Story of Calvary," by Schnacker, was rendered by St. John's Choir before a large and an appreciative congregation on Good Friday Night. The choir work was commented on most favorably by the worshippers. They deserved all the nice things that were said about them, for the Cantata was beautifully and very feelingly interpreted.

A BROTHER

"Just today we chanced to meet,
Man to man upon the street;
And I questioned, "Tell me true,
Are you Christian or a Jew?
Are you English, German, Russian,
French, Italian, Turk or Prussian?

Ere you pass upon your way,
What's your native land, I pray?
Then he gave me this reply,
With his head uplifted high:
"What I am by race or birth
Matters not one whit on earth;
For at heart I am no other
Than to every man—a brother."

ANON.

WHY?

Certain Questions and Answers Concerning Christianity and the Church

By H. Cresson McHenry

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1. Why Was I Christened in Infancy When I Could Not Give My Consent?

To complete my coming into being. As I was born into the world by the act of my parents and without my consent, it was their moral and spiritual duty to see that I be protected from temptation and sin both from without and within by being spiritually born.

2. Why Am I Bound to Do and Believe as My Sponsors Promised in My Name?

Because my sponsors promised in my name to observe the fundamental laws of God; which are the laws of all order and harmony. If I ignore or break them, I bring confusion and disorder upon the world; the end of which is suffering and ruin for myself and others.

3. Why Must I "Ratify and Confirm" the Promises and Vows Made by My Sponsors When I Come of Age to Know the Difference Between Right and Wrong? I Did Not Ask Them to Assume Any Such Responsibility for Me.

Every man and woman must eventually assume their moral responsibilities towards the state. After the age of maturity the state holds the son responsible for his every act and justly punishes him if he trespasses upon the law. So it is after our spiritual birth. When we reach the age where we can distinguish between right and wrong our sponsors are absolved from all their responsibilities and we must assume the responsibility of spiritual citizenship in the Kingdom of God.

4. Why Cannot I Exercise My Own Judgment in the Matter and Refuse to Be a Member of the Kingdom of God if I So Choose?

I can refuse to be a member of God's Kingdom if I so choose. Not even God can compel me to do what I do not wish to do. I can repudiate all the vows and promises made for me by my sponsors. I can do as I please in all moral and spiritual matters. All God can do is to offer me the opportunity to become His adopted son and a prince in His Kingdom. It is His way of showing His love for me. If I accept I enter into a state of supreme and eternal happiness; if I refuse I throw away the great opportunity of my career. Common sense, therefore, compels me to seriously consider my act of repudiation before I make it.

5. Why Must I Go to Church?

To learn about God the Father, God the Son and God the Holy Ghost. To worship the Triune God; to confess my trespasses of His love and to receive His pardon; to listen to the reading of His Holy Word that I may be more familiar with His will; to encourage my fellows to approach the Throne in humility and prayer, and to receive the Holy Sacraments regularly.

6. Why Must I Worship God?

Because He is my Father, my Saviour and my Protector. Every minute of the day He is performing some loving act for me. If I should refuse to worship Him I would forever brand myself an ingrate.

7. Why Must I Confess My Sins?

Because if I confess my sins God is faithful and just to forgive me my sins and to cleanse me from

all unrighteousness and only through His forgiveness can I be justified.

8. Why Must I Read the Bible or Hear It Read?

The Bible contains God's Holy Word; in it is declared His love for me; it reveals His laws and His will. I cannot be an intelligent or an obedient child of God unless I do read it.

9. Why Must I Encourage Others to Approach the Throne?

By helping my fellows to apprehend God I am giving Him pleasure and increasing their eternal happiness. In doing this I am adding to my own spiritual satisfaction and joy.

10. Why Must I Receive the Holy Sacraments?

In order that my spirit may be nourished and strengthened that I may be strong enough to master all my temptations. Also every time I receive the Holy Communion, I am reminded of my Saviour's self-sacrificing love for me—He died that I might live.

11. Why Must I Pray?

It is only through prayer I can make my needs known to God and can become conscious of His presence and reality. It is also the only means through which I can express my gratitude and love to God for all He is doing daily for me.

12. Why Does Not God Answer Prayer?

God always answers every true prayer. He may not always answer it as I desire; nevertheless He answers it in whatever way is best for me. I emphatically repeat—God always answers prayer.

13. Why Are There So Many Different Denominations or Branches of the Christian Church if the Foundation of the Christian Religion Is Love and Fellowship?

It is not the will of God that these schisms exist. Rather it is because of the hardness of men's hearts and their spiritual ignorance. God meant we should all be joined together in Chirst through love.

TODAY

We shall do so much in the years to come—
But what have we done today?
We shall give out gold in a princely sum—
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in place of fear,
We shall speak with words of love and cheer—
But what have we done today?

We shall be so kind in the afterwhile—
But what have we been today?
We shall bring to each lonely life a smile—
But what have we brought today?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth;
We shall feed the hungering souls of earth—
But whom have we fed today?

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HOW TO ENCOURAGE THE RECTOR

The Communicants Discover the Secret

We have been preaching sermons these many, many years. Often we have been held up in the vestibule of the Church, during the hand-shaking period, and congratulated upon our "fine sermon." Many folk have told us that our sermon "did them good." We have surely received our share of compliments for the efforts we have made from the pulpit. But among them there stand out two instances which we take as praise and encouragement most precious.

The one was the instance of a member being so impressed with the sermon that he walked off with the preacher's notes, after expressing his pleasure and enthusiasm over the sermon.

The other instance is contained in the letter we publish herewith. A letter that contains many thoughts and suggestions and written in such a style as to prove the sincerity of the writer. Such communications as

these are among the pastor's highly prized treasures.

Dear Mr. McHenry:

Your sermon of December 4th impressed me very much. In fact, it was the finest I have had the pleasure of listening to in a long time. It made me feel sort of dumb when you mentioned the line in the Lord's Prayer—"Thy Kingdom Come." Just think, I have said those words ever so often, and did not know what I was talking about.

Don't you think that it would be a good idea if our most used prayers were discussed in our Sunday School, *so that all could get a better line on what we were praying about?*

Do you know, I have attended your church and Sunday School, sang in the Choir, been a member of (many parish organizations) and have been active in church affairs for the past fifteen years. And, despite these facts, I didn't know what you were referring to when you first said, "Thy Kingdom Come."

Realizing that you cannot teach everything at once, and that your Sunday School lessons are both interesting and intellectual, still I think this is a good idea, and that you will consider it sensible enough to give it a second thought.

Please don't think that I am telling you how to run your church. I am merely trying to be helpful and hope you will read this in that light.

I remain,

Sincerely yours,

(Note): This is purely personal and hope you will treat it as such.

We have not violated the trust of the writer, for we asked the privilege to publish it providing we kept it anonymous.

This is the way to encourage the Rector. Let him know you both appreciate his sermon work and wish to comment on it—either favorably or critically—and to suggest lines of work that the sermon may inspire in you. The Rector needs a lot of help and sympathy. He will appreciate it greatly if more of the parishioners will follow the lead of the writer of this helpful letter and put new ideas in his head.

Did you ever think what a job it is to prepare two sermons each Sunday? Try it some time and you will be convinced that it is no fun. You will no longer wonder why preachers do not always preach interestingly. Considering his other multitudinous pastoral duties, it is a wonder he does so well.

The Merchants whose advertisements are found here are leaders in their line of business. They want your trade and solicit your patronage through your own paper. Patronize them, they are worthy of your co-operation.

PATIENCE

The farmer for his grain must wait,
  The miner search to find his gold,
And Nature long no toil abate
  Ere blossom into fruit unfold.
But slowly, surely, day by day,
  Success shall all their toil repay.

Since time alone can labor test,
  And he who endeth first begins,
In one brief hour reward and rest
  No toiler finds, no sufferer wins.
But slowly, surely, both descend
  Where patience doth with labor blend.

—Alice C. Jennings.

The Fourth Monkey

There's a bit of Chinese philosophy that has come down through the ages. It is expressed in the Chinese symbol of the three monkeys. The first is the monkey who refuses to listen to evil, the second would look at no evil, and the third would speak no evil.

Since this symbol has invaded America in the form of bric-a-brac, match holders, and ash trays, a local philosopher has come to the conclusion that this monkey business of the Mongolians does not go far enough. A fourth monkey, he claims, is necessary—a monkey who would **think** no evil.

In fact, with this fourth monkey on duty, the other three could be discharged. And this is the way it would work:

Suppose some busybody ape came rushing up to this monkey and informed him that his sweet little sister was hanging by her tail from a tree, sticking out her tongue and making faces at her Aunt Mary. Not thinking evil, he probably would smile and say:

"Why, she is just trying to amuse the old girl."

Again, suppose he saw a traffic cop on Chimpanzee Lane accepting a cocoanut from a speeding, hopping pedestrian who had rushed by the traffic signals. Thinking no evil, he would hardly consider that it might be a bribe, but rather that probably the monk had borrowed a cocoanut from the cop and was hurrying to pay back his debt.

Now, if the fourth monkey didn't permit evil to seep through his hearing and vision, he could hardly discuss anything evil, and he would have all his time to sing sweet ditties of blue skies, moonlight on the Ganges, and be at peace with the world.

Why not make the fourth monkey our emblem as we go through life, and avoid a lot of monkey business?—George Manker Watters in "How."

DEPRESSION, LUXURY AND THE CHURCH

A Subject Inspired by a Lenten Sermon

The Rev. Allen Van Meter, our Lenten guest preacher for Wednesday, March 29th, told a startling story, in figures, of how the people of the United States so nobly deny themselves of the necessities of life in order that they may balance the **National Budget of Billions for Luxuries.** His figures were quoted from the "American Consumers Market" for the year 1931—the year of unemployment, starvation, nakedness, bank smashes and various other Social and Financial earthquakes and business landslides.

Here are the figures:

National Tobacco Bill	$1,651,000,000.00
National Amusement Bill, ...	1,526,209,000.00
National Soft Drinks Bill	766,500,000.00
National Candy Bill	520,088,000.00
National Sports Bill	483,837,000.00
National Fur Bill	351,880,000.00
National Ice Cream Bill	338,742,000.00
National Radio Bill	309,270,000.00
National Jewelry Bill	255,315,000.00
National Chewing Gum Bill	71,625,000.00
Grand Total for Luxuries	$6,274,466,000.00
Church Receipts for same year ...	44,016,459.90
Balance for Luxuries	$6,230,449,540.10

Now the question is how could we afford such billions of wealth to waste on luxuries in such a lean year of unemployment and famine?

Then there is the twin question as to why there is so great a discrepancy between the Nation's contribution to luxuries and its contribution to the church.

THE FIRST QUESTION

The first question presents a problem which we frankly confess is beyond our power to solve. We know in the year 1931 we had about reached the peak of Depression. Over twelve million workers were idle and many millions more were employed on part time only. Yet, as a matter of cold fact, the American man and woman could afford to squander over six billion on non-essentials.

We would call your attention to the further fact that this bill for luxuries is not at all accurate. It has to do with legitimate business only. One must remember the billions in bootlegging and the dope racket. One must not forget the billions in gambling and immorality. The "number game" alone is responsible for stealing hundreds of thousands of dollars out of the purses of the poor. It is the poor man's way of gambling. WE KNOW OF ONE FAMILY IN SOUTH PHILADELPHIA, WHO HAVE BEEN PUBLIC CHARGES FOR SEVERAL YEARS, WHO IN SOME MYSTERIOUS WAY RAISE SEVERAL DOLLARS EVERY WEEK TO PLAY THE NUMBERS.

As we said, we have no plan to stop this waste or to divert these wayward billions of dollars into legitimate channels. We wish we had. If we could do it every unemployed person, every invalid, every widow and orphan, every old man and old woman would be supported in luxury and the poor would be no longer with us.

THE SECOND QUESTION

We handed the rough notes of this article to a business friend in order to get his mental reaction on this record of waste. He was awed and perplexed by our stupendous national extravagance. Then he made a remark about the meagerness of the church receipts. He said that he thought he knew the answer to why there is such a discrepancy between our national luxury bills and our national church receipts. To his way of thinking the church is to blame for its lack of support. He personally supports the church, though he is not a church member. He frankly acknowledges that he swears a bit, and he nips a bit, and he likes clean play—but the church has little or no attraction to him, because as an institution it is not on the job. By not being on the job he seemed to mean that the priest is too sentimental and not practical enough to make church life interesting for red-blooded "he" men. Or else, they make the mistake of trying to hide their wares and "kid" the man of the world into believing that they, too, are worldly minded—that being a Christian does not necessarily mean being spiritually minded. Most men of the world are keen psychologists and know a fraud when they see one. They may act like wayward kids and get a big kick out of "bagging school," so to speak. But they don't want the teacher to "bag school" with them. It cheapens him in their estimation. He spoils their day because they feel he ought to know better. He ought to have stood out for discipline and held them kindly but firmly responsible for their spiritual lapses.

THE WORLDLY MAN DEMANDS A RELIGIOUS LEADER AND NOT A CONTEMPTIBLE CAMP FOLLOWER. If the proper wisdom and patience be exercised by a man who holds the respect of his fellow man, he would soon tame their wild spirits and they would willingly acknowledge the authority of the church and support its propaganda with their last dollar.

This is a business man's answer to the cause of the weakness of the support of the church. And maybe he is right.

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THE CHOIR

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos	*Altos*
Miss Helen Ashman	Mrs. James Adgate
Mrs. Harry Hopkins	Mrs. John J. Nelson, Jr.
Mrs. Herman Jaeschke	Mrs. Jeremiah K. Rutter, Jr.
Miss Margaret Kensil	Miss Dorothy Stenger
Miss Martha Lafferty	Miss May Leach
Miss Lydia Maguire	
Miss Adelia Pearo	
Miss Ethel Stenger	
Miss Thelma Sutterlin	
Miss Viola Young	

Tenors	*Basses*
Mr. James Adgate	Mr. Herman Jaeschke
Mr. Heber Rutter	Mr. John J. Nelson, Jr.
Mr. Jeremiah K. Rutter, Jr.	Mr. Samuel McDowell
Mr. Edward Rutter	Mr. Robert Rutter
	Mr. Bowman Leach

PARISH ORGANIZATIONS

Woman's Auxiliary
Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew
Vernon Matthews, Director.
Carl Jensen Vice-Director.
B. Frank Drumm, Secretary.
Philip Meckling Treasurer.

Junior Brotherhood of St. Andrew
Joseph Leach, Director.

Daughters of the King
Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50
Miss Helen W. McHenry, Captain.

Young Women's Christian League
Mrs. Annie Beisser, President.

St. John's Fellowship
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Rudderow, Sarah Anna
Wilson, Francis Joseph

BURIALS

Jones, Fanny F.
Dougherty, Joseph H.
Walto, Bertha C.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
St. John's Boys' Club		7.30
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

OTHERS

Lord, help me to live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—Others.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—Others.

Let "self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—Others.

And when my work on earth is done;
And my new work in heaven's begun
May I forget the crown I've won
While thinking still of—Others.

Others, Lord, yes—Others,
Let this my motto be;
Help me to live for—Others,
That I may live like Thee.

What Is Confirmation Age?

How Old Should a Child Be Before He Is Confirmed?

Almost every day we are met with parents' objections that their son, their daughter, is not old enough to be confirmed. It seems to be a fixed idea that a child must reach the age of twelve before the all important step is taken.

Why the age of twelve? Why not twenty-two or twenty-five? On whose authority was twelve adopted as the confirmation age? What is there about a twelve year old child that makes him just ripe for confirmation? Are all children of twelve years eligible for Confirmation? Does the Bible teach it? Does the Church decree it? Does the Book of Common Prayer provide for it? Maybe so; but we are ignorant of any three of these sources of authority mentioning it. The only authority we have on the subject is found in the Baptismal Office of the Book of Common Prayer. The last question asked the Sponsors on behalf of the child is: "Wilt thou take heed that this child, SO SOON AS SUFFICIENTLY INSTRUCTED, be brought to the Bishop to be confirmed by him?" The answer is: "I will, God being my helper." It seems to us, therefore, that the vital question is not whether the child is twelve years of age; but rather, that he is sufficiently instructed in the fundamentals of Christianity.

Well, then, can a child under twelve be "sufficiently instructed"? Without hesitation we emphatically declare in the affirmative. Scores of children do not need to wait until the magic twelfth birthday dawns to be suddenly endowed with the power to know the difference between right and wrong and to become conscious of his spiritual contact with God. Most children are more acutely aware of that contact at a much earlier age. So much so, that Jesus declares most emphatically that unless ours is AS STRONG AND AS SIMPLE AS THE FAITH OF LITTLE CHILDREN, WE SHALL NOT ENTER INTO THE KINGDOM OF HEAVEN.

Well, anyway, is it not better to leave the decision as to the child's fitness for Confirmation up to the parents? Of course, one is forced to do that in any case. But we are not so sure that the parents are generally competent to judge for the child. Often the child is able to judge for himself.

A STORY WITH A MORAL

We are reminded of a lad who years ago was most anxious to be confirmed. He was ten years of age. The mother had strong sentiments against it and would not give her consent. We examined the boy carefully and were convinced the boy knew what he was doing. We had a conference with the mother and tried to persuade her to let the boy have his way. She was adamant and would not be moved. The Bishop visited the Parish in due season and confirmed the class presented. The boy was not in the class. Presently, we noticed he was becoming irregular in his church attendance. We asked his mother what was the cause. She told us with a troubled look in her eyes that ever since Confirmation Day he seemed to lose interest in everything religious. No amount of coaxing or scolding could drive him to church. Years passed by. That ten-year-old boy was now a young man of twenty-two. He had not been in church since the day he left home. His Sundays were spent in so-called social clubs, gambling, drinking and consorting with a bunch of female vampires. His father died. His mother was left a widow, alone, penniless. He was her natural support, but his resentment towards her had never really died. The

occasion of his being thwarted had no doubt been forgotten, but the disappointment had engendered resentment and resentment had destroyed respect.

Would that boy's attitude towards that broken hearted mother have been different had he been permitted to follow his desire? We wonder!

OUR PERSONAL EXPERIENCE

It has been our personal experience that age has nothing to do with a person's fitness to be confirmed. We know some boys and girls nine years of age who have a deeper knowledge of spiritual things and a clearer consciousness of their duty towards both God and man, than scores of men and women. Furthermore, we know many men and women who are less prepared for Confirmation than some children of eight years.

WHO CAN JUDGE?

But who can judge when a child is prepared to receive Confirmation? That is a stumper! However, the parents can safely leave the decision with the child and his rector. The father and mother are either too close or not close enough to get a proper perspective on the moral and spiritual growth of the child. The Priest of God, however, is a specialist in the cure of souls and, like his Master, he pleads that the parents "suffer the little children to come unto him AND FORBID THEM NOT, for of such is the Kingdom of Heaven."

WHY OUGHT I BE CONFIRMED?

Cannot I Be a Decent, Respectable Person Without Formally Attaching Myself to the Church?

If Confirmation meant "decency" and "respectability" we would be among the first to admit that anybody can be both without it. The one thought we wish to emphasize is that Confirmation has very little to do with either decency or respectability in a major sense. It naturally follows that a confirmed person is more likely to be such than is one unconfirmed; but Confirmation is more, far more, than just a seal of respectability. It is a badge of service to God and Man. Self-interest is submerged into self-sacrifice. A confirmed person is not only a good person, he is a useful person. He is an active member of the Christian institution—the Church. He is one of many who are struggling towards a better civilization. He is the custodian of high spiritual ideals. He is the advocate of righteousness for all. He is striving always to grow more in Grace and in the power of Jesus Christ, that he may become more and more an active force for good among the children of men. He is not a reformer, he is a crusader and Jesus Christ is the Captain of the Host.

But, says somebody, I do not need to be a confirmed member of the church to be a Christian—I can worship God in the open as well as in the church.

Yes, You CAN; But You DON'T

"I'M NOT GOOD ENOUGH"

Excuse of Many Who Would Evade Their Spiritual Responsibility of Being Confirmed

Years ago, before we had experience, this peculiar and apparently humble reason for evading Confirmation—daunted us. We were too unsophisticated to realize that it is nothing more nor less than a pious fraud. However, as in many other matters, it is just as well to treat it seriously and make it a subject for discussion, if for no other reason than to expose its absurdity.

How Good Must a Person Be to Be Good Enough to Be Confirmed?

What is the object back of Confirmation? Is it a sort of initiation into a select society of superior persons? Must the candidate for initiation present credentials to prove that he is worthy to become a brother among us, and to enjoy all the rights and privileges of our Holy Society? Is the object of the Church to be a refuge for sinless souls who flee to it to escape contamination with the world? Putting it bluntly—is a confirmed member of the Church one degree more superior, morally or otherwise, than the majority? Personally, we would register an emphatic NO to that. The man or the woman who imagines that Confirmation is a sign of saintliness, is ignorant of the mission of the Church.

In other words Confirmation is a form of matriculation into the Divinely founded School for Christian development, which teaches its students all the Christian graces and how to apply them. In the Church the confirmed member is given an highly specialized course in the theory and practice of religion. The faculty is the Priesthood, the church building is the school house, the classes meet every Sunday morning, afternoon and evening for regular instruction and frequently at other times during the week for special training. A confirmed member's proficiency depends upon his regularity in attending these classes and in doing field work for practice. The member who plays truant two-thirds of the Sundays, soon shows he is a backward and unsatisfactory member of the Church. He is

always the one who finds all sorts of fault with the Church, its teachings, its faculty and its faithful disciples or pupils.

Therefore, when we urge an adult to assume the responsibility of his Baptismal vows by confirming them in the presence of the Bishop and the congregation, we are telling him that this is his duty to himself in order that he may learn the will of God and his duty to his neighbor and thus develop into a perfect man in Christ our Lord.

As the little child, all ignorant and inexperienced in the paths of knowledge, enters the kindergarten and painfully plods his way through all his grades of learning until he has completed his career in the University, so does the confirmed member of the Church advance step by step from spiritual darkness and ignorance into the brilliant light of knowledge of God and the ultimate goal of His children who are perfected in Him through service.

Therefore, beloved, do not hesitate, but say to your soul—I am too ignorant of God and His great scheme of spiritual development, in which I am so intimately involved, to delay any longer. I must be confirmed now and take my place among the SEEKERS AFTER TRUTH, that I, too, may attain unto the likness of Jesus Christ.

WHO IS RESPONSIBLE FOR CONFIRMATION CANDIDATES?

The Success of Our Campaign for Candidates Rests on Every Member of the Parish

The Church has gone modern in its method of getting candidates for Confirmation. In former times the Rector would notify the Parish that on a certain day in the near future the Bishop would visit the Parish for the purpose of confirming such candidates as would be presented at that time. This announcement carried a rider to the effect that the Rector would hold classes for instruction at such a time during the week. Then he would go to the church on the day appointed and instruct such as presented themselves.

Today, however, our methods are somewhat more aggressive. We are not content to wait for candidates to present themselves for instruction. We feel it is our duty to do everything in our power to bring prospective candidates to a realization of the necessity of assuming the responsibility of the Baptismal vows made in their behalf by their sponsors. It is too serious a matter to allow any such to treat it with indifference. When a person has been "sufficiently instructed" it is OUR duty to see that he is brought to the Bishop to be confirmed by him. It is not for us to say that the child should be allowed to choose for himself any more than a child should be allowed to choose whether or not he ought to go to public school. If the parents neglect to send the child to school the state applies the COMPULSORY EDUCATION law and fines the parents for not sending the child to school. As it is with the child and secular education, so ought it to be with him and spiritual education. And to a greater degree.

Such being the case it is our sober judgment that every persuasive means and every possible individual ought to be used to bring the parents to a proper state of mind in seeing to it that the child attends the Friday and Sunday Confirmation instructions.

THE PARISH ORGANIZATIONS' RESPONSIBILITY

Every Church Member's Responsibility, But the Burden to Bring Candidates for Confirmation Rests on the Church Organizations

Frequently we are told by an individual that he finds it impossible to do personal service in bringing candidates to Confirmation. He is so constituted that he is conscious of a sense of affectation and unreality when he tries to make contacts for such purposes.

We thoroughly understand that. But what one cannot do alone he may and can do if he has a pal or an organization to go with him to get his man (or her woman).

We have several Parish Organizations which ought to be scouting every nook and corner of the Parish in search of candidates for Confirmation, youth or adult, male or female.

The Woman's Auxiliary, the Daughters of the King, the Young Women's Christian League and the Women's Bible Classes, ought to be making a drive for every unconfirmed girl or woman they can find.

The Brotherhood of St. Andrew, the Men's Club, the Men's Bible Class and the Executive Committee of the Parish, ought to be rounding all the unconfirmed boys and men of the Parish.

The Young Peoples Fellowship and the Choir ought to make a special drive for the young men and women who have no church connections.

Every member of every parish organization ought to feel it is his or her solem responsibility to BRING prospective candidates to the church for instruction. Every organization ought to attend

every Sunday evening service with a 100 per cent membership to add interest and enthusiasm to this service of instruction. Even the diffident man or woman can do this for his Master if he really wants to serve. In other words, coming right down to brass tacks—

YOU, whoever you are and whatever your position in the Church of the Living God, are responsible for the success of our Confirmation Service,

Sunday, June 18th, at 8 P. M.

THY NEIGHBOR

Who is thy neighbor? He whom thou
Hast power to aid or bless;
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor? 'Tis the fainting poor
Whose eye with want is dim.
Oh, enter thou his humble door
With aid and peace for him.

Thy neighbor? He who drinks the cup
When sorrow drowns the brim;
With words of high sustaining hope
Go thou and comfort him.

Thy neighbor? 'Tis the weary slave,
Fettered in mind and limb;
He hath no hope this side the grave;
Go thou and ransom him.

Thy neighbor? Pass no mourner by;
Perhaps thou canst redeem
A breaking heart from misery;
Go share thy lot with him.

—Author Unknown.

Daily Dozen for Toleration

By William H. Jefferys, M.D.

EXERCISE NO. 6

In our first exercise for toleration we aimed to get a right relationship with other Christian bodies. In our second we broadened this to include all the great religions of the world which show any definite aim to know God. In our third we shifted the emphasis to our sister nations, their right to live in the world; to have their own preferences; and to their heritage as Sons of God. In the fourth we came down to individual persons, particularly those with whom we are natural misfits. In our fifth we discussed the possibility of writing a Creed of Tolerance. Let us remember that tolerance is bearing; bearing with others, even to bearing their burdens and the bearing of burdens of others is the fulfilling of the law of Christ. That is rather a nice stepladder, isn't it?

Today let us very briefly suggest some practical, homelike exercises which will act as sacramental signs of a hoped for spiritual reality within. For instance, a scowl is a sign of inner irritation. Some kinds of smiles hurt, but others are like living sunshine. You know the Boy Scout rule, one good deed a day, and what a terrible time some of them have to think of a good deed. The practice of tolerance would give a field to keep any Boy Scout busy for the rest of his life and would be worth the while. If you have never known what the word sacrament means, cultivate the following of some such list of exercises. Make them the outward and visible sign of your inner reality and you will learn what the word Sacrament means.

A. Smile when you are expected to frown. Don't smile when you are expected to smile. Don't frown at all.

B. Don't join the mass of organized anything, except love be the motive, and then be very strong on organization. Two things are dangerous —Acting without a proper motive and organizing without an adequate end.

C. Take for granted that the other fellow knows his own business. He doesn't usually but neither do you.

D. Don't boss people. Help them. Driving people to do things doesn't help. It makes slaves.

E. In spite of the fact that your job in life may be molding young lives, you will be a happy molder if you will let them alone. Be careful not to grow mouldy yourself.

H. Cultivate the powers of self-restraint and of silence. Free speech is often a menace. Too much speech is a torture.

I. Don't run the risk of being caught in insincerity; therefore, don't talk cant and particularly don't live it. Religion is not the only field of cant. The high pressure salesman talks over the radio more cant to the inch than all the preachers who ever lived.

J. Don't criticize your fellow workers, and respect the personal integrity of those whom you serve and particularly respect the integrity of God.

THE JOB IS DONE

The Whole Interior of the Church is Renovized

You have no trouble to identify a St. Johnite in your amblings through the Parish. There he goes with a strut in his walk, with his head in the air, with a grin on his face, with a straight backbone. He is proud! He is happy! He is no longer ashamed of his dear, old church. Its whole interior is renovized.

THE BIG VOLUNTEER JOB

We described at length, in a previous issue, the great change we made in the church auditorium. On the afternoon the job was finished a group of workers and the Rector were standing around admiring the change. In our conversation some one said: "it would be fine if the rest of the church

was renovized." One of the men proposed that so long as they were unemployed, why not keep the organization together and VOLUNTEER to "do" the Sunday School room as a sign of their appreciation for the work and wages that had been given them. It was agreed that if the Rector could raise the money for the paint they would start right in. The Rector could not let such a chance slip through his fingers. He got in touch with some friends and raised the necessary funds to buy the materials. The result was the men did not stop until they had painted the walls, the ceiling and woodwork of the Main Sunday School room, the Men's Bible Class room, the Reed Street hall, the Men's Vesting Room, the Stairway leading to the Sacristy, the big Sacristy, the hall leading into the kitchen and the kitchen itself. In the meantime George Downes had done some pretty high class decoration of the Sunday School Chancel.

The men's contribution to the beautifying of the church was worth not less than $500.00 to the Parish. It was a fine gesture of loyalty from them and the whole parish is proud of their work.

THE HALLS COMPLETED

In the meantime, we attacked the upper and lower halls of the church. The walls and ceiling are finished in the same style as the Church Auditorium. The women's toilet on the lower floor has been greatly improved and enlarged. The lower floor has been scraped and dressed. The foot treads on the steps have been renewed, four large plate glass panels have been placed in the inside front doors, the outside of the front doors have been painted and now we are digging down into our jeans to find a few stray coppers to buy new hall hanging lamps. When we have them our church "insides" will look swell.

WE DID IT

The point we want to emphasize is—we did it. Our own men, members of the Parish, did the whole job. That is the reason you can so easily pick out the St. Johnites in the Parish. They are so proud of the job that they simply cannot help showing it.

OUR THANKS ARE DUE

to the several interested friends of the Rector who made it possible for him to put over this big program of improvements by so generously contributing to the work. It was their dollars that did it.

Broadcasting from Station S. T. J. C.

GET YOUR CANDIDATE

* * * * * *

REMEMBER, SUNDAY, JUNE 18TH

* * * * * *

The Parish is most grateful to the men who volunteered to paint the lower rooms of the Church and made such a good job of it.

* * * * * *

We were proud to entertain the members of the Convocation of South Philadelphia, Tuesday, May 23rd, in our newly conditioned church.

* * * * * *

Who can answer this question? What two great things happen on Sunday, June 18th?

* * * * * *

Something to think about. So often we hear it said that "the Church is after your money only." Yet, here is what St. John's Parish gave to her people, which is a great deal more than she got from them.

1. **Harvest Home Festival**—Food, Clothing, Money, Coal, Rent.
2. **Thanksgiving Baskets**—Thanksgiving Dinners for one hundred persons.
3. **Christmas Baskets**—Dinners for two hundred and fifty persons.
4. **The "Tithing Sunday"**—When all who had jobs gave one tenth of their week's wages to help the poor families—which gave us sufficient income to buy several quarter tons of coal and buy groceries for our needy.
5. **Summer Vacation School**—Where children were given not only useful occupations and games to keep them busy but were also supplied with milk and nourishing food at noon every day.
6. **The Summer Camp, Browns Mills**—Where hundreds of boys and girls of the Parish spent the hottest days of the summer in comfort.
7. **The City Child's Clinic**—Which has given scientific medical care of both mother and child living in St. John's Parish regardless of race, creed or color.

These are only a few of the material things St. John's folk have received because they are St. John's folk. Besides these are the spiritual things of incalculable value they have received.

Let's Try to Remember These Things When We Feel Selfishly Inclined

* * * * * *

Now don't be foolish and spend what you cannot afford on a summer vacation.

* * * * * *

IMPORTANT

SUNDAY SCHOOL EXCURSION TO RIVERVIEW BEACH, Saturday, JULY 15th. Adults, 50 cents—Children under 12 years, 25 cents. A dis-

count allowed for members of St. John's Church—Adults, 40 cents, children 15 cents. All Sunday School Scholars who have been regular in attendance since Easter Day are free.

* * * * * *

Believe in yourself and others will believe in you.

* * * * * *

The best things to give to your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to a mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—Balfour.

WHEN CUPID HITS THE MARK HE MRS. IT.

Compliments of

A FRIEND

Dewey 7113 *Repairing*

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Jeweler
1727 South Second Street

The Merchants whose advertisements are found here are leaders in their line of business. They want your trade and solicit your patronage through your own paper. Patronize them, they are worthy of your co-operation.

IT MATTERS MUCH

It matters little where I was born,
Or if my parents were rich or poor;
Whether they shrank at the cold world's scorn,
Or walked in the pride of wealth secure;
But whether I live an honest man,
And hold my integrity firm in my clutch,
I tell you, brother, plain as I am,
It matters much.

It matters little how long I stay,
In a world fraught both with joy and care;
Whether in youth I am called away,
Or live till my bones and pate are bare;
But whether I do the best I can
To soften the weight of adversity's touch
On the faded cheek of my fellow-man,
It matters much.

—*Anon.*

WHY?

Certain Questions and Answers Concerning Christianity and the Church

By Rev. H. Cresson McHenry

PART II

14. Why Do Some Men Worship According to the Forms and Ritual of the Protestant Episcopal Church?

For two reasons. The first, because they were christened and confirmed in that particular branch of the Catholic Church. The second, because to their way of thinking the Protestant Episcopal Church is the Christian body that comes nearest to expressing the love and will of God.

15. Why Does the Episcopal Church Divide Itself Into so Many Different Parties, and Which of These Holds the Truth?

In many cases there are honest differences of opinion as to the value of ritualism or the interpretation of a portion of scripture and the application of that interpretation to a doctrine of the church. In many other cases the difference of opinion is due to intellectual pride and intolerance of spirit.

That party holds most of truth which hews nearest the fundamentals of the Christian faith.

16. Why Does the Episcopal Church Prefer a Ritualistic Service?

Because the worship of God ought always to be beautiful and dignified.

17. Why Do Episcopalians Use a Prayer Book?

In order that all parishes and missions throughout the civilized world may engage in one common act of worship. The tools of a churchman are one Bible, one book of praise or hymn book and one book of Common Prayer. In whatever part of the civilized world he goes, he is never embarrassed in his worship, for the same tools of worship are used wherever he may be.

18. Why Do Episcopalians Discourage Extempore Prayer?

No enlightened Episcopalian does such a thing. There are times when extempore prayers are most fitting, and are used by all sensible Christians.

19. Why Is It So Hard for a Stranger to Follow the Episcopal Service?

Because they do not follow the directions in the Prayer Book known as rubrics.

20. Why Are There Three Orders in the Episcopal Church?

It is a following of a custom found in the Book of the Acts of the Apostles. In it we are told there were Apostles, Presbyters and Deacons.

21. Why Does the Bishop Lay His Hands on the Heads of Those to Be Confirmed and Those to Be Ordained?

It is an ancient custom and extends back to Apostolic times.

22. Why Do You Use the Word "Catholic" in Saying the Creed?

Because we refer to the WHOLE church, but not to the Roman branch of the whole church.

23. Why Does Not the Episcopal Church Insist on Conversion as a Necessary Means of Grace?

Confirmation implies true conversion: i. e., the candidate publicly declares he "renounces the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and all the sinful desires of the flesh." He further declares that, by God's help, he "will endeavor not to follow nor be led by them." He MUST make this renunciation before he can receive the laying on of hands and be accepted into the fellowship of Christ.

24. Why Does the Episcopal Church Assert It Is Catholic?

Because it received its first orders from the Church of England, which is the true descendant of the British Church, which, in turn, was of Apostolic origin.

25. Why Do Episcopal Clergy Refrain From Inviting Other Clergy to Preach in Their Pulpits?

Because many of the clergymen of the other branches of the Christian Church do not believe in the Creeds and the two Sacraments as generally necessary to salvation, but teach their people contrariwise.

26. Why Am I Asked to Give Money to the Church?

For various reasons. It is needed to support the church as much as it is needed to support the family. It is needed to expand the business of Christ as much as it is needed in expanding commerce. It signifies our willingness to sacrifice for the cause of Christ. It enables us to express our fellowship and love to the less fortunate brethren. It helps us to show we value our religion beyond silver and gold.

27. Why Does the Christian Church Emphasize so Strongly Its Missionary Work? For Instance, Is Not a Good Jew as Good as a Good Christian? Does He Become a Better Man by Becoming a Christian?

The missionary labors of the Christian Church are in obedience to the last command of Jesus Christ: "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth." See Acts 1:8.

A good Jew is indeed as good a man as a good Christian; but Christianity is more than simply a code of morals. It is the continuation and completion of a man's spiritual development and growth in Grace. If the Jew insists on stopping at the close of the Old Testament and refuses to proceed to the New Testament, he deliberately retards his spiritual development and growth in Grace As the university completes one's mental development which was begun in the primary school, so does Christianity complete one's spiritual development which was begun in the Decalogue.

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss May Leach

Tenors

Mr. James Adgate
Mr. Heber Rutter
Mr. Jeremiah K. Rutter, Jr.
Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. Bowman Leach

PARISH ORGANIZATIONS

Woman's Auxiliary
Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew
Vernon Matthews, Director.
Carl Jensen Vice-Director.
B. Frank Drumm, Secretary.
Philip Meckling Treasurer.

Junior Brotherhood of St. Andrew
Joseph Leach, Director.

Daughters of the King
Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Laura Young, Treasurer.

Girl Scout Troop, No. 50
Miss Helen W. McHenry, Captain.

Young Women's Christian League
Mrs. Annie Beisser, President.

St. John's Fellowship
H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Alburger, Christopher Donald
Llewllyn, Louis Hayes
Rambo, Joseph
Rambo, Edward
Rambo, Thomas
Rutter, Sarah Jane

BURIALS

Easterday, Ida
Reynolds, Henrietta

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
St. John's Boys' Club		7.30
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Junior Brotherhood of St. Andrew		7.30
Announced		
Woman's Auxiliary		

WHICH LOVED BEST?

"I love you, Mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you, Mother," said rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, Mother," said little Fan;
"Today I'll help you all I can.
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then, stepping softly, she brought the broom
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, Mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best?

—Joy Allison.

Twenty-one Years of Service

They Were Twenty-one Years of Exciting Adventure

Sunday, June 18th, was a glorious summer day. It was just the kind of day one would naturally pick for an anniversary celebration. The sun was bright, the temperature was low and the air was bracing. It was one of those days that simply tease you to get out and live abundantly.

The Holy Communion

At 11 A. M. we started our Twenty-first Anniversary with the Annual Parish Corporate Communion. The Collect, Epistle and Gospel used were those appointed for St. John the Evangelist's Day. The music of the service was rendered most effectively by the choir. The offertory anthem was both beautiful and difficult, but the choir did full justice to it and received the hearty commendation of the congregation after the service. As usual, on such an occasion, the parish turned out en masse for the celebration. Row after row of communicants came forward to receive the Sacrament. The Rector invited all those who were present and were to be confirmed in the evening to receive their first Communion at this service. He was surprised to see how many candidates were present and how all of them availed themselves of the opportunity and received.

The dignity and beauty of the newly renovized interior of the church added much to the service. The church has an almost cathedral appearance which is most appealing. The altar was beautifully adorned with white carnations and baby breath. Taking it all in all, the morning was perfect in every way.

A Matter of Interest

One of those present called the attention of the writer to the interesting fact that in the choir were five married couples, who, in every case, had first met in old St. John's, were married there and just continued in their sphere of service in the church. These couples are: Jeremiah K. and Elizabeth Rutter, Herman and Elizabeth Jaeschke, Vernon and Martha Matthews, John and Margaret Nelson, James and Kathryn Adgate.

The Parish Dinner

At 12.30 o'clock the parish sat down to its regular annual dinner. The big kindergarten room was filled with small tables reserved for the children. The large Sunday School room was converted into a temporary dining room with a capacity of about one hundred and fifty. All the places in both rooms were filled immediately, and we were served a delicious and abundant dinner. Ice cream, of course, constituted the dessert.

The Sunday School Rally

At 2.30 o'clock the Sunday School assembled for its annual rally. The whole school, comprising the Kindergarten, the Intermediate Department, the Senior Department, the two Women's Bible Classes and the Men's Bible Class, met in the church auditorium. All joined in singing our parochial hymn, St. John's, to the tune which Dr. Adam Giebel composed especially for our parish. The Creed and Lord's Prayer were said by the whole school, led by the Rector.

The Intermediate Department showed their proficiency in the fundamentals of Bible Study by giving the Books of the Bible, the groups to which each book belongs and the number of chapters in each book. Mrs. John Nelson, Jr., recited Henry

Wadsworth Longfellow's beautiful poem, "The Builders." The Kindergarten contributed their mite to the occasion by singing a child hymn prepared especially for this anniversary. Miss Adelia Pearo recited the popular poem by Sam Walter Foss, "The House by the Side of the Road." The Senior Department continued the service with a hymn, after which the Bible lesson was read by Vernon Matthews.

Over forty scholars and teachers were awarded free excursion tickets to Riverview Beach for absolutely perfect attendance from Easter Day to Anniversary Sunday.

Parish Visiting

Many members of the parish and Sunday School brought flowers to be distributed to the shut-ins and aged of the Parish. A group of the older scholars and teachers volunteered to make them up into bouquets, after which a number of the scholars and teachers went parish visiting and distributed the bouquets among those who were confined to their homes so that they would know we were thinking of them while celebrating our anniversary.

The Parish Supper

At 5.00 o'clock everybody assembled for supper. Again the two rooms were filled to overflowing almost at once. And again Mrs. Pine and her staff of efficient workers served a very appetizing meal. And again, much to the delight of the kiddies, we had ice cream for dessert and we had lots of it. Many parishioners were forced to wait for second table. The meals were about perfect and we are sure everybody was amply served. We made sure that we had enough to eat this year and did not repeat the mortifying experience of last year when we ran out of both food and ice cream.

The Confirmation

The names of those confirmed in the class of 1933 immediately follows this record of the day. Miss Hannah Nuttall was Recorder for the women and girls. Miss M. Beatrice Fisher was Recorder for the men and boys. Mr. John Spratt was Marshal for the men and boys and Mr. John E McHenry was Marshal for the women and girls. Promptly at eight o'clock the big class was registered and ready for the service. Our beloved Bishop Francis M. Taitt was on time as usual and we got a prompt start with the service. It was Bishop Taitt's first opportunity to see the interior of the church since it was renovized. He was both surprised and pleased to see what a wonderful change it made in the appearance of the place, both up and down stairs. It is a real pleasure to work with and for a Bishop who is so encouraging and appreciative. We will long remember the gracious words he used in congratulating the parish for what they had accomplished.

After the Confirmation Service, Bishop Taitt re-consecrated the church, using a brief but beautiful adaptation of the Consecration Service.

The Bishop's Reception

We have a custom that is known as St. John's Salute. The salute is led by the choir who form a single file after the final prayer and pass before the guest of the evening, shaking him by the hand. The whole congregation line up behind the choir and do the same. The St. John's Salute is in reality an impromptu reception. On our anniversary night our last act was to give our Bishop the salute with several hundred persons in line. Before the tail of that line arrived, the Bishop was quite aware of the fact that he had been well and truly "shaken" and that he had been tendered a real reception by the members of St. John's Parish.

The Day Is Done

The day is done. Already the wonderful inspiration and pleasant experiences of our Twenty-first Anniversary are memories. But what vivid, beautiful, happy memories! How indelibly they are stamped upon our minds and hearts. For many a year we will dream of our happy Twenty-first Anniversary. Fragments of the day will drift by us, laden with a loving thought out of the past. All the laughing, tender, loving touch and look and word will come back to us, and in our gladness we will bow our heads and say, "Thank Thee, Our Father, for counting us worthy of so much joy."

Confirmation Class, June 18th, 1933

Rev. H. Cresson McHenry, Rector, Presenting
Rt. Rev. Francis M. Taitt, S.T.D., Bishop, Officiating

Number Confirmed—

Women,	12
Girls,	22
Men,	9
Boys,	33
Total,	76

Women

Barnett, Mrs. Caroline Marie
Cutter, Mrs. Annie
Cuzela, Mrs. Anna
Dick, Mrs. Josephine
Dolhuzyk, Mrs. Anna
Johnson, Mrs. Rebecca Peak
Keck, Mrs. Maria
Lusher, Mrs. May Blanche
Schaffer, Mrs. Elizabeth
Spear, Mrs. Mary Frances
Volkman, Mrs. Minnie
Ward, Mrs. Amanda

Girls

Albright, Elizabeth
Anderson, Rebeccca
Leavey, Margaret Elizabeth

Bright, Ruth Estella
Goodwin, Sallie Thomas
Hartnett, Rose Agnes
Hill, Florence May
Hof, Elizabeth
Hof, Viola
Johnson, Lillian
Johnson, Mary Madaline
Keelan, Leona Mae
Kinsley, Mary Ann
Lindstrand, Elizabeth Summers
McMichael, Mary Ellis
Orr, Mary Elizabeth
Rudder ow, May Cherry
Rudder ow, Ruth Naomi
Schaffer, Lilly May
Silbert, Elizabeth
Ward, Elizabeth Sarah
Ward, Katherine Amanda

Men

Ashman, Wesley Bartine
Connelly, George Washington
Cuzela, Anthony
Gazswski, Vincent
Jackson, Andrew
Schaffer, Charles A., Sr.
Shields, Daniel Basley
Silbert, Philip Joseph
Stockman, Samuel

Boys

Bennett, Frank Kilsby
Bettridge, Arthur
Cunningham, Robert
Cunningham, William George
Drumm, Raymond Franklin
Fox, Albert Charles
Fox, Andrew Garrett
Heisler, Edwin Horn
Heisler, Joseph Clayton
Hill, Howard Russell
Hill, James Walter
Hof, William
Jeffers, Richard
Kelly, Francis Wechander
Kelly, William
Kraft, Harry Cain
Kraft, Joseph Raymond
Larkin, Herman Adolph
Lord, Thomas
Lusher, Robert Louis
Milligan, Frederick
Orr, Charles Bruce
Orr, John Newbranch
Powell, George Wesley
Powell, James Joseph
Schaffer, Charles Adams, Jr.
Schaffer, Conrad
Steel, Paul
Swanson, Arthur Smith
Swanson, Edward William
Substale, James Joseph
Tupper, Robert William
Volkman, Herbert William

The Rector's 21st Birthday Party

Everybody and His Wife Were There

The usual birthday "surprise" party was tendered the Rector on the occasion of his twenty-first anniversary, Friday, June 16, at the Parish House. A fine crowd came out to honor the occasion. The Rector was not supposed to know anything out of the ordinary was about to happen. He was invited to a choir party, which is a very commonplace affair, and then when he arrived he was to be met and greeted by the entire parish. For weeks preparations were under way and the most elaborate care was used to keep the rector unaware of what was going to happen. After awhile the atmosphere became so tense with secrecy that the Rector himself had to adopt heroic means to keep himself from finding out what was "going on." He simply had to force himself to be deaf, dumb and blind to what was happening. If he did see things he ought not to see, he was decent about it and discreetly cast down his eyes "like a shy young maiden" and looked the other way. If he did hear things he hadn't ought'a, he stuck his fingers in his ears and tip-toed away. If some innocent little thing came up and asked him if he was going to "be at" the "surprise" party the parish was giving him next Friday night, he was in honor bound to keep the secret from himself and be dumber than usual for fear of letting the cat out o' the bag.

Was He Surprised?

So, between the parish and the Parson, we had a terrible time arranging a complete and successful "surprise" for him. When the Rector walked into the parish house the big gymnasium was crowded with parishioners. Not an outsider was present—except a few who were not outsiders at all. After the Rector recovered from his "surprise" and all the little girls stopped giggling and stuffing their hankies in their many months, the fun of the evening got under way with an entertainment made up of several parts. The program started with a pansy dance by girls who "knew their stuff," camp-fire songs by the Girl Scouts, tap dancing by Marie Connelly, presentation of a gigantic birthday cake "all lit up," presentation of a big bag of flowers to Mr. and Mrs. McHenry, a very effective series of charades, illustrating the pastoral work of the Rector, presentation to Mrs. McHenry of a beautiful summer handbag with a five-dollar note tucked away in the purse, and a gift of a check for $252.00 to the Rector, which was presented by Vernon Matthews who in a speech in which he said to the Rector before his face things which were altogether too nice to say behind his back.

The Tom Thumb Wedding March

But the greatest feature of the evening was the Tom Thumb Wedding March. Hear ye! Hear ye!! Hear ye!!! All ye many sundry brides and bridegrooms. Before ye take the fatal steps to the halter, come hither and learn of our kiddies how to do the trick with dignity, poise, style and everything. The idea was to illustrate one of the many priestly functions of the Rector. And did they illustrate? They were a sensation. There comes the bride, the coolest and most collected creature in the room. Then there walks the groom, acting as though he was "mad at" the whole show—just like a real groom always looks. Then there up front of the procession are the bridesmaids, Miss Ornet Kraft, who must have been leading victims to their fate these many generations. Just look at that firm, measured tread of little feet like implacable fate marching unswerving to the crisis. Then her two aides, the

Misses Claire Bartel and Betty Silbert, the expression of whose pretty faces mask the flutter of the feminine heart beating high with hope that some day they too will be the jewel of some Lochinvar. The whole episode was charming and made us old folks wonder how we get that way so young.

Then followed the parish reception. Mr. and Mrs. McHenry took the St. John's Salute at the head of the room. The long line of parishioners, after being received by the Rector and his wife, entered the Sunday School room where they were served refreshments.

We are told that to Mrs. John Nelson, Jr., goes the credit of conceiving the beautiful program. With the able assistance of her "gang" and others she certainly did put over a most interesting entertainment.

Then We All Went Home and to Bed

ANNIVERSARY SPEECH

By VERNON MATTHEWS

"Once again we have the pleasure of meeting together to celebrate the Rector's anniversary. This one marks twenty-one years of service for him in St. John's Parish.

"Twenty-one years in a boy's life means that he has reached his maturity as far as the law is concerned. Even though St. John's Church is seventy-nine years of age, we can be safe in saying that it was in its childhood or at least its second childhood, which was worse yet, when he took charge.

"When a young man reaches twenty-one years of age he usually takes stock of himself. He also feels very important to himself. But in the case of our Rector we have been taking stock of him for twenty-one years, and each one of us has come to the conclusion that he has become important to St. John's Church in general and to each one of us in particular.

"The horrible economic depression, through which our country and the countries of the world are passing, has been felt severely by St. John's Parish. Our parish is made up almost entirely of workers with but a small income, many of whom are dependent upon work where they are hired by the day. These people have suffered greatly and a large percentage of our parish at the present time are unemployed. Churches all over the city, of all denominations, have found it necessary to cut down and curtail expenses.

"We, too, have felt the results of this distress in our treasury. But we have been able to keep our heads above water and, while we cannot boast of any large balance, we at least have not had a deficit.

"In spite of all this misery and discouragement about us, Mr. McHenry has maintained a calm and serene composure and an unshakable faith in the people of St. John's Church and their willingness to meet their obligations. He has contrived, with the assistance of the Lions Club of Independence Square, to make the past Thanksgiving and Christmas holidays cheerful by giving baskets of food to as many families as possible on both of these occasions.

"On several occasions during the past year he has inspired those more fortunate to help those less fortunate by bringing either money or food to the church for distribution. When we look at the beautiful interior of our church proper and the rest of the church buildings, it becomes more satisfying when we realize that the idea of having this work done by the unemployed men of our parish, was conceived and carried through by Mr. McHenry, suggesting the grouping of the men according to their different occupations so that as many as possible might share in the work and wages.

"As a whole the work of the church in the past year has been very successful, both spiritually and financially. It has been necessary to do some things which may not have met with the approval of everyone but, after all, we are all working for the general welfare of the church and we realize that our love for St. John's will keep us working for its future success.

"The Rector has been close to the hearts of each of us. It is not necessary for me to make a long address on this, his twenty-first anniversary, for him to know the depth of our feeling and affection.

"I said at the beginning of this address that when a man reached twenty-one years of age he had reached his maturity, so far as the law is concerned. I meant by that, that twenty-one years did not necessarily mean that a boy had matured into a man with the reasoning and faculties of a man. I do not know the condition of St. John's Church on its twenty-first anniversary, but I do know the condition it was in twenty-one years ago when Mr. McHenry took charge. During these past twenty-one years he has brought us up until we have attained that sound maturity that a healthy and mentally alert man of twenty-one should have attained.

"Times have been black. We have reached the bottom as far as our economic condition is concerned. People everywhere are beginning to look up. St. John's Church feels like the matured young man of twenty-one—strong, eager, alert. We begin to look about us. We feel our power in the church at large. Our work is not done. We have just reached the age when our possibilities are the more apparent.

"We have faith in our country. Our Rector

has inspired us with an unshakable faith in our God, which is so adequately expressed in the words of that old hymn—

"Faith of our Fathers living still
In spite of dungeon, fire and sword,
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word
Faith of our Fathers, holy faith,
We will be true to thee till death."

"Mr. McHenry: I congratulate you on behalf of the members of St. John's Church on this, your twenty-first anniversary. This gift is not as large as we would like it to be. It is, however, a visible sign of the love and esteem of your parishioners. You have given us twenty-one years of faithful service and every man, woman and child of this parish is back of you and say to you, carry on! We go forward with you!"

DOES IT PAY?

During the season of 1932-33 we had more social gatherings, suppers and entertainments than in any previous year. The purpose of most of these functions was to raise funds for missionary and parochial purposes. In arranging for these entertainments we were persuaded, against our better judgment, to advertise dancing after the evening program. The argument was it would increase our receipts and make the occasion more of a financial success.

Now that the season is closed, we are in a position to audit our accounts and arrive at a definite conclusion as to the wisdom of our course. What we deduct is not inspiring. In every case we find that OUR EXPENSES are from 33⅓ per cent. to 50 per cent. of OUR RECEIPTS due to the amount we were forced to pay an orchestra; for, we were informed, nobody would come to the dances unless we hired good talent. This cut of one-third to one-half in our receipts was a very serious matter, because that was not all the expense incurred. There was also the heat and light and stage lighting which had to be charged to the expense account. When all was added up, including miscellaneous expenses for make-up, etc., the parish receives less than one-third of the receipts. TO THE EXPENSE OF THE EVENING OF THE ENTERTAINMENT WE MUST ADD THE EXPENSE OF HEATING AND LIGHTING THE PARISH HOUSE FOR REHEARSAL NIGHTS WHICH, IN MANY INSTANCES, COVERED SEVERAL MONTHS OF FROM ONE TO TWO NIGHTS A WEEK.

On the other hand, in every instance where an entertainment was given without a dance or the hiring of orchestra music, the turnover to the church was nearly 90 per cent. of the receipts. Even where the audiences were smaller the church received a greater sum of money because the expense of orchestral music was eliminated.

We have observed another feature which has given us some anxious moments also. There has been a gradual but definite falling off of the parishioners attending these functions and an increase of strangers who are not at all interested in the spiritual affairs of the parish and who do not seem to understand the peculiar psychology of our people. The cause of this shifting of personnel is no doubt due to the increased cost of the ticket of admission which our people cannot afford and also because they are not interested enough in dancing to pay the extra price.

As the parish house was built for the enjoyment and pastime of the members of St. John's Church, we feel we are cheating ourselves of our recreation and turning our parish house over to a group of people who have no interest in us or the church.

Besides all this, there are other and graver reasons why we have come to the conclusion that promiscuous dancing after entertainments is very undesirable. We will not go into that part of our subject, however, than to say that the members of St. John's Church strongly resent the implication that they are guilty of such acts as have been committed at the dances by strangers. That is why they have ceased to patronize our entertainments.

Our conclusion of the matter, therefore, is—in the future we will not advertise dancing as an attraction on any cards of entertainment. And we will not hire any professional or amateur orchestra at any price to supply music for dancing.

We do not mean to eliminate dancing altogether. If any group of church people or any church organization wish to have an informal dance at any time, they are at liberty to go ahead and enjoy themselves—PROVIDED THE MUSIC IS SUPPLIED BY ONE OF THEIR NUMBER WITHOUT CHARGE and as a part of the evening's enjoyment.

We are perfectly aware that there are those who will take violent exception to our decision in this matter, but for the sake of economy and for the protection of the reputation of our young folk, we must act with decision.

It has already been prophesied that if we adopt the policy of eliminating orchestral music we will not be able to make money. Well, when we consider we gave more entertainments this year and took in more receipts and paid out more than a third of what we took in and had **LESS** money at the end of the season than ever before and HAD MORE EXPENSE FOR FUEL AND LIGHTING, we reply to the criticism—SO BE IT!

Our motto in the future is: ST. JOHN'S

PARISH HOUSE FOR ST. JOHN'S PARISH, WHETHER WE MAKE MONEY OR GO BROKE.

What Is a Call to Service?

By WILLIAM H. JEFFERYS, M. D.

You open the door on a cold winter morning by way of taking in the morning paper, and you find lying on the step a mongrel dog with a broken leg. There are all sorts of possibilities of action and inaction. Have you any responsibility in the matter? You are the only person who knows the situation. You can do something about it. You can give it a kick; you can say "scat"; you can telephone for the police; you can call in a veterinary; you can take the dog in out of the cold; you can even pick it up in your arms and do this. A call to service, in the sense we are speaking of, is the knowledge of a need on the part of another with the ability to meet the need. Our answer is another matter. We may answer "Yes," or we may answer "No." We are speaking now of the call. Some of us would consider that call of the dog an imperative call; others would consider themselves not responsible. If the call were from a child who has upset an oil stove in the next room and caught fire, most of us, probably all of us, should consider the call more personal and imperative. If the child happened to be our child and we the mother or father, the demand would be still more imperative. It becomes, unquestionably, more directly our responsibility. We might not give our life for the dog; some few, perhaps, would. We certainly would be ready to give our life for the child, and to give it very gladly if our own child.

Our realization or acceptance of the call depends on how much and how far we love; whether we are provincial in our love, or whether our love reaches farther. I have a picture in my hand which shows a large, rough, wooden box, iron-bound, with one hole about the size of a small head in the side. It is doubly padlocked. Outside there is an empty rice bowl; that is the only thing within reach. Inside there is a woman condemned to death by starvation. It is a form of punishment which has been used in various parts of the world at various times; in this particular case within this century in Mongolia. Something is needed in Mongolia to relieve this situation. We know of the situation. A similar situation is raised in the case of China which is, comparatively speaking, without the knowledge of modern medicine. Have we any responsibility in these matters? So far as history shows, such responsibility was never recognized until the advent of Christ on earth. If that Person was God, Himself, then that was the longest reach of love of which we have any knowledge. Christian Missions are our response, as followers of Him, to His call to do the same thing; that is, to take down all barriers of love and go to the utmost limits of our knowledge.

As I understand it, the call to Christian Missions is not to the establishment of the Episcopal Church in any particular place. It is the obedience of Christ's command to "go into all the world" and do this thing. In the simple call, there is the need realized and the ability to do something about it. In the answer "Yes," there is the willingness to respond.

It would be very worth while, at this point, to test ourselves in concrete cases which will show us pretty clearly about what our present attitude to the world is, in lines of imaginative understanding, of fellowship, of the spirit of adventure, and of the power to love. We might also analyze the calls of some others as we have known about them: the call of Samuel, the call of St. Paul, the call of the Twelve, the call of Jesus.

When we come to analyze the difference between a call to service and a call to Christian service, I am not sure that we can find any words which will make any real distinction except in the complete recognition that in Christian service we accept a certain leadership which has placed the whole on a basis which recognizes human life as completely sacramental, wherein the material relief is never a primary objective but always a sign of the basic reality. "By their fruits, ye shall know them." The reality of the universe is moral; it is the life of the spirit. "Law is a necessary relation arising out of the nature of things. It is not an arbitrary decree establish by an autocratic power. What the natural law is in physical nature, the moral law is in the realm of the spirit and neither can be broken. It is not a question of ought not to break the moral law. The moral law cannot be broken, but it can break those who try to break it." The sign is expressed in the material universe. If the spirit does not bear fruit, it is not a virile thing; in proportion as it bears fruit, it is life. With deepest reverence we may accept our Lord's own verdict of His own work, of His own being. He is the "Very Image of God, the outward sign and the Thing signified in one; manhood was the outward sign and the Deity the inward reality."

Broadcasting from Station S. J. C.

AUF WIEDERSEHEN NEXT FALL

* * * * * *

Now be sensible and do not spend your vacation in riotous living.

* * * * * *

When you make up your vacation budget, be

sure to remember the butcher, the baker and the candlestick maker. Also the landlord, the iceman and the coal man. Then, **if you have any money lift for a vacation,** you may spend it with a clear conscience.

* * * * * *

ALSO REMEMBER YOU HAVE YOUR WEEKLY CHURCH ENVELOPES TO FILL. WE CANNOT RUN YOUR CHURCH WITHOUT FUNDS ANY MORE THAN YOU CAN RUN YOUR HOME WITHOUT SAME.

* * * * * *

If every communicant who is delinquent in his church dues, **and who can easily afford to pay his obligations,** would pay off his debt a little at a time, our money problems would be solved.

* * * * * *

Our 21st Anniversary Was a Big Success

* * * * * *

What a birthday party! There were flowers—non-sneezing variety—a big birthday cake with twenty-one flaming candles, a summer handbag with five dollars in it for Mrs. H. Cresson McHenry, a birthday check for $252.00 for the Rector, music, entertainment, ice cream and cakes for everybody.

* * * * * *

BISHOP TAITT likes our interior decorations, if you know what we mean.

* * * * * *

It was the most remarkable confirmation class on record. There were THIRTY-FOUR women and girls and FORTY-TWO men and boys. It was the first class we ever presented where the males topped the females in number.

* * * * * *

The reason why the big class of male candidates was the hard, grinding, ceaseless work of the members of the **Brotherhood of St. Andrew** all year. They spent their efforts with the boys as well as the men.

You didn't know it, but all Anniversary Sunday afternoon Brotherhod men were quietly scouting through the parish, rounding up their candidates. That's why so many men and boys were confirmed.

We congratulate the choir and its leader upon the quality and the manner in which the anniversary music was rendered.

Our thanks and the thanks of the whole parish are due Mrs. Frank Pine and her corps of delicatessen experts for the very appetizing and abundant food supplied for the anniversary dinner and supper.

The Fellowship has disbanded for the summer to open in the fall with a banquet in September.

DON'T FORGET THE EXCURSION TO RIVERVIEW BEACH SATURDAY, JULY 15TH. Adults, forty cents. Children, twelve years, fifteen cents. Mr. Joseph Leach, 1235 South Second Street, is distributor of the tickets.

Forty Sunday School scholars received free excursion tickets for perfect attendance from Easter Day till Anniversary Sunday.

WE ARE ON OUR SUMMER SCHEDULE:
10 A. M.—Summer Bible School.
11 A. M.—Morning Service.
8 P. M.—Twilight Service.

Please pay your Church Debts before you take a vacation.

Compliments of

A FRIEND

Dewey 7113 *Repairing*

HOWARD F. FRICK
Jeweler
1727 South Second Street

Modern Youngster: What are prayers, mother?

Mother: Prayers, darling, are little messages to God.

Youngster: Oh, and we send them at night to get the cheaper rate?—From the Congregationalist as submitted by Rev. William J. Hart, Utica, New York.

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Young Women's Christian League

Mrs. Annie Beisser, President.

St. John's Fellowship

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Friel, Sarah Henrietta
Kinsley, Katherine Irene
Reilly, Evelyn June
Remshard, Eleanor Marie
Stewart, Bernice Agnes
Thesing, Joseph Omer

BURIALS

Bevans, Matilda B.
Macadams, Charles W.
Mayo, George M.
Meinhardt, Herbert A.
Swanson, Georgeanna L.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

A HYMN

God be in my head,
And in my understanding;
God be in my eyes,
And in my looking;
God be in my mouth,
And in my speaking;
God be in my heart,
And in my thinking;
God be at mine end,
And at my departing.

Amen.

From an Old Sarum Primer

OUR FALL OPENING

LIKE THE DEPARTMENT STORES WE HAVE SEVERAL ITEMS OF INTEREST TO EXHIBIT

Now that vacation season is over and we are settling down we wish to remind you that your first duty is to give special attention to your church activities. Do not start without having a clear understanding with yourself that you must provide to use every means of grace this coming year that your spiritual career be not obstructed.

WHAT THE CHURCH OFFERS

The Church offers all sorts of opportunities to help you. The point is to use one or more of these opportunities to your utmost. First of all, there is

THE WOMAN'S AUXILIARY

which meets once a month. It is a **World Wide Association** of the women of the Church who are pledged to the twofold duty of supporting missions, both domestic and foreign, and to aid the Rector to develop every feature of the parish work. Membership is made up of all confirmed women from 18 years of age. Dues are voluntary, but that there may be regularity in payment, the minimum is 10 cents a month—if you have it. Also, every member is given a blue cardboard box for **Thank offerings.** In this box, which is kept in a conspicuous place, you drop in a **thank offering** every time you experience a special blessing from God. We want every woman in the Parish of 18 years of age and over to be present at our **Woman's Auxiliary Reunion, Monday, September 25th, at 8.00 P. M.** There will be a special program of entertainment—speakers—and refreshments. EVERY woman of 18 years and over is a member of the W. A., and is **expected** to be present at the Reunion.

THE DAUGHTERS OF THE KING

is a group of women specially consecrated to bring women to their Father's House in a missionary sense. Their's is a personal service for their acknowledged Lord and Master. They also volunteer to assist the Parish, and its Rector in every capacity. St. John's Chapter has a proud record of service and is one of the strongest chapters in the Diocese. It is an honor to be instituted a member and be permitted to wear its Cross.

On Wednesday, October 18th, the Chapter will give a supper to all the Women of the Parish, on which occasion there will be a special program offered and prominent members of the organization present. Admission by card.

THE YOUNG WOMEN'S CHRISTIAN LEAGUE

is a purely Parochial Organization with no allegiance to any diocesan association. It is a group of women who meet every Monday night for worship and special parochial service of any kind or description. This year we are anxious to develop a certain definite line of Parochial work for this organization so as to keep its membership working every day of the week doing something for the development of God's work in South Philadelphia. **The League will have its Fall Opening Monday, September 11th.** All women who have ever been members of the Y. W. C. L., whether they have become delinquent or not, are invited to come to the Fall Opening and bring candidates for membership. The Y. W. C. L. will have a special open house on the above date and mean to leave no stone unturned to give its members and invited guests a night of real profit and pleasure. Special speakers will help make the occasion interesting.

GIRL SCOUT TROOP NO. 50

will have its opening night **Tuesday evening, September 12th.** The first meeting will be a party and refreshments for all the members of the Troop and the enrollment of eligible candidates for membership. All the parents of the girls will be the spe-

cial guests of the Troop and Girl Scout work will be exemplified on the occasion. There will be short speeches by the Rector, the Captain and probably visiting executives of the Order. The opening night will be for the whole parish, especially for girls of Scout Age. Admission will be by Complimentary tickets issued by members of the Troop.

THE BROTHERHOOD OF ST. ANDREW

will hold a Brotherhood Reunion of all its members on **Thursday evening, September 14th.** At preliminary meetings a full program will be arranged for the occasion. There will be a Brotherhood Service of devotion followed by Special Speakers, followed by a smoker and refreshments. Every man of 21 years of age and over is the invited guest of the evening. THIS IS ONE OF THE LARGEST SOCIETIES OF THE PARISH. Its influence is felt throughout the Parish. Its missionary program, put over by its members, had the amazing result of having more men and boys confirmed this year than in any previous year. Also, many of its members were among those who so generously volunteered to help in renovizing the rooms of the church at the saving of many dollars to the Parish. It is considered a high honor to be accepted in full membership of this live organization.

ST. JOHN'S FELLOWSHIP

is an independent organization of young men and young women for service and pleasure. In the several years of its existence the members have been influential in many ways i. e. the raising of funds for special purposes, entertainments for young folks, Sunday evening Fellowship Services from 7.30 P. M. until 8.00 P. M., in which the study of the Bible, the Prayer Books, etc., is taken up in a popular way. The purpose of the Fellowship is to get young men and young women interested in spiritual as well as clean social affairs. On **Thursday evening, September 28th,** the Fellowship will open its year's work with a supper. Cards of invitation will be sent to members, ex-members and guests. On that evening we will endeavor to plan a campaign for the season as to Sunday evening service and a series of Fellowship parties during the season. Of course, the young people like to have persons of their own age join the Fellowship because it means membership that is congenial. Any young man or woman over 16 years of age is invited to apply for membership.

THE SUNDAY SCHOOL

Last year we were very late opening our regular sessions of Sunday School on account of the quarantine against Infantile Paralysis. This year our RALLY DAY will be **Sunday, October 1st, at 2.30 P. M.,** when we will have the Roll Call of Classes and a special religious play being prepared now by the members of the Summer Vacation School. The Rally will be held in the Parish House so that the girls can have the use of the stage.

During the year special prizes will be given for bringing new scholars to Sunday School; also for regularity and promptness of attendance and the best way for raising funds for the **Sunday School Lenten Offering,** which we must get under way early.

1933 CONFIRMATION CLASS

This year there were 76 men and boys, women and girls confirmed in St. John's Church. Not one of these should be allowed to wander. The Men, Women's and Young People's Organizations ought to "Rush" them and see that they are tied up to one or more of our Parochial organizations. We are hoping our Associations will see the opportunity and get busy. Do not allow them to wander from the fold. Do not let them get the idea that now they are confirmed, we care nothing about them. Join them up and make them get interested.

To those who have just been confirmed we want to say that it is up to you to get in the mixture and show a willingness to join something or other in the Parish. You are one of us now and you must claim your rights. Let us old timers feel that you are glad to join hands and be "regular fellers" with us.

ADAM GEIBEL, DOCTOR OF MUSIC

On Thursday, August 3rd, 1933, occurred the death of Dr. Adam Geibel, blind musician and composer. Dr. Geibel was confirmed in St. John's Church under the rectorship of either the Rev. J. E. Johnson or the Rev. G. D. E. Mortimer. It is difficult to say under which rectorship, because the parish records in those days were most incomplete.

He was especially dear to the members of this parish, as he was the first Organist and Choirmaster of the Church of St. John the Evangelist in 1885. He was most interested in the children of the church and formed and trained the largest children's choir in Philadelphia, to sing at the Sunday evening services. He was delegated by the Vestry to go to Boston to test a pipe organ as to tone and quality. The organ was purchased by him and used until replaced by the present one. He returned to St. John's many times after leaving his position as Church Organist, and the initial recital was given by him on the present organ.

Dr. Geibel was born at Neuenhein, near Frankfort-on-the-Main, Germany, September 15, 1855. At the age of nine days he lost his sight through

the application of an eye wash prescribed through a mistake. He came to the United States when he was seven years old and entered the Pennsylvania Institution for the Instruction of the Blind in 1864, where he made rapid progress and graduated with honor, winning the Gold Medal for Composition.

His most popular composition is perhaps the melody of the negro lullaby, "Sleep, Kentucky Babe." He composed the Centennial Song for the 1876 Exposition, and fifty years later he produced the composition that was adopted as the official Sesqui-Centennial Ode.

But Dr. Geibel's real joy in composing lay in his devotional music, as can be readily seen by the large number of anthems, hymns and cantatas.

He composed two hymn tunes that are loved by the people of St. John's Church, one to the words of the St. John the Evangelist Hymn, "O Thou Who Gav'st Thy Servant Grace," the tune of which he called "McHenry," in honor of our Rector and which is played exclusively in St. John's Church. The other to the words of "Rock of Ages," composed at a special meeting of Apollo Club and named "Apollo" for the club.

Dr. Geibel was a very close and personal friend of the Rector and of your organist. It is with deep pleasure that I recall many happy incidents when I had the honor of accompanying him on some of his lectures and the opportunity to be with one whose understanding and love for all that was beautiful, in spite of his terrible handicap, was so fittingly expressed in his melodious and tuneful compositions. I feel that St. John's Church has lost a true and interested friend, and I know his music will live on forever in the hearts of those who loved him and were inspired by his greatness and his goodness.

Martha Weymann Matthews.

THE REV. GEORGE ALBERT HANNA

On Wednesday, August 2nd, 1933, occurred the death of the Reverend George Albert Hanna, Priest-in-charge of the Church of Our Saviour, Jenkintown.

His decease is of special importance to this Parish, because as a young man he practically began his career as Priest-in-charge of St. John's Church. He served us in this capacity from 1902 until 1905, when he resigned to serve as Assistant in St. Agnes Parish, New York City. After three years he left that Parish to become rector of the Church of the Holy Communion, South Orange, New Jersey, where he served until 1931. A short time ago he was appointed Priest-in-charge of the Church of Our Saviour, Jenkintown.

Many of the old communicants of St. John's Parish remember him with deep affection. He was a faithful pastor and a good organizer. His daily life was a living demonstration of his calling, pure and blameless.

As it happens, Mr. Hanna was intimately known to the present Rector. They, along with the late Rev. Robert Long, one time Assistant at the Church of the Holy Apostles, Philadelphia, and the Rev. Silas Grubb, son of Bishop Grubb, Bishop of the Menonite Church in Pennsylvania, were college pals together. Where one was you were pretty sure to find the other three nearby. This close fellowship held for many years. Then George Hanna went to New York to finish his preparation for the ministry; Silas Grubb left Philadelphia to take up special work under the auspices of the Menonite denomination and Robert Long and the present rector entered the Philadelphia Divinity School.

As we said, the Rev. Robert Long fell asleep many years ago. Now the Rev. George Hanna has ended his career of service for his Master. There still remains the right angle to the "Square of Friendship" to carry on.

We are glad we knew George Hanna so well. We shall ever treasure his memory and think of him as our college pal when the future was so rosy for him and us. He lived to fulfill his desire—to serve his Master with all his being.

God grant that he may Rest in Peace.

JUNK ENVELOPES

WE HAVE SEVERAL HUNDRED JUNK ENVELOPES WHICH WE WISH TO DISTRIBUTE AMONG OUR PARISHIONERS. THE IDEA IS FOR YOU TO SELL ALL YOUR OLD RAGS, PAPER, IRON, RUBBER BOOTS, ETC, ETC., ETC., PUT THE PROCEEDS IN THE JUNK ENVELOPE AND GET CREDIT FOR THE AMOUNT ON YOUR REGULAR CHURCH ENVELOPES. IT WILL HELP YOU TO CATCH UP ON THOSE THAT ARE OVERDUE AND PUT YOU ON THE RIGHT SIDE OF THE LEDGER. JUNK SUNDAY WILL BE SUNDAY, OCTOBER 7TH.

THE RELATIONSHIPS OF LIFE

The Relationships of Life are divided into three major classes: Our Relationship to God; Our Relationship to Ourselves, and Our Relationship to Others, which are divided into many sub-divisions, such as, our Relationships in family, business, school, church, friends, community, nation

and the world.

Our Relationship to God being of paramount importance, I think it would be well for us to meditate on what relationship we bear to the Eternal Father. We all know, or should know, something of the Relationship God bears to us. At least, we know that God is kind, true, merciful, long suffering and of great goodness. We can express the relationship of God to us in those three words, "God is Love." Eternally and with no changing, we find that the essence of God's relationship to us is Love. But how different is our relationship to God. Unlike God, man's relationship to the Eternal Father is likely to be fraught with great and rapid changes. Rebellion, fear, bitterness, dishonesty, hypocrisy, greed, flattery, bargaining with God are at different times likely to enter into our Relationship to God. Assuming an attitude of patronage to God is another thing we are prone to do.

Seldom do we find that man's relationship to God is one continual oblation of faith, fear and love offered with all our hearts, minds, souls and strength. Worshipping, thanking, trusting and honoring God in Spirit and in truth is the duty of each one of God's children. I ask each of my readers to ask of themselves the question, "What is my Relationship to God?"

M. B. Fisher.

MAY MEAN A LOT

A little boosting now and then
Is relished by the most of men!
No matter what your job may be
If cutting hay or serving tea,
From drafting laws to making shot—
A little boost may mean a lot.
A cheery word, a kindly smile—
A friendly nod once in a while
May be the sanding of the track
For some poor chap, who's slipping back.
It isn't "blarney", "bunk, nor "show"
To give a guy a glad "Hello"—
And let him know you mean it, too—
For somehow it comes back to you
And makes for you a brighter day.
The moral is—again I say—
It's relished by the most of men—
A little boosting now and then.

—J. Bateman.

A CALL TO ARMS

ST. JOHN'S PARISH HAS GONE BANKRUPT IN ITS EFFORTS TO HELP ITS POOR AND UNEMPLOYED

Like Joseph, the son of Jacob, we laid up a surplus of funds during the fat years preceeding '29 to meet the demands of relief in the lean years immediately following. We are not prophets, neither are we the sons of prophets, but it did not take a seer with a vision of the future to foresee what would be the aftermath of the wild orgies of those prosperous years when criminal extravagance and insane speculation in all sorts of wild cat ventures were absorbing the vast wealth of the nation like rain in the desert.

Our wisdom was justified. The period of silk shirts, expensive radios and luxurious automobiles suddenly collapsed like an over inflated balloon. The boys who wore silk shirts were wearing no shirts at all. The installment houses were gathering in a harvest of radios on which the families had defaulted payment. Financing companies were rounding up cars whose owners could no longer make payments. Department Stores were seizing loads of unpaid house furniture and costly bedroom suits purchased by irresponsible men and women without regard to cost, who no doubt could not read the handwriting and did not see disaster ahead.

Well, the Crash came!

The terrible depression which began in '29 gathered momentum until with blinding speed it almost sent us over the brink last winter. Only heroic efforts by the man of the hour set the brakes just in time. St. John's Parish, which is a Parish of wage earners, was among the first to feel the reaction. Our people experienced terrible suffering of hunger, sickness and lack of shelter. There is no knowing how much worse conditions would have been had not the church spent its financial strength in aiding the most urgent cases of destitution. What we did, as a parish, is now a matter of history of which we are pardonably proud.

For instance: **ON "TITHE SUNDAY"** last Fall, the employed members of St. John's pledged and gave one tenth of a week's wage for the relief of our unemployed brethren. We raised through our tithing a matter of $300.00 which we spent immediately for rent, fuel, groceries and clothing for families whose needs were immediate.

Then, we gave our **HARVEST HOME FESTIVAL,** at which time the entertainment was provided by the young folk of the parish and admission was either by money or gifts of food, clothing, etc. This gave us more ammunition with which to fight the depression. Again by a combination of funds from the church and the Independence Square Lions Club we provided 300 parish families, comprising about 1500 individuals, with **THANKSGIVING AND CHRISTMAS RELIEF**; including not only baskets of food, but also orders for fuel and rent. Besides these organized efforts of relief the Parish drew heavily on its funds for coal and sick diet.

RENOVIZING THE CHURCH

Our most ambitious attempt to help our unemployed was the renovizing the interior of the church. It was a big job which extended over two months and furnished work for more than fifty un-

employed married men a means of support for their families at the rate of 40 cents per hour—**THE RATE OF PAY SINCE ADOPTED BY THE N. R. A.** The amount spent on men and materials, including the plumbing and new toilets, as well as the painting of the whole interior was $2100.00. Over two thirds of which went into the pockets of our unemployed men.

OUR ESTIMATED CONTRIBUTION OF MONEY AND MATERIAL FOR THE RELIEF OF THE POOR IN OUR PARISH FOR THE PERIOD OF 1930-1932 INCLUSIVE IS LITTLE LESS THAN $6600.00.

THE FINANCIAL STRAIN WAS TOO GREAT

We exhausted our funds and a very little money came trickling in through church envelopes. Many church families were unable to support their families, let alone the church. **WE ARE HUNDREDS OF DOLLARS BEHIND IN OUR RECEIPTS AND HAVE COMPLETELY EXHAUSTED OUR LITTLE NEST EGG FOR A RAINY DAY.** For the first time in twenty-one years we are not able to pay the wages of the few employed by the church. **WE MUST RAISE FUNDS AT ONCE.**

WHAT WE SUGGEST

We are perfectly aware that most our us cannot pay all our overdue church envelopes at once. But cannot we pay say one overdue envelope and one envelope that is due every Sunday until we have caught up on our church obligations? If that is done it will enable us to meet our obligations as well as forge ahead a little and prepare us to meet an emergency should one occur.

I am sorry to say that some of our parishioners, who have been regularly employed during the whole of the depression, have not responded very generously to the call to service. I would not have neglected this high privilege to help our unfortunate brothers had I been in their place. Misfortune is just as likely to overtake them some day and then in their time of need they will remember how deaf they were to the call of distress.

EVEN NOW THEY HAVE A CHANCE

The treasury of the church is empty. We broadcast this S. O. S. for relief. Every member is responsible to answer this call. You may need the ministrations of the church in the future the same as you received it in the past. YOU MUST NOT LET DOWN YOUR CHURCH NOW; BECAUSE IT MAY BE YOUR ONLY HAVEN OF SAFETY AND SHELTER AGAIN AS IT WAS IN 1929-1930-1931-1932.

REMEMBER

YOUR CHURCH ENVELOPES CONTAIN YOUR OFFERING TO ALMIGHTY GOD FOR ALL HIS BENEFITS AND ARE A PART OF YOUR DAILY WORSHIP. THEREFOR, BE CAREFUL THAT YOU ARE NOT STINGY TO HIM WHO HAS BEEN OVER GENEROUS TO YOU LEST YOU RECEIVE A REBUKE FROM HIM TO WHOM YOU ARE INDEBTED SO MUCH.

READ DEUTERONOMY 12:11

I Am Jesus, Your Saviour

When criticised and misunderstood, I am saying that you are my co-worker. I love you and offer you grace and strength for today.

When the world is worrying and grieving you, I am saying Peace be still. Be of good cheer, I have overcome the world.

When helpless and faint, in the struggle of life, I am offering you My body and blood to nourish and inspire you along the way.

When your heart is bleeding through the loss of dear ones, I am whispering, Thou shalt be with me in Paradise. Absent from the body to be present with the Lord.

When sin laden and weary, I am offering forgiveness and joy. "Come unto me and I will give you rest."

When desirous of helping the needy and sad, I am bidding you, Go, preach and heal and love and toil as I have done for you.

When discouraged and uncertain of the path to go, I am saying, Follow me, I am the way, the truth and the life.

When perplexed about appreciation and opposition, I am emphasizing that you receive a hundred-fold now in reward for your services.

When lonely and discouraged, I am whispering, Fight on, I will never leave you, I am alive for evermore.

ST. PHILIP'S SOCIETY, Akron, Ohio

WIDSOM OF THE BIBLE

The fact that the Standard Oil Company discovered oil and is operating wells in Egypt is generally known, but the reason for its going to that ancient land to look for oil is probably not so well known. It is asserted that one of the directors of the company happened to read the second chapter of Exodus. The third verse caught his attention. It states that the ark of bulrushes which the mother of Moses made for her child was "daubed with slime and with pitch." This gentleman reasoned that where there was pitch there must be oil, and if

there was oil in Moses' time, it is probably there still. So the company sent out Charles Whitshott, its geologist and oil expert, to make investigations, with the result that oil was discovered. Three wells are now in operation and others are to be opened. —From the Chicago Daily News as submitted by Miss Faith R. Williams, Columbia, South Carolina.

ENDLESS CHAIN

The farmer sells a load of wheat,
And all the world grows fair and sweet.
He hums a pair of cheerful tunes,
And pays the grocer for his prunes.
The grocer, who has had the blues,
Now buys his wife a pair of shoes.
This Ten, the shoeman thinks God sent,
And runs and pays it on the rent.
Next day the rent man hands the bill
To Dr. Carver for a pill;
And Dr. Carver tells his frau
That business is improving now.
He cheers her up and says, "My dear,
You've been quite feeble for a year,
I think that you should have a rest;
You'd better take a trip out West."
And in a couple of days his frau
Is on the farm of Joshua Howe.
She pays her board to Farmer Howe;
He takes the bill, and says, "I vow,
Here is something that can't be beat;
This is the bill I got for wheat."
He hums a couple cheerful tunes,
And goes and buys a lot more prunes.

—Capper's Weekly.

PROPER GIFTS FOR WEDDING ANNIVERSARIES

1st year—Paper	10th year—Tin
2nd year—Calico	15th year—Crystal
3rd year—Muslin	20th year—China
4th year—Silk	25th year—Silver
5th year—Wood	30th year—Pearl
6th year—Iron	35th year—Coral
7th year—Copper	40th year—Ruby
8th year—Bronze	45th year—Sapphire
9th year—Pottery	50th year—Gold

75th year—Diamond

SUNDAY

Condensed from The Atlantic Monthly (May, '33) Philip Curtiss

Sunday as a day of universal rest now seems to have been judged obsolete. But sooner or later the world may be brought to realize that the old-fashioned Sunday was not a mere survival of Calvinism, but the best device ever evolved for restoring poise and judgment to a fidgety world. It forced whole communities of men, women and children to come, once a week, to a complete halt and, for 24 hours, alter entirely their physical, mental, and social habits.

My point of view is not primarily moral or religious. As a churchgoer my record has been no better than the average. But out of the untidy welter of Sunday papers and cigarette smoke that constitutes the usual present-day Sabbath, out of the chatter of golf scores and the smell of locker rooms, the hurried, tardy engagements, the rushed, undigested meals, and the long, nervous driving on crowded highways that make up a modern week-end, I find myself, with greater and greater longing, looking back to the peace and dignity of the old-fashioned Sunday as it was known to at least one small boy in a New England city in the 1890's.

The chief social value of the old-fashioned Sunday lay in its utter difference from all other days, and that difference was apparent from the moment one opened one's eyes. In a city there was a strange sense of stillness. The street cars ran on a different schedule, the sound of horses' hoofs seemed to come with a different rhythm, and only after long gaps of silence. In the country, the strokes of the church clock came across the meadows with quite a different tone. It may have been mental, of course, but even in the woods or on a ship at sea Sunday "looked" different from any other day. The second great influence began to work from the moment the boy put his foot out of bed, for at once he dressed in clean raiment from head to foot, and put on a formal dark suit of clothes; and on going downstairs, he found a company of elegants whom only custom enabled him to recognize as the members of his own family. Father had on his frock coat. Mother was a swirl of silk or satin, while Sister positively billowed in muslin or dimity.

I know that a great deal of scorn has been packed into the phrase "Sunday-go-to-meeting-best," but was there not, under these frock coats and dimities, a very sound psychological principle? Anyone will admit that there is a strong tonic effect in dressing for dinner—indeed, in changing one's clothes at any time; but, while Americans admit this fact, they are the last to practice it. The old-fashioned Sunday was the only institution that has ever made Americans realize the obligations and feel the benefits of dressing deliberately and appropriately for a given event.

The time between breakfast and church was one of the pleasantest hours of the day, an hour of complete, irresponsible leisure. No mail came to the door and no telephone rang. No Sunday papers appeared, with the modern fight for the various section and the subsequent dip into the commonplace. All tasks and games were at a standstill. The result was a state of mind in which even children found it pleasant to do nothing more than walk up and down the garden paths or sit under the apple trees. It was a state of perfect relaxation.

Broadcasting from Station S. J. C.

How is the old wallet after vacation?

* * * * * *

Hope you come back full of pep and ginger.

* * * * * *

How did you like worshiping in a strange church or did you?

* * * * * *

Now that that is that, let's all do our bit and put over the biggest and best year of church work we have ever done.

* * * * * *

REMEMBER THESE EVENTS

Young Women's Christian League—Monday, September 11th

Girl Scout Night—Tuesday, September 12th

Brotherhood of St. Andrew Get Together—Thursday, September 14th

Woman's Auxiliary Reunion—Monday, September 25th

St. John's Fellowship— Thursday, September 28th

Sunday School Rally—Sunday, October 1st

Daughters of the King Supper—Wednesday, October 18th.

* * * * * *

If you cannot bring in **all** your overdue envelopes on Sunday, bring in as many as you can and keep on bringing them in until you are caught up.

* * * * * *

A well-known minister in Toledo had in his church a woman of very decided views, which she did not hesitate to express—a thorn in his flesh in many ways. One day just before vacation time she remarked to him in the presence of a group of church officials:

"There is no reason for a minister to take a whole month of vacation. The devil never takes a vacation."

"Certainly not," replied the minister. "That's why he is a devil. I'd be one, too, if I didn't take a vacation."—The Congregationalist, Reprinted in "The Christian" Section of the "Oklahoma City Star."

DON'T QUIT

When things go wrong, as they sometimes will;
When the road you are trudging seems all uphill;
When the funds are low and the debts are high,
And you want to smile—but you have to sigh!
When care is pressing you down a bit,
Rest, if you must, but DON'T YOU QUIT!

* * * * * *

Joe—Do you know you look like Helen Brown?
Floe—Yeh, but I look worse in green.

ALL GROUND UP

Teacher was telling her class little stories in natural history, and she asked if anyone could tell her what a ground-hog was. Up went a little hand, waving frantically.

"Well, Carl, you may tell us what a ground-hog is."

"Please, ma'am; it's a sausage."

* * * * * *

Bride: "I want to buy a tie for my husband."

Clerk: "What kind, madam?"

Bride: "Well, he's an engineer, and I'd like to buy him one of those railroad ties he talks about."

* * * * * *

It was a fact that the minister was rather long-winded. During his "Sixthly" a young wife in the congregation remembered that she had left the gas on. She slipped a note to her husband, who happened to be an usher. Instead of reading it, he thought it was for the minister. So he went down the aisle and handed it to him. The minister paused, took the note with a smile, which turned into a terrific frown as he read: "Please hurry home and shut off the gas."—From the Watchman-Examiner.

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The Parish Broadcaster

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H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Mildred Joan Weist
Ruth Ray Farrare
Joan Mary Tucci

BURIALS

Catherine Lafferty
Robert E. Blakslee
Charles R. Knowles

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

SING

Sing through the darkness, and sing in the light,
Sing with the morning, and sing in the night;
Sing when your eyes have been clouded with pain,
Sing in the sunshine, and sing through the rain;
Sing when it's autumn, or winter or spring—
Nothing can touch you so long as you sing.
What though the roads may be dark, when you travel,
What though your hopes may grow snarled and unravel?
What though the hills you must climb may be steep—
What though life promises little but sleep
Sing to the future, and what it may bring
Nothing can break you so long as you sing.

Christian Herald

N. R. A.

"BY THIS SIGN CONQUER"

A year ago we knew nothing of it. Today it has become so important that the big corporations, as well as the little corner stores, are striving after it. A business without the N. R. A. is a thing of suspicion and to be avoided. He who refuses to adopt the N. R. A., as his pledge of support to the business of the country and justice to the working man, has no claim for patronage from his neighbor. If he is so selfish as to refuse co-operation for the National Welfare, he ought to be given transportation to some uninhabited island in the middle of the ocean where he might go on living entirely and permanently for himself.

N. R. A. is the soundest system that has ever been devised to carry on business since the history of business began. It is not a political measure of any political party. It is a system born of the necessities of the times, and evolved by the vast scientific and business brains of the nation, regardless of politics. If it is honestly adopted as our business code many problems confronting capital and labor; family welfare and child labor, will be solved.

Already we are hearing grumblings and murmurs of discontent over the way it appears to be working out. It seems to be the opinion of many that it cannot succeed for the simple reason that dishonest business people and corporations are even now violating both the spirit and the letter of the code. Such a state of affairs is to be expected. It is hard for an unscrupulous business man to adjust himself to an honest program. A man or corporation who has been so criminal as to undercut the prices of his competitor, then proceed to victimize the buyer with shoddy goods, and reduce his overhead by employing child labor and paying sweat shop wages is a man without honor and will continue his evil business career by perverting even such a commendable code as the N. R. A.

Therefore, you must always remember that, if there is apparently an unsatisfactory element about the code the trouble lies with the dishonest business sharp and not with the N. R. A. Such men with such methods should be driven out of business. THAT IS YOUR AND MY JOB. What we must do is to scout around and see what firms are not flying the flag of the Blue Eagle and refuse to do business with them. A neighborly boycott will have a most salutary effect upon the balky business man who refuses to treat his customers and workmen with N. R. A. consideration.

As for that despicable rascal who got his Blue Eagle by false promises and is betraying his country by evading his trust, he deserves to be driven from the ranks of decent business men and ostracized.

Help the nation get back to prosperity by patronizing only such patriotic firms as do business honestly under the sign of the Blue Eagle. Your own job and your family's welfare and happiness depends upon your act. If you encourage the business sneak because he offers to sell you something a few cents cheaper than an honest business can and make a fair profit, YOU ARE AS CROOKED AS HE. YOU TOO BETRAY YOUR COUNTRY AND ENCOURAGE CHILD LABOR, STARVATION WAGES AND THE SWEAT SHOP.

Stand by and fight through with fairness and a firm resolve to support the N. R. A. It means a job eventually and decent wages for the working man. As your Rector, interested in your material well being, as well as in your spiritual development, I call upon you to be loyal to your Government and considerate of your neighbor by patronizing the stores flying the new flag, N. R. A.

OUR HARVEST HOME

Sunday, October 22nd

Though conditions are greatly improved we still have much suffering because of unemployment. This coming winter will be hard upon many families in the Parish. What has been developing for years cannot be overcome in less than seven months. Many of our family men are still looking for jobs. They are not idle from choice. If you would see how anxious they are to work and be self-supporting, just offer them jobs and see how they jump at the offer.

Every unemployed member of St. John's is OUR RESPONSIBILITY. He belongs to the family. His interests are our interests. His problems are our problems. Now that he and his family are in trouble we must "DO OUR BIT" towards helping him outride his difficulties. IF EACH OF US DO OUR LITTLE BIT BY BRINGING WHAT WE CAN AFFORD IN THE WAY OF GROCERIES, FRUITS, JELLIES, CANNED GOODS, CLOTHING, MONEY FOR FUEL OR RENT OR ANYTHING THAT A FAMILY OF HUNGRY FOLK NEED; we will have more than enough to see our needy brothers through the winter.

Every unemployed member of the parish is OUR OPPORTUNITY. Let me quote you something Jesus said about those who would enter into the Kingdom of Heaven. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left,

Then shall the king say unto them on his right hand, Come, ye blessed of my father, INHERIT THE KINGDOM prepared for you from the foundation of the world:

For I was—

HUNGRY and ye gave me **MEAT:**
THIRSTY and ye gave me **DRINK:**
A STRANGER and ye **TOOK ME IN:**
NAKED and ye **CLOTHED ME:**
SICK and ye **VISITED ME:**
PRISONER and ye **CAME UNTO ME."**

St. Matt. 25:31-36.

If this discourse of Jesus means anything at all, it means that he who sees an OPPORTUNITY to do good to his neighbor and DOES IT, has actually gripped his chance to enter into the kingdom prepared for him from the foundation of the world.

What encouragement this is to every weary son of man who has been striving to gain higher heights by overcoming his temptations and mastering his sins. For we interpret the words of Jesus to mean that IT IS NOT BY STRIVING AGAINST OUR PERSONAL SINS THAT WE GAIN HIS KINGDOM SO MUCH AS IT IS BY HELPING OTHERS IN THEIR DISTRESS.

THROUGH SERVICE TO OUR SUFFERING BROTHERS SHALL WE WIN THE LOVE OF GOD.

OUR HARVEST HOME AFFORDS US **THE OPPORTUNITY** to win the mark of approval from God. You, who are working, or have an income, can give at least some relief to our suffering brothers, and by so doing you will fulfill the conditions which admit you into the kingdom.

REMEMBER THE HARVEST HOME IS SUNDAY, OCTOBER 22ND

YOUR CHURCH ENVELOPES

As Important to the Church as Oil is to Machinery

I wish I had a pen with a point sharp enough to prick the conscience of the indifferent parishioner who cannot be brought to his sense of duty and obligation to his church.

If we lived in the days when they burned Christians at the stake, threw them to the wild beasts, tore them asunder with wild horses, broke them on the wheel and the rack, maimed and mutilated them, sewed them alive in sacks and threw them in the river, roasted them over slow burning fires, threw them in dungeons full of filth and vile vermin for life, I might understand why Christians did not bring offerings to the church. I could understand why the CHURCH ENVELOPE is so completely ignored by so many church members. Evidently somebody heard somebody else say, "Salvation is free." That being the case they cannot understand why they are asked to support the church financially.

Your CHURCH ENVELOPE contains your **OFFERING** to Almighty God for His benefits and mercies to you. **IT IS NOT A GIFT FROM YOU TO GOD.** It is only a miserably minute particle of what **YOU GOT FROM GOD** you are offering with your prayers of thanksgiving and praise to show Him your gratitude and love.

OF ALL THE BLIND FOOLS ON EARTH THE MOST HOPELESSLY BLIND IS THE ONE WHO WOULD ROB GOD.

Were God to say, "Why should I give food or air or water or shelter or health or life to mortals who never give anything of any value to me?" And were God to do to us as we do to Him, and stop

giving us these needs to existence, what would become of us?

You pretend to believe in God, to love Him, to worship Him; but you are not willing to deny yourself of a pittance for an offering! What sort of love or worship is that? **A NICKLE IN YOUR CHURCH ENVELOPE LOOKS AS BIG AS A FIVE DOLLAR NOTE IN YOUR WAGE ENVELOPE** just because you are "giving it to God" and you don't want to.

DID YOU EVER ASK YOURSELF HOW NECESSARY GOD IS TO YOU? Well, you just sit down and think that out. Maybe, if you are honest with God, you will be ashamed to make your offering less than what you drop in the tin cup of a beggar on the street.

MY PRAYER IS THAT GOD WILL NEVER TREAT US THE WAY WE TREAT HIM. Were He ever to lose patience with us for our ingratitude we would cease to be.

Even if we have no love for God it would still be the part of wisdom to show a worldly appreciation for His blessings by offering largely of our substance in return.

I wonder why so many sinners have such big hearts while so many "Christians"—those who wear the Cross of Christ on their brow and the cloak of religion about them—have such dried up, withered and wrinkled little lumps in the place where their hearts ought to be!

AROUSE YOURSELVES! Those of you who hold all and give none. Give, give and keep on giving until you begin to feel the joy of giving. It is the only way to smash that hard heart of yours and to grow in Grace.

GIVE UP YOUR OFFERINGS NOW!

MEMBERS OF A CORPORATION

Their Responsibilities and Duties

A corporation is a group of persons chartered by the Commonwealth for the performance of certain specific work agreed upon.

A CHURCH IS SUCH A CORPORATION. It is a group of men and women under a charter from the State to hold property; to contract debts, and to raise funds to pay such debts, that may be necessary to do its particular work.

EVERY CONFIRMED MEMBER OF THE PARISH IS A MEMBER OF THE CORPORATION. Its growth depends upon the interest and support of its members. The responsibility of its progress does not depend upon the Rector alone. He is the executive head and directs its functions with the advice of the other members of the Corporation.

It has always been conceded that **A LIVELY CHURCH ORGANIZATION IS A VALUABLE ACQUISITION TO THE COMMUNITY.** It is the focal point of worship, education and pleasure. Consequently, if the members of the corporation are active in their support of the church, they give to the community an institution that is bound to raise its tone and make it a better place in which to live. Every member of the Corporation enjoys the blessings that the Church brings to the Community. **A COMMUNITY WITHOUT A CHURCH WOULD HARDLY BE AN ACCEPTABLE ABIDING PLACE.**

Now as members of St. John's Corporation what are we doing to strengthen it and make it an influential force in the locality? There are certain very definite duties each has to perform; certain definite responsibilities each must assume in order to enable the Corporation to succeed.

FIRST OF ALL, EACH MUST GIVE HIS PERSONAL INTEREST TO ITS AFFAIRS. If you neglect your church soon there will be no church to neglect. Like all mismanaged corporations it will go out of business. Your personal interest demands that you are ever on the job at every service, to give it the support of your presence. No corporation can be successfully managed if a quorum is not present.

IN THE SECOND PLACE, EACH MEMBER MUST BE PREPARED TO MAKE CONSTRUCTIVE SUGGESTIONS, NOT JUST CRITICISMS, FOR THE FURTHER DEVELOPMENT OF ITS INFLUENCE. There are lots of things said in private between perhaps two or more members that are really worth while, but die the hour they are born because they are not pushed to the notice of the whole body. **EVERY PARISH NEEDS NEW IDEAS** in order to keep abreast with the times and **you** are the one to think up and express out loud such helpful ideas.

IN THE THIRD PLACE, A SUCCESSFUL CORPORATION IS OPERATED HARMONIOUSLY AND SMOOTHLY. Any member has a right to express an independent opinion, and every such opinion must be received sympathetically and without opposition or controversy until upon analysis it proves to be useless. Also, although every member has a right to express ideas it is hardly within his right to insist that his idea be adopted if it is not for the best interests of the Corporation.

IN THE FOURTH PLACE, A CORPORATION MUST BE ADEQUATELY FINANCED. This is just as true of the church. There are salaries, fuel, light, repairs, supplies, etc., which must be financed. **THIS FINANCING MUST BE DONE AS MUCH AS POSSIBLE BY THE MEMBERS OF THE CORPORATION.** This is

not a very heavy burden if every member will do his share in bearing it. The trouble is too many members of the church corporation want to be silent partners and non-assessable. Of course, that attitude is not fair or just to the other members. Even if we were to think of the church as just a social club, still club rules would apply. All of us know that if we default in paying our dues in any social corporation, we are black listed and suspended until we pay in full.

THE CHURCH DOES NOT FOLLOW THIS DRASTIC POLICY BECAUSE IT IS A CHURCH and must trust to the honor and loyalty of the members of the corporation to see that sufficient money is provided to meet its obligations; and this money is supplied by each member as an offering which he can, with a clear conscience, offer to God.

THEN THERE IS THE PERPETUATING THE CORPORATION. To do this two things must be done. FIRST, we must increase its membership and, SECOND, we must create a permanent fund, the interest of which will go towards financing the church in times of need. So many churches die and the thousands of dollars used to build them up are wasted because those two factors were ignored.

No corporation can possibly succeed if these simple rules are not followed.

SOME MAY SAY, BUT PERSONALLY I CANNOT SUBSCRIBE TO THE EXPENSES OF THE CHURCH BECAUSE I AM TOO POOR. It is recognized that many church members are insolvent financially; yet, they can do something for the benefit of the corporation. When I was a boy many times I was sent to the country store with a few dozen eggs or two or three pounds of butter to exchange with the storekeeper for sugar or coffee or dry goods. That's what we mean by the insolvent member giving his share of support. **HE MAY NOT HAVE MONEY, BUT HE HAS STRENGTH AND TIME TO GIVE AND THE CHURCH NEEDS SUCH SERVICE SERIOUSLY.**

REMEMBER

YOUR CHURCH ENVELOPES CONTAIN YOUR OFFERING TO ALMIGHTY GOD FOR ALL HIS BENEFITS AND ARE A PART OF YOUR DAILY WORSHIP. THEREFOR, BE CAREFUL THAT YOU ARE NOT STINGY TO HIM WHO HAS BEEN OVER GENEROUS TO YOU LEST YOU RECEIVE A REBUKE FROM HIM TO WHOM YOU ARE INDEBTED SO MUCH.

READ COR. 9: 6—7

HOW TO LIGHTEN THE RECTORS BURDENS

From a Parishioner who Learned the Church is in Debt

August 20, 1933.

Rev. H. Cresson McHenry.

Dear Reverend:

Enclosed please find $5.00 which you may use to your best advantage. I know it is not much but it helps to lighten your burdens. I AM ALSO SENDING YOU MY ENVELOPES for the ensuing year.

Respectfully,

Mrs. M. J. D.

Note: A few such letters will lift the burden of financial responsibility entirely from the Rector's shoulders.

"YE ARE THE SALT OF THE EARTH"

St. Matthew 5:13

What Do You Know About Salt?

I received in my mail today a little book entitled "Salt" which is the most interesting and instructive I've ever had the pleasure of reading. It is issued by the Worcester Salt Company and published in the interest of its business. Upon reading it my mind reverted to the quotation used as our subject. When Jesus Christ said "YE ARE THE SALT OF THE EARTH", he made a statement of profound importance. He could not have used a more striking symbol, because Salt is without doubt as important as air or water or food or fire to all life—human, animal, vegetable.

Now if Jesus Christ declared that we "are the Salt of the earth," we should learn some facts about Salt, and I assure you there are many that are most interesting.

Salt was used in sealing contracts in ancient days. The Lord says to Aaron: "It is a covenant of Salt for ever before the Lord unto thee and to thy seed with thee." Moses says to Israel: "With all thine oblations thou salt offer Salt."

The Arab, whenever a host and his guest partake of Salt together it constitutes a pledge of protection, support and loyalty, even unto death. Hence the Egyptian saying, "There is salt between us." Persians, signifying base ingratitude or treachery, used the expression: "Untrue to Salt".

IN ARABIA Salt is burned at the outset of

caravan journeys to drive away devils. As the peculiar bluish flame arises, the Arab women chant, "May you be blessed in going and coming".

IN CHINA Salt is thrown on the fire on New Year Eve, and its manner of burning is taken as an indication favorable or unfavorable of the coming year.

IN JAPAN the burning of Salt, as an offering to the gods, is a propitiatory sacrifice in time of danger.

PLATO speaks of Salt as a substance "dear to the Gods".

HOMER calls Salt "divine."

GREEKS AND ROMANS always used Salt in their sacrifices; and **if it were spilt** this was an ill omen. Even today **spilling salt** is a sign of trouble to the superstitious.

The great picture of the **LAST SUPPER** by Leonardo da Vinci has an overturned Salt Celler before Judas Iscariot, indicating his treachery.

Salt is placed by the **RUSSIANS** in the coffins of their dead as a symbol of immortality.

THE ROMAN CATHOLIC CHURCH uses it in her baptismal rite, presumably for the same reason.

Thousands of proverbs of every period of the world, in every nation of the world, use Salt as their symbol of integrity, loyalty, vitality, courage, etc. For instance: "THE SALT OF YOUTH" refers to physical vigor; "TO EAT A MAN'S SALT" signifies receiving material aid from him. The expression, "NO SALT IN HIS TEARS" indicates hypocracy. To say a man is "THE SALT OF THE EARTH" is high praise. To speak of accepting another's statement with "A GRAIN OF SALT" is to doubt him.

ROME found Salt so necessary to the efficiency of its armies that each soldier was provided with a special ration of it, or the means of purchasing it. This stipend was called **Salarium Argentum.** From it springs that all important word "salary."

The expression: "NOT WORTH HIS SALT" is traced back to this Roman military custom.

THE PRICE OF A SLAVE in Gala-land is a brick of Salt.

(Continued next month)

The Ancient Prayer of St. Richard of Chichester

Thanks be to Thee, my Lord Jesus Christ.
For all the benefits Thou hast given me,
For all the pains and insults Thou has borne for me.
O most merciful Redeemer, Friend and Brother,
May I know Thee more clearly,
May I love Thee more dearly,
May I follow Thee more nearly.
Amen.

WHAT PRICE COAL?

Our Annual Bug Bear

Last year we burned $400.00 worth of coal. From all indications we will use as much, perhaps more, this winter and we will need at least $400.00 to pay the bill.

We must have the cash in hand before we order the coal because we cannot run in debt for it. If YOU will give YOUR COAL OFFERING, no matter how small that offering is, so long as it is ALL YOU CAN AFFORD TO GIVE, we will raise the COAL FUND easily and will have our coal stored in the church cellar before winter comes.

But remember, YOU are responsible for YOUR SHARE of the Coal Bill. If you should DEFAULT in your payment you will greatly embarrass the whole Parish.

You will receive your COAL ENVELOPE in due time and you will be asked to bring or deliver it on **COAL SUNDAY, NOVEMBER 5TH.**

May I suggest that you follow the same schedule of contributing as in other years. We print the schedule below.

OUR COAL SCHEDULE

1. Boys and Girls, 8 to 12 years old, NOT LESS than 10 CENTS.
2. Boys and Girls, 13 to 16 years old, NOT LESS than 25 CENTS.
3. Boys and Girls, 17 to 19 years old, NOT LESS than 50 CENTS.
4. Adults over 20 years old, NOT LESS than **$1.00.**

If you will pay according to this Schedule we will have a COAL FUND large enough to pay our COAL BILL.

OUR SUNDAY SCHOOL RALLY

We want 100 per cent of Officers, Teachers and Scholars Present

Sunday, October 1st, ST. JOHN'S SUNDAY SCHOOL will open with a RALLY at 2.30 P. M., in the Parish House. The reason why we will meet in the Parish House is because one feature of the day's Program is a play arranged by the girls of the SUMMER VACATION SCHOOL. There will be other features of interest.

ST. JOHN'S SUNDAY SCHOOL always has been the most active institution in the Parish. With an enrollment of **450 scholars** we have reached an

attendance as high as **313**. Last term our S. S. was specially well attended in spite of all the difficulties due to depression. WE KNOW FOR A FACT THAT THE NEED OF SHOES AND CLOTHING KEPT 15 PER CENT. OF OUR SCHOLARS HOME. Also, sickness due to insufficient food and improper shelter affected our attendance materially. Yet, there were but few Sundays during the term we did not have 100 per cent. of our teaching staff present and seldom less than 65 per cent. of our scholars.

THIS YEAR WE WANT TO BUILD UP OUR SCHOLARS' ATTENDANCE AS NEAR TO 100 PER CENT. AS IS HUMANLY POSSIBLE. All of us can help by making a pledge to ourselves that we will strive personally to be present unless prevented by sickness or some unavoidable circumstance.

Then, too, we will need more material in the guise of new scholars. Last term we had a remarkable register of new scholars. The actual figures are not at hand as we are writing this article, but we are well within the bounds of truth when we state we had as many as 60 men and women, boys and girls, to join us.

OUR PROPOSED SCHEDULE OF STUDY

We propose to continue our Study of THE LIFE OF CHRIST where we left off last term. When we have concluded, we will have a close review of the whole subject. After which, we will take up the study of THE PARABLES OF JESUS CHRIST.

The form of service will be built around the Catechism as in past terms. We find this constant weekly use of the Catechism is an immense aid for preparing candidates for Confirmation. It saves lots of time which the Catechist can spend in explaining many points in the history and doctrine of the Church which would be neglected were we to waste time studying the Catechism.

WE SHALL CONTINUE THE BUTTON SYSTEM, and hope to see many of our scholars win their fourth year gold and enamel button.

RELATIVES AND FRIENDS INVITED

Everybody is invited to our SUNDAY SCHOOL RALLY ON SUNDAY, OCTOBER 1ST, AT 2.30 P. M. We wish the parents of our children would show a deeper interest in the spiritual development of their offspring. Childhood is the formative period of every person's life. The impressions we get then influence us throughout our career. Consequently, going to Sunday School or staying away from Sunday School are not just unimportant incidents in a child's life. So much has been written on the importance of a Sunday School career for the child and youth that we hesitate to pile up words on the subject. Yet we feel we must speak a word of advice to the parents of our scholars and say their active interest in the Sunday School progress of their son or their daughter will profoundly influence the child's future career. Therefore, we invite you to lay aside every other interest on RALLY DAY and come out and enjoy the day with us. We will be more pleased than we will be able to express to welcome you, and we know you will be glad you came.

SUNDAY

(continued from last month)

I cannot contend that a boy of the '90's liked church any better than a boy likes it today. But once in church, the slow hum of the service had a charm of its own. And a benefit of both church and Sunday school was that they compelled, every week, a complete stirring up and reassortment of the whole community. Then, as now, boys and girls played largely, during the week, with other boys and girls of the immediate neighborhood. On Sunday these groups split up as each member went to his own Sunday school. On Sunday mornings all the Baptist, Methodist and Catholic boys of our neighborhood disappeared entirely from my Presbyterian ken, and I found myself plunked down in a pew with an entirely new set of boys who were picked at random from all over the parish. Even the boys whom one saw frequently at other times appeared in a different relationship at Sunday school. I can remember one big bully whom I avoided like poison from Monday to Saturday, and who probably despised me as much as I dreaded him, but with whom I sat on friendly and even jocular terms in Sunday school.

What was true of us children was equally true of our elders. My father and mother had two complete sets of friend—their social friends and their church friends—and the two groups had, in their minds, almost equal importance.

In my very earliest years Sunday dinner was served at three o'clock in the afternoon, and in winter it was often dusk before we arose from the table. It was a formal affair. The best linen and silver were laid out, and the feast progressed from olives and celery through a heavy soup, a huge roast, and ice cream, to nuts and raisins. Those colossal dinners are, I know, one of the favorite modern indictments of the old-fashioned Sunday, but at least we took time to eat them and afterward, to digest them. They had the slow majesty of a banquet, and in many houses were a patriarchal affair, married sons and daughters with their entire families being present.

After dinner the whole family made for the parlor. An awful period, in the modern opinion, but we children of the '90's did not find it so because, for once, we were allowed to share completely the life of our elders. We all sat down quietly to talk or read—which, after all, was not a very strange thing for intelligent people to do.

(concluded next month)

Broadcasting from Station S. J. C.

Now that we've had all our grand openings and reunions, and rallies and suppers, let's get down to work and do something.

* * * * * *

COAL SUNDAY, SUNDAY, NOVEMBER 5TH, ALL DAY.

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ANNUAL BAZAAR, DECEMBER 7TH, 8TH, 9TH.

* * * * * *

CORRECT!

Son: Pop, what is an optimist?
Pop: A bald headed man who uses hair tonic.
Son: Pop, what is a pessimist?
Pop. A bald headed man who doesn't.

* * * * * *

N. R. A. is the modern interpretation of the GOLDEN RULE. Apply it wherever and whenever you can.

* * * * * *

The Corporation or business that undermines the **N. R. A.** is unpatriotic and is not the working man's friend.

* * * * * *

The working man who does not uphold the **N. R. A.** Stores is blind to his own interests.

* * * * * *

"**N. R. A.** means that at last we are DARING to make a plan which will give the weak a chance with the strong and make the rich share with the poor."

Elsie Robinson.

* * * * * *

Henry I. Harriman, President of the Chamber of Commerce of the United States, has this to say of N. R. A.—"IT ATTEMPTS TO REPLACE DESTRUCTIVE COMPETITION WITH CONSTRUCTIVE CO-OPERATION."

* * * * * *

William Green, President of the American Federation of Labor, says of it: "THIS LAW (N. R. A.) SHOULD DO MUCH TOWARD PUTTING BUSINESS BACK ON A CONSTRUCTIVE BASIS."

"Oh, make thou us, through centuries long
In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of thy righteous law,
And, cast in some diviner mould,
Let the new cycle shame the old."

Whittier.

A GREAT NATIONAL EVENT: The wedding of N. I. R. A. and G. R. 1933. And we shall live happily ever after.

I have heard men say they "cannot afford an offering on Sunday". You are in error, my friends, you cannot afford NOT to make an offering on Sunday.

Remember Harvest Home Sunday

How to help your unemployed fellow churchman. Ask your boss for a job for him. One city church got jobs for several of its members by applying to another member who happened to be a foreman in a large corporation.

Anyway, the old methods of doing business are out. We know they don't work. THEY HEADED MOST OF US FOR THE POORHOUSE, OTHERS OF US TO THE INSANE ASYLUM, OTHERS TO PRISON AND TOO MANY TO SUICIDES GRAVES.

N. R. A. methods will show us the way back to prosperity and happiness.

FOLLOW THE EAGLE.

Compliments of

A FRIEND

Dewey 7113 *Repairing*

HOWARD F. FRICK
Jeweler
1727 South Second Street

The Parish Broadcaster

VOL. 7, No. 11 PHILADELPHIA, NOVEMBER 1933 By Mail $1.00 Yearly

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Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.

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B. Frank Drumm, Secretary.
Philip Meckling Treasurer.

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Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

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Miss Helen W. McHenry, Captain.

Young Women's Christian League

President, Mrs. Annie Beisser
Vice-President, Mrs. Sarah Cunningham
Secretary, Mrs. Emma Green
Assistant Secretary, Miss Carrie Strong
Treasurer, Miss Annie Shabacker
Chaplain, Miss Hannah H. Nuttal

St. John's Fellowship

H. Cresson McHenry, Chaplain

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Donald Wilbur Palmer
Mary Ann Palmer
John Elmer Sague
Kenneth Francis Read
William Henry Munion
James Edward Daly
Jane Capie
Eleanor Florence Hackett

Marriages

Frederick Leo Reid and Dorothy Isabella Ashmen.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.30
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

GOD DOES NOT WEEP

"God does not weep, and why should I?" the cynic said,
"He knows. He sees the ills of earth outspread,
The famine and the torture of mankind.
And yet, within His Heaven, deaf and blind,
He lets man suffer, lifting not His hand
To stay the ravage wrecking every land."

Another joined the cynic's bitter cry;
"True. God seems not the least to know or care,
And why should I be tortured with despair?
And why should I be sacrificing day and night,
For other people"s plight,
Their sorrow graven in my very sleep,
When God, the wise Creator, does not weep?"

"Oh friends, oh thoughtless friends!" another made reply,
"We are the heart and hands of God. Yes, you and I.
The only way that God can ever speak
To save the famine-stricken, help the weak
Is through the channel of the human heart.
And you and I and all of us must do our part
To bring a finer justice to His cause.
'Tis you and I should mold the higher laws.

"For God it is who urges, through our pain
That His design for man be not in vain.
Say not 'God does not weep, God does not care'—
For God it is who suffers through the world's despair
And cries to us, who are His heart and brain:
'Go, rid the world of poverty and pain!'"
—Angela Morgan.

THANKSGIVING UNDER THE N. R. A.

Can it possibly be that such an amazing change in our mental and spiritual attitude towards the common outlook has happened since Thanksgiving Day a year ago? How well we remember our message to you then. We were in the slough of Despond and could not see our way out. We were gloomily sure that the worst was yet to come. It seemed impossible to be thankful for anything except that things could not possibly be any worse than they were.

In our groping for an excuse for being thankful at all we very logically condemned ourselves for the distressful condition we were in at that time. We were victims of unemployment. Many of us learned what it was to be hungry and hear our children cry for bread. We were forced to swallow our pride and apply to charity for relief. We could not screw up our courage to sing "PRAISE GOD FROM WHOM ALL BLESSINGS FLOW". Yet we knew our unhappy state was due to our own culpable selves. We had been guilty of criminal extravagance in the years of abundance. We spent our substance riotously. We were crazily riding the crest of plenty in an insane frenzy. At last the year of reckoning had come. The harvest of folly was ripe. We were to reap what we had sown. All God did was to let us go the limit of folly that we might learn through bitter experience that we cannot forsake His laws and live.

Yet did we thank Him. Yes, we thanked Him for bringing us to our senses and giving His penitent children another chance to confess their sins of luxury, extravagance and sinful waste. In our sorrow we still could say that we did thank Him, "Because He is good; for His mercy endureth forever."

Under the N. R. A.

A year has passed. And what a different year! The old year of misery and suffering "has passed away and behold, all things have become new." The cry of suffering is becoming more and more subdued. Just as though men were seeing the first faint rays of the rising sun of prosperity stab the gloom and give promise of dissipating the thick darkness of despair. Every day witnesses a new unfolding of the light of hope. Though we still stand in the dimness of the early dawn—vague shadows of suffering like ghosts still hover here and there—we are conscious and certain that a new day is here and the night of weeping is almost over.

Who Wrought this Change

We did through the Grace of God. God saw our suffering. He heard our cry and in pitying love He gave us courage to crush the past and raise a new standard. Our standard now is N. R. A. Behind it we are pressing to forever exterminate selfishness, greed and cruelty.

Child labor is already a thing of the past.
THANK GOD FOR THAT!
Unemployment is fading by the hundreds of thousands.
THANK GOD FOR THAT!
The National Government is taking an active interest in Social Welfare.
THANK GOD FOR THAT!
Prosperity and Plenty are already here.
THANK GOD FOR THAT!
The outlook is glorious.
THANK GOD FOR THAT!

On Thanksgiving Day

Be sure you are congregated in your Parish Church 100 per cent. strong to render thanks for

the dawning of this new era. And pray earnestly unto God to give us a sense of personal responsibility for the continuance of these happy days.

The Year 1933 Is a Wonderful Year
THANK GOD FOR THAT, TOO

WHAT RELIGION MEANS TO ME

Condensed From The Forum for The Reader's Digest

MARY PICKFORD

I have always felt that religion was something to be lived, not discussed. Perhaps that is what is the matter with it; we've spent too much time talking about it and not enough trying to live it. . . .

When I learned that the term "good" was but another synonym for God, religion began taking on another meaning: thinking good, expressing good, and particularly identifying good in everybody and everything. To me the quest for good, even in the humblest task, was identical with the quest for God.

I discovered early in my spiritual explorations that the most important thing I had to contend with at all times was my thinking. I had been accustomed to watching outward effects, and it was somewhat disconcerting to find that what I saw without was the result of what I was thinking within, that as my thoughts made up my conscious existence, so in turn my conscious existence determined my outward experiences. I found that my personal private thinking was diffusing itself in all directions, and was bringing back into my experience like for like. It was like an echo, flinging back at me what I myself had sent out. It taught me never to go before an audience, or in front of motion picture cameras, without thoroughly inspecting my thinking . . . mental attitudes . . . motives, and being sure that my thought display was the best I could assemble for the occasion. We are learning slowly, but nevertheless learning, in the professional world of the stage and the theater, that even the finest acting technique and skill cannot hide the flavor of the thinking back of it.

I like to think of religion as an attitude of thought, a way of living. To me it means being one's best, doing one's best, and looking for the best in the other fellow. It requires discipline and continuous effort, but it is one of the happiest ways through the tangle of human living. I have learned through many experiences that a higher law than my own regulates all things, that love is flowing through each of us like life, vitalizing us and everything we do, if we but intelligently make way for it.

Our world is learning bitter lessons these days. Greed, selfishness, and unkindness have always brought disaster and misery, and always will. We manage to elude our man-made laws, but I am not so sure that we are so successful with the unseen, spiritual laws. Someone once said that we couldn't possibly break the Ten Commandments any more than we could break sunshine, but that jails, asylums, and other public institutions were filled with men and women that the Ten Commandments have broken. We don't break spiritual laws, but they seem to have a way of breaking us.

Everyone I know has some kind of remedy for solving our present troubles, but many of them sound like the advice about repainting the pump to improve the well water. How can we ever improve anything, ourselves or international problems, without getting back into the causes — our mental attitudes, our motives? And may I humbly ask this: Is not religion merely a practical and efficient way of cleaning our mental houses and keeping them tidy and orderly?

Frankly, I do not see how we can make real headway with our personal, national, and international difficulties until we realize that each of us is a definite part of a universal whole and that, as part of this universal whole, each of us has to live for the other fellow. This means, of course, pure giving instead of self-seeking. I know that it sounds utopian, possibly impractical, but we seem to have tried and failed with all other methods, and I have the growing conviction that behind those simple sounding directions, "Love God" and "Love your neighbor," are tremendous laws of far-reaching effect that will work harmoniously with us as soon as we are humble and wise enough to relate ourselves to them.

The old order is gone. No longer can we cling to the old supports; they have broken and let us down. The world is grasping for something beyond material effects. It wants religion, it needs religion, but more than anything else, I believe, it needs a restatement of religion, the lifting of a helpful and beautiful thing out of intricate definitions and gestures into something as simple and useful as breathing. After all, living divinely is quite simple if we can but uncomplicate ourselves.

1933, Forum Pub. Co., Inc.,
441 Lexington Ave., N. Y. C.
(Forum, Aug., '33)

"WHO ART THOU, LORD?"

(Two Meditations by a Layman)

First Meditation

In prayer God may reveal Himself, we may be acutely conscious of His Presence; but what

grounds have we for inferring that the God we pray to is the Christ Who came on earth and lived among men in visible form?

The most convincing revelation of Christ is personal experience as illustrated by St. Paul and others. I do not say the "best" because revelation by faith is much commoner and may be, for most of us, the best.

Now, proceeding with our main question, the first part of the question takes up the promise that in prayer God may reveal Himself, make us actually conscious of His Presence. We need not limit this to prayer. He does so at times in service, at times in sleep. The reason He does so often in prayer is because in prayer we sometimes distinctly make ourselves present to God; that is, we make conditions favorable for our becoming conscious of His Presence. Service sometimes makes favorable conditions. Favorable conditions are sometimes made by the emergency of our need, our sudden turning to Him and finding Him; sometimes as a crisis in meditation. We meditate along a line for a long time until, suddenly, we arrive; God is there. Now the question asks "How can we be sure that the God we pray to is the Christ who came on earth and lived among men in visible form?"

May we leave that question for a moment and go on to the second clause, which I think will prove our better route of approach? "How can we be conscious of any one but just 'God'?" My answer to this is, we cannot, because there is only 'just God'. It is one of the strongest proofs of the Divinity of Christ that when we find Him we find God, that we realize that there is only one Mind and the Son is the manifestation of the Father. The very question, "How can personal experience prove the Son?" shows a tendency to divide the Godhead into two minds. There is no such division; there is only one God. To repeat then, "How can we be conscious of any one but just God?" The answer is, we cannot; there is just one God and none other.

Now, our second question asks, proceeding backwards, "How can personal experience prove God the Son?" What do we mean nowadays by God the Father, God the Son and God the Holy Spirit? By God the Father we mean God as Father Creator, God manifested through all the universe. By God the Son we mean God became incarnate in our humanity; it is God, but it is God become Man in the full sense of the word, fully Man as completely as it is possible for God to enter humanity. By God the Holy Spirit we mean God, God's love in dwelling in each man; it is the God in us which responds to the love of the Father. Now, when St. Paul recognized Jesus, the risen Christ, he knew Him as God, but he recognized Him in His humanity. He was thinking of the human Jesus when the light shown out and revealed to him that this Person whom he was persecuting was God indeed. It was after that that Saul knew God to be Love, because he had seen God in the Son. I do not know of any clearer proof that any one could ask than that, first, it shows us a man; then we recognize that that Man is the Divine Life; then our whole idea of God changes, we know that God is that Life. I think we have proved the thing up to the hilt. I do not know of any more convincing proof that one could possibly give. We see a person whom we do not recognize for what he is; then we recognize that that person is another Person; then it changes our whole idea of the other Person. All the Apostles went through this experience, more or less, but rather by the faith route. They saw a man; they had certain ideas about God, and a certain experience of Him. They lived with this Man; they begin to realize that this is the truly Divine Life, that this is the Life that they can aspire to and worship; this Man is Divine. Then they have changed their whole idea about God: God is that same life. "Have I been so long with you and have you not seen me?" "The Father and I are One".

THE WOMAN'S AUXILIARY

It Got a Good Start for the Season's Work

The Woman's Auxiliary Chapter of the Church of St. John the Evangelist held its first meeting for the season, Monday evening, September 25th, in the large Sunday School room. It seemed like old times to see the big semi-circle of chairs filled with members. We had our usual service of worship and Scripture reading first. Afterwards we held a short session for re-organization. Mrs. Frank G. Schmidt, Treasurer, and Mrs. John Nelson, Jr., Secretary, were re-appointed to their respective offices. The Standing Committees for the coming year are as follows:

Domestic Committee
Mrs. Augustus Pearo
Mrs. Sarah Cunningham
Mrs. Harry Carbarnes

Committee on Colored Work
Mrs. Frank Schmidt
Miss Anna Schabacker
Mrs. Ella Silbert

Foreign Committee
Miss Hannah H. Nuttall
Mrs. Frederick Busch
Mrs. Lillian Busch

Indian Hope Committee
Mrs. Charles Beisser
Miss Dorothy Stenger
Miss May Leach

Diocesan Committee
Mrs. Rudolph Woerner
Mrs. Harry Fanger
Miss M. B. Fisher

Membership Committee
Mrs. Vernon Matthews
Miss Helen Ashman
Mrs. Herman Jaeschke
Mrs. Harry Hopkins
Miss Ethel Stenger
Mrs. John F. Preole

Choir Vestment Committee

Mrs. Charles Beisser
Mrs. Frank Schmidt
Mrs. Laura Young
Miss Anna Schabacker
Mrs. Sarah Cunningham
Mrs. Carl Jensen

Visiting Committee to Sick and Shut-ins

Miss Anna Schabacker
Mrs. Bella Shields
Miss Hannah H. Nuttall
Mrs. Mary Corson
Mrs. Harry Fanger
Miss Ella Silbert

THE BROTHERHOOD DINNER

An Occasion Which Will Be Stored Among Our Happy Memories

Thursday evening, September 14, the Brotherhood of St. Andrew gave its annual dinner. It was a most enjoyable occasion and marked the official opening of the Brotherhood activities for the season.

The dinner was prepared and served by Mrs. Charles Beisser, assisted by Mrs. Sarah Cunningham, Miss Mary Leach, Miss Dorothy Stenger, Miss Helen Ashman and Mrs. F. Carroll.

THE MENU

Fruit Cocktail

Chicken Croquette Peas

Saratoga Chips

Rolls and Butter

Ice Cream Coffee

Cheese and Relish

Cigars

The Dinner was followed by speeches delivered by the Director, the Vice Director and the Rector of the Parish. At a short regular meeting held later in the evening, Mr. John E. McHenry was nominated and elected a member of the Brotherhood.

A meeting for reorganization was held two weeks prior to the dinner, the officers then holding office were re-elected. They are:

Director, Mr. Vernon Matthews
Vice Director, Mr. Carl Jensen
Secretary, Mr. Frank Drumm
Treasurer, Mr. Philip Meckling

The members were urged to begin at once to start an active campaign to gather in the men and boys of the community and get them in the church. Also, they were asked to bring donations for the Harvest Home, Sunday, October 22nd.

We have every reason to feel greatly encouraged over the condition of the men's work in the Parish. There are few churches indeed that can boast of so great a portion of the congregation being men and boys.

THE GIRL SCOUT TROOP No. 50

Tuesday, October 3rd, our Girl Scout Troop entertained their parents, relatives and friends with an interesting and delightful program. There was a big crowd, much larger than we expected, present. Everybody had a good time. The evening entertainment was opened by an interesting and educational address upon the history, machinery and practical results of the Girl Scout movement. It was delivered by the Troop Captain, Helen Weir McHenry. Following the talk were rendered a series of Scout Songs by the girls of the Troop—nearly seventy in number. The girls gave one of the most beautiful and appropriate pageants ever witnessed upon our stage. The Rector was called upon to make a short address. He spoke upon the physical, the mental and spiritual aspects of the Girl Scout organization. This was followed by another group of Girl Scout songs, after which a little comedy was very well rendered by a number of the girls of the Troop.

At the end of the program the friends of the girls were served with ice cream and cakes.

The Troop has arranged to conduct Divine Service Sunday evening, October 15th. The address will be made by Captain Helen McHenry and the members of the Troop will take part in the service. We expect all the families and friends of the girls to be present that night.

The members of the Scout Troop are asked to bring donations of groceries and canned goods for our Harvest Home, Sunday, October 22nd.

THE YOUNG WOMEN'S CHRISTIAN LEAGUE

The Good Attendance and Enthusiasm at Our Fall Meeting Augers Well for the Season's Work

Monday, September 11th, the members of the Y. W. C. L. met for reorganization. We were surprised and pleased with the size of the attendance and the spirit of enthusiasm shown by the members. The first order of business was the nomination and election of officers to serve for the coming year. The choice of the members was as follows:

President, Mrs. Annie Beisser
Vice President, Mrs. Sarah Cunningham
Secretary, Mrs. Emma Green
Assistant Secretary, Miss Carrie Strang
Treasurer, Miss Annie Schabacker
Chaplain, Miss Hanna H. Nuttall

An order of Business to be used at the regular meetings of the League was compiled. It is as

follows:

1. Short Service of Prayer and Bible Reading by the Chaplain.
2. Calling of the Roll.
3. Reading of the Minutes.
4. Report of the Treasurer.
5. Reading of Correspondence.
6. Reports of Committees.
7. Unfinished Business.
9. Payment of Dues.
10. Recreation Period.
11. Adjournment.

After careful consideration and a discussion, the following activities were adopted for the year: Sewing, Visiting Absentee Sunday School Scholars and Delinquent Communicants, soliciting for the Annual Bazaar and giving of entertainments during the year for the support of the church.

Standing Committees

The following Committees were organized to serve for the year.

Committee on Sewing: Annie Beisser, Annie Schabacker, Hannah Nuttall.

Committee on Entertainment and Membership: Sarah Cunningham, Hanna Nuttall, Mrs. Carroll, Carrie Strang and Bella Shields.

The Harvest Home

The members were urged to bring donations for the Harvest Home to be held, Sunday, October 22nd.

RALLY DAY OF THE SUNDAY SCHOOL

The Parish House Was Crowded With Scholars

Everybody seemed to be glad to get back to Sunday School again. All of us enjoyed our Summer Bible School work, but vacations carry off so many of our friends that we feel a little lonely to see them again. When RALLY DAY comes we know we are going to see all our classmates again. It is a red letter day for us. Everybody is happy.

This year we departed from our usual program. The Vacation School Girls practiced several appropriate one-act plays suitable for Sunday School Sessions. On RALLY DAY the girls presented one entitled, "THE CHURCH ORGAN." We are sure the play was appreciated by the whole school. The lesson it taught was one we need to learn. It was the story of an organ in a certain church, which for some inexplicable reason stopped playing. They searched for the cause, but apparently there was nothing the matter with it. At last an old woman tells them the organ will never play again until more love is shown to the poor and the outcast of the community by the members of that church. The church members were very haughty, cold and unloving. Finally, the girls of that church took matters in hand and invited all the children of their neighborhood to come with them, to sit with them, to sing with them and to pray with them in their beautiful church. When Sunday came there came trooping in that Sunday School all sorts of boys and girls; not only poor boys and girls; but colored children, Chinese, and all sorts of children. The ice was soon broken. The haughty and wealthy children forgot to be patronizing and mean to the poor and alien children and treated them just as though they belonged to the same family. They forgot all about the organ not playing because they were so interested in their new guests. You can imagine their surprise and delight when just before the close of the Sunday School the fine old organ began to play as it had never played before, and the tunes it played were sweeter than anybody ever heard. Love had broken the silence.

We were glad to welcome seven new scholars and hope they will be just as glad they came to us as we are to receive them. At the end of the month we will publish the list of new scholars who join our Sunday School.

The attendance was remarkable when one considers it was the first Sunday School day of the season and also that it was as hot as mid-summer.

We did not try to do any S. S. work, but spent the session in getting acquainted. Now we are in full swing of our season's work. Let us put behind us the idleness of the summer months and let us work with renewed vigor in building up our Sunday School. This year the goal we have set is 500 officers, teachers and scholars. Every scholar who brings two new scholars will receive a beautiful picture of Jesus Christ.

All our Scholars are asked to bring a donation of groceries, canned goods, etc., for our Harvest Home, Sunday, October 22nd.

SUNDAY

(*Continued from Last Month*)

At this time, too, another diversion might be expected—a ring at the door, and the appearance of some beaming caller. Almost every household had its own little following of what might be called professional Sunday visitors—individuals it seldom saw at any other time. Most of them were unmarried men and women who had no real homes of their own, but who, dressed in their Sunday best, had a small list of congenial houses at which they called regularly. One or two of them usually had the brevet title of "Uncle" or "Aunt," but all

were welcomed by us children because we were fully privileged to sit in the circle of conversation. It was assumed that a visitor who came on Sunday came to visit the whole household.

I believe that, today, most middle-aged men and women, looking back on the pleasantest recollections of childhood, would be astonished to discover how many of them were connected with the old-fashioned Sunday. No law can ever re-establish those Sundays, but it is not at all improbable that social necessities may at length force us to recognize and renew many of their features. When hostesses begin to rebel at carload after carload of jovial motorists who pour in from morning to night; when the "tired business man," for once really tired, begins to balk at the idea of driving two or three hundred miles between dawn and midnight; when normal, adult persons begin to realize that it is actually possible to ignore the inane "features" of the Sunday paper and pick up a good book—then it will be safe to say that the tide has turned. And when that time comes I, for one, will be in the forefront of the movement — lustily cheering.

SALT

The Handy Helper

There are so many ways in which salt can help about the house, the kitchen and the bathroom, that we cannot hope to list all of them here. However, here are some of the more common uses:

BATHROOM USES

EYE WASH: After removing a foreign particle, or when the eyes are inflamed or after a severe strain, wash the eye with warm salt water to cleanse and soothe it. ½ teaspoonful of Worcester Salt to 1 pint of water.

FOR TIRED, ACHING FEET: Put new life into your feet by bathing them in hot salt water. This stimulates the circulation and removes the waste products which are responsible for the fatigue. Add two handfuls of Worcester Salt to a basin of hot water. Place your feet in it and receive their everlasting gratitude.

FOR MOSQUITO BITES AND ITCHING FROM OTHER CAUSES: The annoyance from itching can be relieved by the application of a paste of salt and bicarbonate of soda. Add a small quantity of water to a mixture of ¼ glass Worcester Salt and ¼ glass of bicarbonate of soda. If the itching is generalized or on such parts of the body where the paste cannot be applied, take a salt water bath to which has been added ½ pound of bicarbonate of soda. This will provide almost immediate relief from itching and will tend to heal the sores from the bites.

KITCHEN USES

CRACKED EGGS can be boiled without the contents oozing out if a teaspoonful of Worcester Salt is added to the water.

CREAM WHIPS VERY RAPIDLY when a pinch of Worcester Salt is added to the cream before whipping.

TO PREVENT ICING FROM SUGARING. Add a pinch of Worcester Salt to the sugar when making cooked icing.

GRAPEFRUIT is more delicious when sprinkled with a little Worcester Salt. It brings out the full flavor as nothing else can.

FISH IS MUCH MORE DELICIOUS when soaked for a few minutes before cooking in a strong solution of Worcester Salt. Try it the next time you prepare fish. Incidentally, to prevent the fish from slipping from the fingers while cleaning it dip your fingers in salt.

TO EXTRACT BLOOD FROM FRESH MEAT and to make fowl more appetizing, cover with a layer of Worcester Salt and let stand for several hours. Before cooking rinse in cold water.

FREEZE ICE CREAM QUICKLY by using Worcester Quick Freezing Ice Cream Salt. It saves time and work—and there's no waste. Pack the freezer with one part Worcester Quick Freezing Ice Cream Salt to three parts of crushed ice. While packing, turn the handle slowly in order to shake down and pack the ice. After the ice cream is frozen pour off the brine and pack with more ice and salt mixture. *Note*: *Worcester Quick Freezing Ice Cream Salt* also gives splendid results in Vacuum Freezers.

DISCOLORATION ON THE INSIDE OF THE COFFEE POT is often removed by rubbing with a little Worcester Salt. Also salt in the oven under baking tins may prevent their sorching on the bottom. The pudding will cool more quickly if its container is placed in a dish of cold water to which a quantity of salt has been added.

HOW TO PREVENT SPLASHING WHEN FRYING. A little salt sprinkled in the pan before putting in the food will prevent splashing when frying meat.

BUTTER MAY BE KEPT HARD WITHOUT ICE by placing the butter dish in another one containing cold salt water.

HOW TO CRACK NUTS PROPERLY. Meats will come out whole from nuts when you soak them in salt water overnight before cracking.

TO CLEAN DRAINS. Sinks and drains can be kept free from grease and disagreeable odors by pouring a strong solution of hot water and salt through them once a week.

HOW SALT CAN HELP YOU ON WASH DAY. Add a handful of salt to the last water on wash day and the clothes will not stick to the line in frosty weather. If clothes pins are boiled in a salt water solution before using they will last longer and will not freeze on the clothes when it is cold. A handful of salt in the rinsing water will keep bluing from streaking clothes in winter. Incidentally, when washing colored fabrics a little salt in the water will prevent the colors from running.

(*Continued Next Month*)

Broadcasting from Station S. J. C.

The Daughters of The King Night, October 18th at 8 P. M.

HARVEST HOME, Sunday, October 22nd, all day. Bring donations of canned goods, vegetables, fruits, jellies, preserves, clothing and money for coal and rent.

SPECIAL MUSICAL SERVICE IN THE EVENING BY THE CHOIR

N. R. A.

CORPORATE COMMUNION, for the women and girls of the Parish, Sunday, October 29th at 9 A. M.

MEMORIAL SERVICE, All Saints' Day, November 1st, CHARLES LITTLE, 8 P. M. Auspices of the Brotherhood of St. Andrew. Family, friends and public invited.

COAL SUNDAY, November 5th. The forecast is a very long and a very cold winter. Everybody MUST contribute to the CHURCH COAL FUND.

N. R. A.

ANNUAL BAZAAR, December 7th, 8th, 9th. Admission tickets, 10 cents, 3 tickets for 25 cts. Each ticket good for a 10-cent purchase in the Bazaar.

THERE WAS A
BUSINESS DEPRESSION
IN 1790 LASTING 12 MONTHS
IN 1837 LASTING 70 MONTHS
IN 1857 LASTING 12 MONTHS
IN 1869 LASTING 8 MONTHS
IN 1873 LASTING 70 MONTHS
IN 1884 LASTING 22 MONTHS
IN 1887 LASTING 10 MONTHS
IN 1893 LASTING 25 MONTHS
IN 1903 LASTING 25 MONTHS
IN 1907 LASTING 12 MONTHS
IN 1914 LASTING 8 MONTHS
IN 1921 LASTING 14 MONTHS

ALL OF THEM CAME TO AN END except this one; IT WILL, TOO—But more boosting and cooperation is needed to bring about normal times.

CORPORATE COMMUNION for men and boys of the Parish, Sunday, November 26th at 9 A. M.

N. R. A.

You can at least be a Consumer Member.

Either the N. R. A. Wins or Y. O. U. Lose

HALLOWE'EN PARTY

Saturday Evening, October 28th, 1933, 8 P. M.

SPECIAL FEATURES INCLUDING RADIO REFRESHMENTS, PRIZES

At the Parish House — 1332 S. Third St.
CHURCH OF ST. JOHN the EVANGELIST
TICKET - - 35 CENTS

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Jeweler
1727 South Second Street

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Subscriptions mailed to any address.

PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.

PARISH COMMITTEE

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Vernon Matthews
William MacVaugh
Rudolph Woener, Sr.
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Mrs. Harry Hopkins

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

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Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Margaret Kensil
Miss Martha Lafferty
Miss Lydia Maguire
Miss Adelia Pearo
Miss Ethel Stenger
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss May Leach
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Heber Rutter
Mr. Jeremiah K. Rutter, Jr.
Mr. Edward Rutter
Mr. John F. Preole
Mr. Carl Jensen

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. Bowman Leach
Mr. Edward Dart
Mr. John E. McHenry

PARISH ORGANIZATIONS

Woman's Auxiliary

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Vernon Matthews, Director.
Carl Jensen Vice-Director.
B. Frank Drumm, Secretary.
Philip Meckling Treasurer.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young Women's Christian League

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Vice-President, Mrs. Sarah Cunningham
Secretary, Mrs. Emma Green
Assistant Secretary, Miss Carrie Strong
Treasurer, Miss Annie Shabacker
Chaplain, Miss Hannah H. Nuttal

St. John's Fellowship

Helen Weir McHenry, Leader

Men's Club

President, John Busch
Vice Prseident, Joseph Leach
Secretary, George Silbert
Treasurer, Carl Jensen
Business Manager, Samuel McDowell

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 10:45 A. M.

BAPTISMS

Bright, Mary Catherine
Beck, Gertrude Edna
Henderson, Elizabeth Catherine

BURIALS

Rassman, Paul H.

WEEKLY CALENDAR

Sunday	A. M.	P. M.
Morning Prayer and Sermon	10.45	
Sunday School		2.30
St. John's Fellowship		7.15
Evening Service and Address		8.00
Monday		
Young Women's Christian League		8.00
Tuesday		
Girl Scout Troop		8.00
Wednesday		
Child Clinic		1.30
Daughters of the King		8.00
2nd and 4th Thursdays		
Brotherhood of St. Andrew		8.00
Friday		
Choir Rehearsal		8.00
Announced		
Woman's Auxiliary		

THE GOSPEL OF JOY

A Christmas Meditation

It has always been recognized that in an experience of some shepherds on the hillsides near Bethlehem they were made aware that something tremendous had happened nearby; that the long-expected Saviour of the world had been born in a stable; and that they could find Him in a stall if they cared enough to go see Him. It was by the guidance of a star that the Wise Men found Him later; and it was in the starlight, under the canopy of night, alone on the hills, that somehow or other a few insignificant shepherd boys became persuaded that they had had a tremendous experience—that they had received a message from God. They acted on the message; they found what they were told they would find—**a human child,** born of very humble parents to Whom a few days later these same parents gave the name of Jesus—the name which had been given by an angel before His conception in His mother's womb.

This message or experience of the shepherds on the hillsides came in the form also of an angel pronouncement. Angel means "a messenger," and on the pronouncement of the fact it seemed to them that the whole heavens were filled with song—a song of glory to God and of peace among men. Later on, joy and peace are two of the loveliest gifts of Jesus to His followers.

We have not mentioned yet what the original message was. It has been variously translated, but this is just about as the shepherds got it: "Put away all fear, for I am bringing to you the Gospel of a Great Joy which shall be to all people"—or "Joy for all people."

The whole scene, the whole surroundings, every character associated with Christmas night and this first proclamation of the Gospel of Jesus on earth — all of it, is associated with and is in the hands of the poorest and the humblest people. Wealth, power, dominion have nothing to do with it. Even wisdom comes on its knees finally and begs for admission to the Holy of Holies.

I have in my hand a clipping from a Philadelphia paper. It quotes a little note left by a young man who had just committed suicide. His body and the note were found beside a limousine bearing a New York State license. The note was pinned to his coat and reads as follows: "Do not mind me. My name would be useless to you; but I wish the world to know that I committed suicide because I was too happy. I always got what I wanted in my life. My parents are millionaires. I realized all that it was humanly possible to wish. I do not find life good enough to remain in it. I have a strong longing to find out what there is in another Life, and I am going away." That is the end of the letter.

These are days of peculiar stress, when even the rich are feeling poor. Poverty is a question, largely, of comparison. If we have enough at one time, and then have less, we feel poor. If we have five houses and only enough money to support two of them, we feel very poor. But if we have a little more food than we need, and a little more love than we had yesterday, and we know someone who can use one or both of them and, in the name of the Prince of Joy, we share—then we are rich indeed and inheritors of the Gospel of Joy.

W. H. J.

THE GIRL SCOUTS SERVICE

An occasion that will long be remembered for its Beauty and Helpfulness.

Sunday evening, October 15th, was the occasion of one of the most unique and helpful services ever held in St. John's Church. For several weeks the members of the Girl Scout Troop No. 50 had been planning to conduct a religious service in which the girls themselves would serve as far as they could do so consistently. On the evening mentioned the girls congregated in the Sunday School room and formed a Choir for the evening. They chose for the Processional, Hymn 527, "SAVIOUR, BLESSED SAVIOUR." The hymn started with a few quavering tones, due entirely to stage fright, but, as the girls proceeded up the nave to the choir, the singing grew in volume and assurance until, before the end of the hymn, one would have thought the girls were in the habit of leading the congregation in singing.

After the processional the Rector began the Evening Service in the usual way up to and including the Creed. Following the Creed he made sev-

eral announcements of importance. Then the congregation sang Hymn No. 363, "THERE'S A FRIEND FOR LITTLE CHILDREN." And how that Girl Scout Choir led that congregation in singing! The rendition of that hymn was truly inspiring. Some of us may not have good singing voices, but we did "make a joyful noise unto the Lord" at least.

After the Hymn, DOROTHY REDDING read Psalm 91 for the Evening Lesson. We wish to congratulate Miss Redding upon her reading ability. She did better than lots of clergymen who only too often mouth their words and sound as though they are eating their supper and reading at the same time. Dorothy's enunciation was very clear, her voice was strong and everybody understood what she read.

At the end of the lesson the Rector announced Hymn No. 240, "THERE'S A WIDENESS IN GOD'S MERCY." Again the Choir and the congregation joined most heartily in the singing. All of us felt we were a part of the service by this time and had an important share in its interest and success.

HELEN HARPER, a member of the Troop, read the prayers following the Lesson hymn. We wish to make particular mention of the way she added to the beauty and devotion of the service by her wonderfully expressive tones of worship. The prayers seemed to have a new and deeper meaning to those who heard her read them. I know God must have heard every word she said and was pleased.

The period of Prayer was followed by the singing of Hymn No. 305, "O, FOR A CLOSER WALK WITH GOD." What an appropriate hymn to sing after such prayers! We felt as we sang it that we were really expressing a wish to get just a little nearer the loving Father after such an artless and child-like talk with Him. Following the hymn the Captain, Helen Weir McHenry, B. A., Senior Student in the Philadelphia Divinity School, delivered an eloquent and helpful address which we felt was so good that a full synopsis of it should be given elsewhere in this issue.

As an Offertory the Troop sang the Hymn of Scouting beginning "O, FATHER, WE WILL BRING THEE a SCOUTSHIP STRONG AND TRUE," tune, "The Church is one foundation."

The Rector closed the services with prayers and blessing.

The Recessional was No. 530, "ONWARD CHRISTIAN SOLDIERS." Somehow as we sang the grand old hymn, we felt a new spiritual glow and inspiration. We were glad to be in the HOUSE OF PRAYER and to be led in worship by our little sisters. It was all so worth while—a blessed close of our Sabbath Day.

THE BIRTH OF A NEW CLUB

Amid shouts of laughter and sparkling flashes of wit, it came into being.

On Tuesday night, October 17, a group of merry gentlemen gathered in the Sunday School room to launch a social club for the men of the Parish. At a previous meeting a Committee had been appointed to draw up a Constitution and By-Laws to be presented at this gathering for approval. Anybody passing the church must have thought we were having a riot. Never in the history of institutions were Constitution and By-Laws framed amid such a clatter. Even the Chairman of the meeting began to express his sentiments in a language not understood by himself or the auditors. The poor secretary looked as though he was blowing bubbles and everybody present was on his two feet all at the same time offering suggestions, corrections, amendments, deletions and every other kind of an improvement after the reading of each paragraph. The forming of the Constitution of the United States could not possibly have caused greater excitement than did the framing of our new Constitution and By-Laws. To be honest, we are of the opinion, that not one of us know now what we are supposed to be or why.

However, be that as it may, after we came to some kind of an end of something or other we went into an election of officers and succeeded eventually in choosing—John Busch, President; Joseph Leach, Vice President; George Silbert, Secretary; Carl Jensen, Treasurer, and Samuel McDowell, Business Manager.

So as not to make Carl feel that his position as Treasurer was not entirely honorary, the men present paid their first week's dues and promised Carl faithfully to keep paying (every once in a while) some more dues. The men must have lots of confidence in Carl because they would not listen to having him bonded to protect their dime. Well, confidence is the golden fruit of probity. If Carl was somebody else we would protect our dime with our lives.

Now that the Men's Club is organized they are about to do missionary work in the Parish and bring men and boys into the fold. Any male child over 17 years of age and having his mother's consent, may became a member by paying two bits to our honorable Treasurer and standing for an election—if his courage is equal to the ordeal.

After electing our officers somebody was wise enough to move an adjournment and thereby averted a raid. Under cover of the night and by devious routes we sneaked forth to our many homes to lie down in restless sleep, until morning.

Oh, what a night! What a night! !

THE DAUGHTERS OF THE KING REUNION

The Reunion of the Daughters of the King held Wednesday, October 18th, was a most enjoyable affair. A delicious supper was served in the gymnasium of the Parish House. The Menu was:

Fruit Cocktail
Stewed Chicken, family style Creamed Onions
Peas Mashed Potatoes
Cole Slaw
Rolls Butter
Ice Cream
Coffee
Salted Nuts Mints

In his speech, the Rector took occasion to speak of the meal as being most enjoyable. He said the women of South Philadelphia were justly famous for their cooking ability and that St. John's Parish was able to boast of the best of South Philadelphia.

He congratulated the chapter for the splendid representation of its membership and expressed the hope that they were prepared to give the same fine demonstration of service they had always given in the past. He suggested certain lines of work in which they could co-operate effectively with other Parish organizations; such as visiting the sick, looking up those who are delinquent in church attendance and in receiving the Holy Communion, also, in making contact with women and girls of the community who have no church connections, and who can be made interested in their spiritual development through the Daughters of the King. He spoke also of the need of an early start in canvassing the Parish for candidates for Confirmation.

Last year, the Daughters of the King did a fine piece of friendly visiting on those who were behind in paying their Church dues. Several dollars were paid to the church through these visits and we were informed that on the whole, their visits were well received.

We need a stricter census of our birth rate. Our babies ought to be brought to the church for christening, without delay. The Daughters of the King could give this particular subject their particular attention. For more years than we can count we have tried to get somebody interested in a CRADLE ROLL of our Parish. We have made several starts, but the finish of the movement seemed always treading on the heels of the start and we never COULD get going. Now the Rector proposes to turn over the building up of the CRADLE ROLL an affair of the Daughters of the King and ask them as a chapter to get their whole membership back of the idea and adopt the CRADLE ROLL as their particular baby.

The Rector was forced to leave early and many ideas he had in mind to express were left in the air for the time being.

We were fortunate to have as our guest speaker Miss Clara Stackhouse, who is Diocesan President of the order. She gave a most interesting talk about the work of the order both in her own Parish and in the Diocese. The President cited many kinds of work and study which are being done by the various chapters but stated, that in visiting, the Daughters did their best work. In speaking of study, attention was called to a form of study being followed by her chapter in which they are studying chapter by chapter in the four Gospels, the Devotional Life of Jesus and then make same into kind of a scrap book. Miss Stackhouse spoke of the two kinds of chapters in the Daughters of the King and laid special emphasis on the need of a Junior Chapter wherever there is a Senior Chapter in order that as the older one dies, the younger one can take its place. The age of the Junior Chapter is, from 12 or 14 to 25 years. At the conclusion of our guest's address the Directress announced that there were many present who had at some former time belonged to the order and for some reason had dropped out. A very cordial invitation was also given to any who had never been connected with the order, but would like the opportunity to become better acquainted with it and the members.

We concluded by singing the hymn of the order "Lord Speak to Me That I May Speak." Miss Stackhouse led the prayers and Miss Fisher read part of the 25th chapter of St. Matthew which she referred to as the Daughters of the King passage. Several of the guests signified their desire to become associated with the chapter.

We closed with the motto of the order:

I am but One
But I am One
I cannot do Everything
But I can do Something
What I can do I ought to do
What I ought to do
By the Grace of God I will do
Lord, What Wilt Thou Have Me To Do?

THE HARVEST HOME

St. John's is one of the few old-fashioned parishes to have an annual Harvest House for the gathering in of fruits, vegetables, dry groceries and canned goods for the poor. On Sunday, October 22nd, the church was a sight long to be remembered. Across the choir were heaps of potatoes, onions, turnips, oranges, cabbage, apples, celery, pears and a mountain of canned goods and jellies. And pounds and pounds of coffee, flour, sugar, tea, soap, crackers, salt, etc. In fact, it was a scene of a well-stocked market. All was donated by the more fortunate members of the parish to be distributed among the less fortunate. Besides the fruit, produce, canned goods and groceries, a few gave money for coal and to pay rent. Though the total was small the gesture was fine for folk in such poor circumstances to do their best for their fellow members. The service was arranged on a Thanksgiving basis. All the hymns, prayers, Scripture lessons and the sermon had the thought of God's bountiful providence as demonstrated by the gathering in of the crops. In the afternoon the Sunday School held a mass meeting in the church. Many children brought gifts of canned goods, etc., with them. The program was most interesting. One of the features of the afternoon was the reading of Bible Verses by individuals bearing upon our duties and responsibilities towards the poor. Mr. George Cressee, our genial Superintendent, had charge of the program and managed the ses-

sion in his usual efficient manner. In the evening the choir rendered a wonderful program of appropriate music. The following is the set-up of the service:

Processional, No. 510. "O, Mother Dear, Jerusalem"
Opening Service.....The Rector
Anthem, "I Will Feed My Flock," Simper...Choir
Soprano Solo, "O Love Divine," Nevin.....Mrs. Harry Hopkins
Anthem, "It Is a Good Thing to Give Thanks," Diggle ..... Choir
Bass Solo, "Come Ye Blessed," Scott.....John Nelson, Jr.
Lesson, St. Matt. 25:34—to end..Vernon Matthews
Tenor solo, "Behold, the Master Passeth By," Hammond ..... Jeremiah K. Rutter
Offertory, Anthem, "I will Extol Thee," Ohl. Choir
Closing Prayers, Benediction.....Rector
Anthem, "The Day is Gently Sinking," Martin Choir
Recessional, No. 530, "Onward Christian Soldiers."

On the following day, the young women of the Parish met and filled big carry-all bags with the donations received. They were distributed among 61 poor familes of the parish, representing 294 souls. This is a pretty good record for a parish so full of families of the unemployed.

Is there any wonder the church is so successful when its members so generously give gifts and offerings with their worship.

THE FELLOWSHIP SUPPER AND DANCE

Finally, we got together and had that much-talked-of Supper and Dance—Thursday, October 26th, at 7 P. M. Almost every member of the FELLOWSHIP was present and we had the honor of the presence of Mrs. James Adgate, who was the first Directress of St. John's Fellowship. It seemed like old times to have her in the crowd.

A most delicious supper was served by Mrs. Annie Beisser, Mrs. Sophia Hart, Mrs. Francis Kennedy and Mrs. Mary Dellak. Mrs. Hart made the chicken salad and was it tasty! Only those who were fortunate enough to be there know what a treat it was.

The supper was given in the Parish House. Instead of using long tables we served the supper on our card tables, covered with bright-colored table cloths. They had the big advantage of being easily folded up and put to one side when the folks wanted to dance.

It was an uproarious night. Everybody—even the parson—was in the games. Before we knew it closing time arrived and passed. If it had not been that Miss Helen McHenry got tongue-tied we might be going still. The crowd experimented on her with diabolical psychology and won. She resisted heroically for a long time, then a complete collapse and a grand crash of the party. We thank Mr. Joseph Leach for the loan of his radio, by means of which we were supplied with music from the best orchestras in danceland. We did not realize before how eminently satisfactory the radio is in supplying really classical music beautifully rendered by real artists for such an occasion without cost to the church.

THE STANDING ARMY

Contributors to the Coal Fund

Adgate, James
Adgate, Mrs. James
Anderson, Rebecca
Ashmen, Margaret
Ashmen, Wesley
Ashmen, Helen
Beck, Katherine
Beck, Mary
Beisser, Mrs. Charles
Beisser, Miss Mamie
Blech, Charles
Blech, Jennie
Branton, John
Branton, Eva
Bricker, Mrs. Jennie
Bright, Ruth E.
Barnes, Mrs. C.
Busch, Frederick
Busch, John
Busch, Lillian
Busch, Susanna
Clark, Mr. Harry
Clark, Mrs. Harry
Clendenning, Charles
Clendenning, William
Connelly, Mrs. C.
Connelly, Marie C.
Corson, Mrs. Mary
Coyle, John
Cressee, Rayond
Cressee, Jr., George
Cressee, Mrs. George
Cressee, George
Cuzela, Anthony
Cuzela, Anna
Davis, Mrs. Margaret
Deitrich, Marie A.
Dingler, Mrs. Annie
Dolhynyh, Michael
Dolhynyh, Anna
Dougherty, Jennie
Drumm, Robert
Drumm, Frank
Drumm, Raymond
Edgers, Amanda
Evans, Thomas
Ewell, Thelma
Fisher, M. Beatrice
Fitzpatrick, Catherine
Gill, Robert
Greenfield, Mrs. Lydia
Greenfield, Robert
Gregory, Grace
Gregory, George
Griggs, Anna L.
Harris, Marie
Hartman, John
Hartman, Earl, Sr.
Hasson, William
Hasson, Mrs. William
Hof, William
Holton, Joseph
Holton, Margaret
Holton, Margaret
Holton, Edna
Holton, Elizabeth
Holton, Alice
Hopkins, Mrs. Harry
Iseminger, Katherine
Jackson, Elsie
Jackson, Andrew
Jaeschke, Mrs. Herman
Jaeschke, Gus
Jeffers, Emma
Jeffers, Arthur
Jeffers, Richard
Jones, George C.
Kaiser, Emma M.
Keck, Maria
Kelly, Raymond
Kelly, Mary
Knowlton, Mrs. Frank
Knowlton, Frank, Jr.
Konowal, Joseph
Konowal, Peter
Konowal, Michael
Konowal, Barbara
Konowal, Louis
Kraft, Joseph
Kraft, Harry
Kraft, Ornet
Krause, Sarah
Lafferty, Martha
Last, Jeanette
Leach, May
Leach, Ella
Leach, Joseph
Leach, S. Bowman
Little, Mrs. Mary
MacVaugh, William
MacVaugh, Sylvania
MacVaugh, Mrs. Anna
Magee, Lucy I.
Maguire, George
Maguire, Mrs. Eliza
Maguire, Lydia
Major, William
Matthews, Vernon
Matthews, Mrs. Vernon
Meneely, Mrs. Lillian
Meyers, Mary
Meyers, Charles
Morse, Julia
McAvoy, Lillian
McDowell, Samuel
McDowell, Mrs. Mary
McMichael, Mary E.
Murphy, Margaret
Nelson, Margaret
Nelson, John J., Jr.
Nugent, Eleanor
Nugent, William
Nuttall, Miss Hannah H.
Oliver, Mrs.
Patterson, Anna
Pearo, Adelia
Pearo, Mary

Pine, Edward
Pine, Catherine
Preole, James
Preole, John C.
Preole, Ruth
Preole, John
Preole, Mrs. John
Quaile, Dorothy
Quaile, Mrs. Clara
Rand, Andrew
Rand, Mary
Reid, Mrs. F. L.
Righter, Bertha
Robins, Mrs. Anna
Robins, Anna
Robins, Mabel
Robins, Joseph
Robinsons, Annie
Rutter, Heber
Rutter, Mrs. Elizabeth
Rutter, Jennie
Rutter, Elizabeth M.
Rutter, Catherine
Schabacker, Miss Anna
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Schweppenheiser, C.
Schweppenheiser, M.
Shields, Mrs. Bella
Shields, Daniel
Shields, Electra
Silbert, Miss Ella
Silbert, George
Silbert, Mrs. Ella
Silbert, Elizabeth
Silbert, Philip
Snell, Sr., Samuel
Snell, Jr., Samuel
Snell, Richard
Snell, Sr., Mrs. Samuel
Snell, Jr., Mrs. Samuel
Snell, Richard B.
Snell, Mrs. Richard B.
Spratt, Sr., John
Spratt, Catherine.
Spratt, Jr., John
Spratt, James
Spratt, Finley
Springer, Mrs. Anna
Stenger, Mrs. Laura
Stenger, Dorothy
Stenger, Ethel
Stone, William
Stryker, Harry
Substale, James
Sutterlin, Thelma
Sutterlin, Mrs. Ethel
Thessing, William
Vaughn, John
Vaughn, Annie
Volkman, Herbert
Volkman, Minnie
Watts, Sarah
Weber, Lettie
Weber, John
Weist, Florence
Woerner, Hannah
Woerner, Rudolph
Woerner, Beatrice
Woods, Margaret
Yeager, William
Young, Viola
Zeugner, Mrs. Charles

Broadcasting from Station S. J. C.

WILD EYED: "The world owes me a living!"
MILD EYED: "And what do you owe the world?"

The Girl Scout Sunday Evening Service will linger in our memory long.

We welcome Miss Helen Weir McHenry as the new head of our Fellowship.

CORPORATE COMMUNION FOR MEN AND BOYS, SUNDAY, NOVEMBER 26TH, AT 9 A. M.

"Who's the absent-minded one now?" asked the professor as they left the church one rainy night. "You left your umbrella back there and I not only remembered mine, but I brought yours, too." And he produced them from his coat. His wife gazed blankly at him. "But," said she, "neither of us brought one to church."

Sunday School Drama—Sunday afternoon, November 5th, at 2.30 o'clock. All the relatives and friends of the scholars are cordially invited. ADMISSION FREE.

OUR ALLOTTED YEARS

The average man spends his "three score years and ten" as follows:

Asleep—23 years, 4 months.
At work—19 years, 8 months.
At play and prayers—10 years, 2 months.
Eating and drinking—6 years, 10 months.
Dressing and undressing—2 years.
Traveling—4 years.
Sick and convalescing—4 years.
Total—70 years.

WHAT A SPLENDID DONATION OF FOOD THE PARISH GAVE ON HARVEST HOME DAY!

Memorial Service CHARLES LITTLE, All Saints' night, November 1st. The Parish is invited.

CORPORATE COMMUNION FOR MEN AND BOYS OF THE PARISH, SUNDAY, NOVEMBER 26TH, AT 9 A. M.

ST. JOHN'S BAZAAR. DECEMBER 7TH, 8TH, 9TH. Admission 10 cents—3 tickets for 25 cents. Every ticket good for a ten-cent purchase.

PAY UP YOUR CHURCH ENVELOPES. THEY ARE DUE NOW.

The Fellowshp Supper and Dance was most enjoyable.

"WHO ART THOU, LORD?"

(Two Meditations by a Layman)

Second Meditation

People to whom we are to take Christianity may already believe in God, but not God as revealed in Christ. How can personal experience prove God the Son? How can we be conscious of any one but just God?

"How can we be sure that the God we pray to is the Christ who came on earth and lived among men in visible form?" This, I think, we can prove experimentally in a number of ways. For instance, if a Christian practices the Presence of Christ in the fullest possible sense, makes Christ the Living Companion in all life's way (I am talking now about the Living Christ, not the theological Christ) the Christian will find that it becomes increasingly hard to hold on to the concrete Jesus, that the concrete tends constantly to become merged with the absolute; that is, one finds oneself really living in the Presence of God, as Jesus said "I am the Way" to the Father; "follow Me"; "abide in Me." He has all the attributes of the Godhead; He is Divine—in character, in mentality, in the power of His life, in holiness, in reliability. He teaches us what God is like and we learn in Him to recognize God. He is God in such form that we can get to know Him.

It is because of this that I have said sometimes that if there were no God, then Jesus is my God. When God is found, He will be found to be of the same substance with Christ, of the same Divinity, of the same holiness, of the same attractiveness. Why? Because He is the same.

Now I want to give a very stupid and homely and inadequate illustration, but one which as a biologist has often appealed to me. In the animal kingdom there is a very low. single-celled type which we know as an amoeba. It is like a little lump of jelly. When it wants to move, it sticks out a projection of its body and the whole body follows the projection; or, it stays stationary and engulfs the bit of food into the projection, then the projection is withdrawn into the body again. Now, let us take away all idea of the material and realize that God is pure Spirit, that historically in time He projected Himself into our humanity and became man and then withdrew, drawing our humanity with Him, and then realize that in the Incarnation there was an historic manifestation of the nature of God, that it was always in the mind of God to be incarnate, to suffer on the cross, and to give Himself to us, and to draw us into His Being, Fellowship, Life,—so we can get something from our homely illustration. The projection of God into our humanity was God and still is God. It was really into our humanity that He projected Himself. In the Holy Spirit, He projects Himself into our lives; we are temples of the Holy Spirit. It is His Life in us which we either make room for, or do not. Yes, this is all a very crude illustration, but I think it helps us to understand

The proof is in trying the thing out, but trying it out according to the rules of the game. One of the rules is that "He who loveth not, knoweth not God for God is Love". The moral of it is: try loving and find out. There are other rules; one of them is:"Blessed are the single-hearted, for they shall see God". Try it and persist in the Way—and I will guarantee the result.

Finally, "How could God pray to Himself?" I remember using the illustration of a man telling himself that he had better do something. That is, we humans speak to our own minds constantly, commune with ourselves we call it. When Jesus, the Man, sanctified Himself, as He says, it was for our sakes. When He prayed, and St. John gives us the very words, no doubt the words were for our sake; also I have no doubt at all but that our Lord knew His own Divinity and felt Himself in communion, to be absolutely at one or attuned with the Father. Even the words on the cross may have been for our sake; no doubt they were; but I am thinking of the word "Father, forgive them for they know not what they do". I do not imagine that our Lord thought for a minute that "our Father" would not forgive, or that He had to advise Him about it. I wonder if we could not get an idea of what really happened from our own consciousness. How many of us, under stress, might say of one who had wronged us "God forgive him", thereby not asking God's forgiveness, but asserting our own. "Whose sins ye remit, they shall be remitted" occurs to me, and "If ye forgive not, everyone his brother, their trespasses, how can ye expect your Father in Heaven to forgive you your trespasses?" What Jesus uttered on the cross was the word of Divine forgiveness.

Radio Party and Grand Raffle
GIVEN BY THE
CRESSON MEN'S CLUB
SATURDAY, NOVEMBER 25th, 1933
Ticket for Radio Party - 20 Cents
PRIZES AND REFRESHMENTS
Grand Raffle Ticket 5 Cents
1st Prize, One Turkey - 15 Pounds or More
2nd Prize, One Pair Chickens

Compliments of

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The Parish Broadcaster

VOL. 9, No. 1 PHILADELPHIA, JANUARY, 1935 By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

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Cresson Girls' Club

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Vice President— Emily Carnes
Secretary— Ma y Leach
Treasurer— Ella McCall
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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11.00 A. M.

BAPTISMS

Bright, George Cattell
Parker, Genevieve Diana
Remshard, Louis Harry

Marriage

Murray, Robert and Holt, Malvina

BURIALS

Boyd, Sarah F.
Coarse, Jane
Edger, Amanda
Reynolds, Charles B.
Shiners, John R.
Roswall, John
Christie, Harvey
Bozarth, Ida

ANNUAL SUBSCRIPTION FOR THE BROADCASTER, $1.00

WEEKLY CALENDAR

Sunday:

Morning Prayer and Sermon, 10.45 A. M.
Sunday School, 2.30 P. M.
Evening Service, 7.45 P. M.

Monday:

Young Women's Christian League.
Daughters of the King.
Woman's Auxiliary.
Basketball Team.

Thursday:

Choir Practice.
Cresson Men's Club.
Cresson Girls' Club.
Brotherhood of St. Andrew.
Girl Scout Troop No. 50.

Celebration of **Holy Communion** the first Sunday of every month, 11 A. M.

Christenings any Sunday by appointment.

BE A FRIEND

Be a friend. You don't need money,
Just a disposition sunny;
Just the wish to help another
Get along some way or other;
Just a kindly hand extended
Out to one who's unbefriended;
Just the will to give or lend,
This will make you someone's friend.

Be a friend. You don't need glory.
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Cheer the one who's bravely trying,
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend.

Be a friend. The pay is bigger
(Though not written by a figure)
Than is earned by people clever
In what's merely self-endeavor.
You'll have friends instead of neighbors
For the profits of your labors;
You'll be richer in the end
Than a prince, if you're a friend.

—Anonymous.

THE MEN'S BIBLE CLASS

A New Organization With a Grand Future

Wednesday, November 14, we had a stag party and a supper at the church. Our speaker for the evening was Mr. Charles Yerger, a friend of the Rector and the director of the Brotherhood of St. Andrew. Mr. Yerger gave a fine talk on religious work among men, in which he told of the great work that is done in his community through the agency of a big Men's Bible Class, of which he is an active member. The subject proved to be most interesting to the men. After his speech, there was a prolonged discussion and finally a resolution was adopted that a Men's Bible Class be formed in St. John's Parish. The day set for its organization was Sunday, December 2, at 9 A. M.

On that day, there met in the Sunday School room: John Spratt, Frank Drumm, Joseph Leach, Harry Hopkins, John Busch, Harry Busch, William Bedlow and Rev. H. C. McHenry. The group proceeded to organize. It was felt that the question of a permanent Leader be held in abeyance in order to give us a chance to look around and get a man who would be a live wire and a good organizer. In the meantime the Rector promised to act as temporary leader. John Busch was asked to act as secretary and John Spratt as treasurer. The matters of musicians came up and the men promised to scout around for somebody who could play all sorts of hymns for us. The Class adopted the name of the Third and Reed Streets Bible Class. Our object is to give such a general name because we intend to make the class interdenominational as to its membership so far as it is possible to do so. The hour for meeting was definitely fixed at 9.30 A. M. every Sunday.

We hope to interest all the better element of the men of South Philadelphia for mutual spiritual development and learning. We are trying out a few new features in Bible Class methods which we hope will be both interesting and helpful.

First of all we started with a Bible drill. Every man was given an ordinary edition of the Bible. Then the leaders asked them to turn quickly to the fifth chapter of the Gospel according to St. Matthew. We had all sorts of fun fumbling with the Bible trying to locate the Gospel. It was an impressive demonstration of how little we know about "the Book." And it impressed us with the idea that for the foundation of our faith we knew next to nothing of the Bible and its contents. Perhaps we had always left that important knowledge to the Pastor and the Bible Class Leaders. However, now that we know how ignorant of the construction and the contents of the Bible we are, we have deter-

mined to get busy and learn by practice **how** to handle and read The Book.

Let me suggest a method that will be entertaining as well as helpful. Get some editions of the Holy Bible, cheap editions will do. Then start a handicap by having one person call out the names of the Books. Have a person with a watch to check up the time it takes to check up on the "hunters of the Books" then let the others get busy to see who gets the Book called first. The first two quickest **hunters** take the calling and watch checking jobs and the two who had acted in that capacity to join the **hunters.** At the end of the **hunt** the person who found a Book in the shortest space of time is the champion for the day. If there is a tie then the tie must be broken by the rivals hunting three more Books called by the leader. The one who wins the shortest count in the first two out of three is the champion.

Another feature we are developing is "The Question." Every Sunday one question is asked which is to be answered not by the leader but by the class-members. For instance, the question—What is your idea of Christianity? is asked. It is not answered on the same day it is asked. The members of the class are given a week to think it over, and on the following Sunday it is expected that every member has digested the question so as to give his personal view on the subject. This method will train men to think for themselves and not to permit other people to do their thinking for them. It will also screw down their thinking apparatus to subjects which ought to have the undivided attention of every man, no matter what his station in life.

Along with all this new stuff we mean to invite real speakers to address the class now and then on Spiritual and Bible subjects. But they must be men who know how and when to turn on and off their flow of eloquence. Furthermore we want speakers full of ideas and not full of words. In any case they must be full to overflowing with the Holy Spirit of God.

Every man in South Philadelphia over the age of 16 years is eligible for membership. Whether he is a member of any religious sect or whether he is not.

Just now we are scouting about for a Leader and a musician whose compensation will be a consciousness of a good job done well.

Who Applies?

A STORY WITH A HEART THROB

Don Rose

A man much respected among newspapermen was Colonel George Nox McCain, who is laid to rest today after a long and busy life. He was before my time, but at second hand I have a story of him that is worth repeating. It was told at one of Grif Alexander's famous oyster parties. Once a year a barrel of oysters would come from Chesapeake Bay, and a choice company would gather in the Franklin Inn Club to consume them. And in the mellow mood of reminiscence induced by food and friendship the Colonel told a tale of his reporting days.

He was sent to cover some disaster in St. Louis and thence ordered on to where Old Man River was gone on rampage. He collected a photographer, hired a boat and set out on the face of the waters. It was a dangerous and uncomfortable journey. The muddied flood covered all landmarks, and drifting trees, held half upright by their roots, momentarily threatened to overturn the boat. Night came too soon and the travelers were far from shore and weary. They came upon a cabin, set on stilts above flood level, and a light shone from its window. So they hailed the occupants and were invited, not too cordially, to tie up and stay for the night.

In one room four large colored gentlemen played a gloomy game of cards and drank deep from a jug of corn likker. They growled over their game and sang strange melodies over their likker. The reporter and photographer were told to take the two beds in the next room.

They didn't like the looks of it. Barbaric noises filtered through the thin partition, and outside the waste of waters was black and ominous. And on a cot in the corner sat a gangling colored boy, silent and staring at the strangers. The newspapermen had pistols and agreed to keep them handily beneath their pillows. They carried money — not much, but enough to make it worth while to slit their throats and toss the rest of them into the wandering waters, if anybody should think of such a thing. And as the game grew noisier the two in bed could think of little else.

The black boy stared and said nothing. He was watching, biding his time until the white men should be asleep. And then what? A word to those in the next room, a brief and bloody struggle, a splash in the darkness and nobody the wiser. A dusky giant came to the door and asked the two if they cared for a nightcap of corn. They said they didn't want any. He went back and there was muttering in the next room and a shout of grim laughter.

George Nox McCain whispered to the photographer. "Shut your eyes and seem to sleep," he said. "After a while begin to breathe deep. I'll keep one eye open and watch that boy. If they start anything we'll get the jump on them." The white men seemed to sleep. And in a little while the boy got softly to his feet and tiptoed across the room. He studied their faces in the dim light of the smoky lamp. Apparently he was satisfied. The white strangers were asleep.

So he tiptoed back across the room, knelt beside his cot and began to whisper, "Now I lay me down to sleep." Finished his prayers, he climbed quietly into bed and went to sleep. That's all he was waiting and watching for, until he could attend to his devotions in decent privacy. So Mr. McCain and the photographer decided there was nothing to worry about and went to sleep, too.

A LETTER FROM ALASKA

This is a private letter written from Anvik, Alaska, by the niece of your Rector, Miss Dorothea McHenry, R. N., to his daughter, Miss Helen W. McHenry. It is so interesting from a missionary slant that we feel it is too important to just read and forget.

The photograph of Miss McHenry, surrounded by some of her charges, was loaned for use in the Broadcaster by the Editor of the Spirit of Missions. There are certain passages in this remarkable letter that are of intense interest. The paragraph as to the greater financial aid for the work is a whip that ought to sting us all to action this Lenten Season.

We must sacrifice as our missionaries sacrifice. Miss Dorothea McHenry knows that reductions bear heavily on missionaries and their work. When the Anvik appropriation was cut again she paid $168.00 from her own salary of $540.00 a year for some necessary medical supplies. Miss McHenry was Superintendent of Nurses in a hospital in St. Louis, Missouri, before she went to Alaska. The sacrifices she is making, financially and otherwise, put to shame the mean, little offerings we so reluctantly make for Christ and His Church. We prate about giving one-tenth of our substance to God. Here is a young woman of an honorable profession, sacrificing everything, giving more than one-quarter of her meager little pittance of $540.00 to help "carry on."

What a Lesson in Sacrifice and Service

Christ Church Mission,
Anvik, Alaska,
November 8, 1934.

Dear Helen:

We are all keeping our ears peeled for the first winter mail due today by plane. THIS IS THE FIRST PLANE MAIL TO ANVIK, AND WE'RE QUITE EXCITED. You'd be surprised what little things cause a stir up here where one has to make their own life and amusements.

Yesterday the ice was finally ready for skating on the river and we have a great, long stretch of perfectly beautiful skating. I took all the children and we went down for a while yesterday. I love to skate but am scared to death of falling this winter and so hurting my back again. Never fell yesterday. The back is O. K. except when I get too tired, but the doctor is having me keep the brace to wear in case of trouble this year.

Tuesday the big girls went with me to set out snares for rabbits in the woods across the slough. Then yesterday I took the next oldest group and the nine and ten year olds, so we have six snares out. An Indian woman living on the trail back of the mission is anxiously waiting to see if we get any rabbits and see if we're good trappers. We may not get the rabbits, but we have lots of fun. I tried hunting with a .22, but the grouse and rab-

bits never stayed still long enough.

Have a roomfull of boys now, six from four to eighteen years old, all with T. B. hips, spine or lungs. The man of all work around here has helped me to fix it up like a miniature hospital, all the same kinds of beds, bedside tables patterned after hospital ones, but made of wood and a nice, roomy linen closet. As I told them up here I was the whole hospital force in one—superintendent, superintendent of nurses, doctor, supervisor, student body, orderly, maid, laundress, cook and dishwasher, sewing room woman and chaplain. Have prayers at 6.30 every night with them before closing up for the night.

Each worker has a prayer group with which she says prayers every night. We usually do a little sewing, etc., before saying them. Just now I have the nine and ten year olds, five of them, and we are embroidering doll pillows for Christmas presents. After Christmas we'll make some doll moccasins, which will be fun for them while teaching them something useful. I don't know about the bead work myself, but will learn before we begin. I have lots of fun with them.

THERE IS PLENTY OF WORK TO BE DONE UP HERE, BUT ACCORDING TO THE RADIO NEWS OF LAST CONVENTION UNLESS THE PEOPLE RAISE THE NECESSARY MONEY WE WILL ALL CLOSE DOWN. I DON'T KNOW WHAT OUR CHILDREN WILL DO IN SUCH A CASE. WE HAVE SIXTEEN WHOLE ORPHANS AND TEN HALF, AND THESE INDIANS WON'T TAKE CARE OF THEIR BROTHERS' OR SISTERS' CHILDREN OR SUCH LIKE, BUT WOULD RATHER LET THEM STARVE TO DEATH.

This is a paradise in summer, not counting the gnats and mosquitoes. But really, it's perfectly gorgeous up here, abundance of lovely wild flowers, woods and more woods of spruce, birch and willows, clear blue skies, except in August and September, our rainy season, all the land surrounded by some form of water, either lakes or rivers. We have many species of birds, wild animals. In this particular district the Indian holds reign, further southwest on the Yukon and north the Eskimos live. Our Indians are about of the lowest type, therefore very difficult to handle.

Time for exercises and afternoon lunch, then I'll visit my snare lines. Do write again and give my best to the family.

Love,

DOROTHEA.

Girl Scout Troup No. 50, in Hallowe'en Costume. Captain Helen W. McHenry on Extreme Right, Standing.

HALLOWE'EN PARTY OF THE GIRL SCOUTS

On Thursday, November 8th, the Girl Scouts had their Hallowe'en party in the Parish House. Excitement ran high. There was the usual fun and surprise of meeting old friends in entirely new guise.

The most exciting feature of the party was the photographer's visit, and we have been waiting anxiously ever since to see our pictures.

After we had our pictures taken, the party continued with the Grand March. Girls who did not wear costumes acted as judges and awarded the following prizes:

First Prize—Ethel Vaughan—a Turkish costume, made of yellow and rose satin.

Second Prize—Thelma Ewes—an old-fashioned costume, which she made herself.

Third Prize—For the funniest—Florence Ruhn—it was funny, but we do not know yet exactly what we should call it.

Then followed many of the old Hallowe'en games—and the party ended with refreshments and songs. The Girl Scouts all agree that Hallowe'en parties are more fun than almost anything else that happens during the year.

Our Coal Contributors' List For 1934

WE NEED THE MONEY TO BURN!

Please read this list carefully and see whether your name is properly recorded. If it is omitted the fault lies either with **us** or with **you.** In either case the error **must be adjusted.** If **we** failed to credit you with your returned COAL ENVELOPE we shall do so instantly upon your notifying us. If **you** failed to **return** your **Coal Envelope** we will expect you to give the matter **your** instant attention so that we may **balance our Coal Budget** before December 31st.

Anonymous
Adgate, James
Adgate, Mrs. James
Amadio, Mrs. Alice
Amerman, Mrs. F.
Anderson, Rebecca
Armstrong, Florence
Armstrong, Marion
Ashmen, Mrs. M.
Ashmen, Helen
Ashmen, Wesley B.

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Beisser, Miss Mamie
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Bricker, Mrs. J.
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Brown, William
Bryans, Miss Annie
Bunting, Mrs. Agnes
Bunting, Walter
Busch, Lillian
Busch, Mr. John

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Hopkins, Mrs. Harry

Iseminger, Miss K.

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Jackson, Elsie
Jaeschke, Ethel
Jaeschke, Gus
Jaeschke, Herman
Jaeschke, Mrs. H.
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Jensen, Carl
Jensen, Mrs. Carl

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Kelly, Frances
Kelly, Frank
Kelly, Mrs. S.
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Knowlton, Mrs. F.
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Kraft, Joseph
Kraft, Harry
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Krafft, Orenett
Konowal, Joseph
Konowal, Louis
Konowal, Peter
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Konowal, Mr. M.
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Kensil, William
Kensil, John
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Lawrence, George
Lawrence, Jr., Geo.
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Leach, Mr. C.
Leach, Ella
Leach, Mr. Joseph
Leach, May
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Little, William

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MacVaugh, Miss S.
MacVaugh, William
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Maguire, George
Maguire, Mrs. Eliza
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McDowell, Samuel
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Meyers, Mrs. Agnes
Meyers, Charles
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Morrison, Frances
Morse, Mrs. Julia
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Nelson, Jr., John J.

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Olsen, Mrs. Anna
Outen, Elizabeth J.

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Preole, Ruth
Preole, John C.
Preole, Mrs. E.
Preole, John F.
Poynter, Mrs. Jennie
Pine, Edward
Pine, Mrs. Lillian
Pine, Frank
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Pearo, Mrs. Mary A.
Patterson, Mrs. Anna
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Robbins, Joseph
Robbins, Mabel
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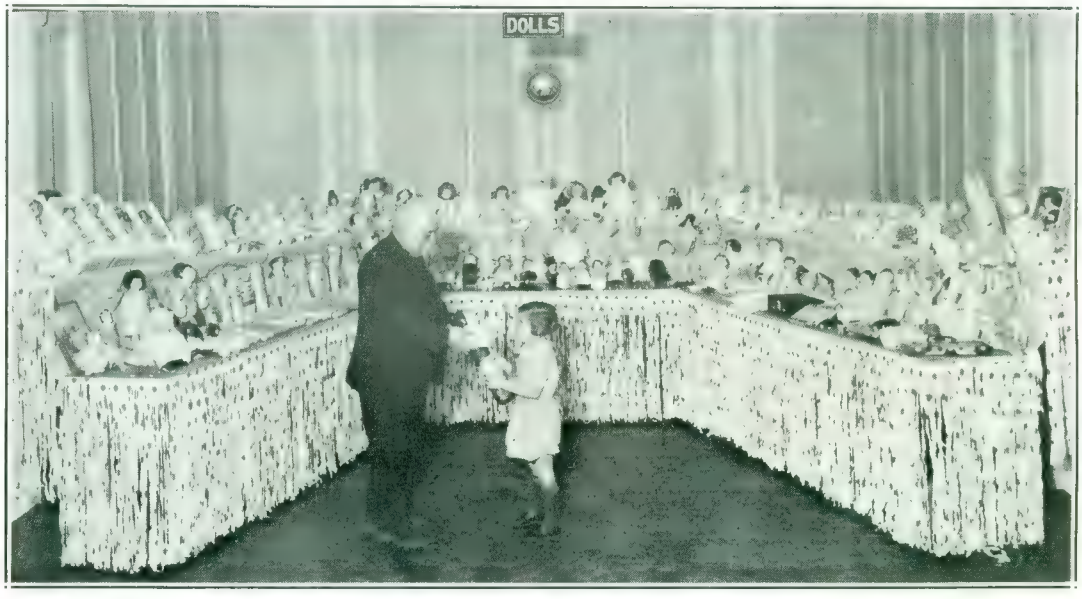
Rutter, Jr., Mr. Jeremiah K.
Rutter, Jr., Mrs. J. K
Rutter, Ruth
Rutter, Edward
Rutter, Charles
Rutter, Robert
Rutter, Rose
Rutter, Heber

Sayres, Eugene
Sayres, Elmer
Schabacker, Miss A.
Schaffer, Sr., Chas.
Schaffer, Mrs. Eliz.
Schmidt, Mrs. T.
Schmidt, Frank G.
Seher, Catherine
Shields, Mrs. Bella
Silbert, George
Silbert, Elizabeth
Silbert, Miss Ella
Silbert, Mrs. Ella
Silbert, Philip
Skelly, Thomas
Spratt, Catherine
Spratt, Finley
Spratt, James
Spratt, Jr., John
Spratt, John
Spratt, John
Spratt, Margaret
Spratt, Thomas
Springer, Mrs. Anna
Substalae, Mrs.
Substalae, James
Substalae, William
Sutterlin, Mrs. Ethel
Sutterlin, Thelma
Stenger, Dorothy
Stenger, Ethel
Stenger, Mrs. Laura
Stenger, Webster
Stone, William
Stryker, Harry

Taylor, Ethel
Taylor, Benjamin
Tomlin, Mrs. Marg't
Volkman, Mrs. M.
Volkman, Herbert
Vongalast, Miss J.
Wilhelm, Mrs. Kate
Woman's Auxiliary
Woerner, Mrs. R.
Woerner, Rudolph
Wilhelm, Catherine
Wilson, Mrs. Eliza.
Weist, Jr., Chas.
Weist, Dorothy
Weist, Charles
Weist, Mrs. Florence
Weise, Albert
Weber, John
Weber, Mrs. John
Watts, Miss Sarah

Young, Viola
Young, Mrs. Laura
Young Women's Christian League
Yeager, William
Zerichak, Thomas
Zeugner, Mrs. Chas.



Both Look So Pleased That It Is Difficult To Tell Who Is Getting The Dolly Ruth Gets It Finally

THE DOLL BAZAAR

The Most Attractive Booths in Our Annual Bazaar

I've often wished that the generous folk who donate these beautiful dolls had the chance to see for themselves what a lovely exhibition they make. They are always its centre of attraction in our annual bazaar. The kiddies just swarm about the booth like bees around a honeycomb. It's fun to see the sparkling eye, the flushing cheek and to hear the childish exclamations of ecstasy as one dollie after another is held high for prospective buyers to view.

All the dollies are donated by friends interested

in the progress of the Christian Church in South Philadelphia.

This year the doll booth was so beautiful that we determined to plunge into the expense of having a photo taken and publishing it in the **Broadcaster** so that all of us will have a picture of it to keep.

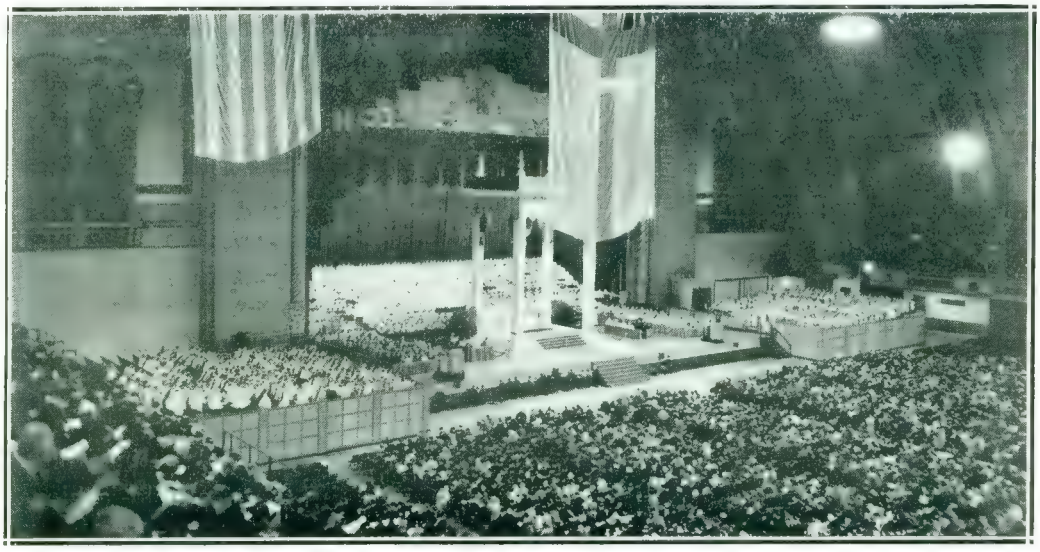
If our donors look closely I'm sure they will recognized the dolly each sent.

The damsel in the forefront of the photo is little Miss Ruth. That smile of joy on her lips and that light of happy possession in her eyes are worth the price of the most expensive doll in the booth. I wonder if it is possible for our friends to realize the deep significance of these dolls to the kiddies.

Then, too, there is the financial feature that is a big factor to the Parish. Every year this combination of beautiful dollies pulls our Parish out of financial quagmire. The Parish would be in a pretty sad plight if dolly should stop her annual visits.

We hope our donors will enjoy this photo as much as we enjoyed seeing the gathering of dolls in the booth. And we hope that the giving of the dolls gave as much joy as receiving it did.

Just look into little Miss Ruth's eyes again and I'm sure you will say I am glad I sent my dolly.



EXTRACT FROM THE PASTORAL LETTER

Atlantic City, October 23

Must Consider Spiritual Welfare

Any reckoning that leaves out of account the moral and spiritual apostacy of the Nation must fail of results. In such a crisis the mission of the Christian Church must be made evident and its great purpose zealously maintained. It is not a time to take council of our fears, or to assume an apologetic attitude. The most vital and fruitful periods in the Church's history have been those where material values have suffered impairment and the genius of men has proved inadequate to meet critical situations.

We believe that fidelity to a great cause is not impaired by privations and that the day of trial and misfortune may mark the beginning of a new era of Christian faith.

The heroic element is being evoked and a new era is at hand, and to the church men and women of America and of the world the supreme call of the conquering Saviour of mankind is making its compelling appeal. There shall be no retreat, but an advance; no restriction of those areas where the Christian standards have been raised, but an aggressive pressing forward of the lines. Privation and hardship will be gladly accepted; sacrifice will find its satisfaction in a closer companionship with Him who counted not His life dear unto Himself. With renewed consecration and quickened zeal we face the future, secure in our faith and confident of Christ's ultimate triumph. This is the victory that overcometh the world, even our faith in Him.

THAT BAZAAR OF OURS

Sold Everything Except the Decorations

It's history now!

And it's the kind of history we like to remember. The nights of the Bazaar were the jolliest three nights of the year. Mr. and Mrs. and all the little St. Johnites were there and greeted each other hilariously. The crowds were greater than they have been for many a year. The booths were beautiful. they were admired by everybody—especially the doll and the men's furnishings booths, which would have taken first prize at any demonstration show.

George Downes and Frank Drumm were the chief overseers of the work. The rest of us were just day laborers working under their directions. The result of our combined efforts however created a veritable fairyland for a setting for the Bazaar. It's really a shame to dismantle the booths. We are preserving the men's booth and are about to use it for a permanent candy and soft drinks counter on basketball nights.

We sold almost everything we had for sale. The grocery counter was the first to sell out under the assaults of the crowd. Much of the credit for quick sales is due to the activity of Vernon Matthews, assisted by others. When they were through selling there was nothing left on the counter but the scales. The next booth to give way to the buyers was the household goods booth. Mrs. McAvoy, who is new this year in St. John Bazaar work, took over the booth and proved her efficiency most satisfactorily

The rector made no mistake in placing the toilet articles booth under the Cresson Girls' Club. First of all because the girls themselves are very attractive personally and would naturally induce others to buy because of their charming manners, and secondly, being girls of the age when toilet accessories are most interesting they could present their goods most interestingly to others.

In the kitchen Mrs. Pine seemed to be doing some sort of a mad dance between the oven and the long table all night, and every night she was so busy trying to fill the orders for her home-cooked food for which she is so famous in the parish. Just start the rumor that Mrs. Pine has made pepper pot, or baked pies or roasted turkeys, or cooked a mess of sourkrout and you start a rush for the kitchen. Saturday night was her best show. However she stood the pace is amazing. But she did; and with the help of brand new waitresses—Mrs. Knowlton and Mrs. Gerhart, and her own little daughter who has grown to be almost six feet tall she put over a grand exhibition of speed and efficiency.

We were watching most interestedly the sales at the doll booth, you know Margaret Nelson was thrust into the position of head of that booth by the decease of Aunt Annie.

And did Margaret make good?

We'll say she did!

After the Bazaar was over and we counted the receipts we found that Margaret had topped last year's receipts by $25.00. Both she and her wonderful corps of aids are to be congratulated for such a fine advance over the previous year. We knew Margaret could do it and it gave us real satisfaction to see how well she and John and Elizabeth and Herman and Ruth and all their little sales girls came through so successfully.

The fish pond was a great improvement over last year. Since Mrs. Woodworth was forced to give up the booth we have been in trouble until this year. And all on account of not having the proper equipment. This year we solved the problem by getting two big tubs of real water and putting in them real fish—made of wood and furnishing real fishing tackle and letting the boys and girls go fishing in the real old-fashioned way. Both Lydia Maguire and Margaret Kensil, who had the fishing rights—said that the fish trade picked up wonderfully this year.

And did the candy booth do business! Directed by Helen McHenry that band of Girl Scout girls just sold candy, cakes and everything went right and left like nobody's business. The Bazaar did not last long enough for them so they captured the men's furnishings booth and set up a candy shop in the Parish House for the patrons of the basketball games Monday night. The girls hung up a record for candy and cake sales this year that beats every year since we started the Bazaar.

The Radio, like the old-fashioned political rallies, were forced to hold overflow meetings. Their big room was not big enough for the patrons of the game and they were forced to put up tables in the room adjoining. Radio is Lotto on a big scale and it is most popular with old and young. Generally there was lots of ballyhoo to drum up players, but this year prospective players were standing round, long before the game opened, impatiently

waiting for things to open up.

Mrs. Schmidt over at the fancy goods' table determined she was going to do better and sell more goods than she did have. So she with the aid of "Sis" (May) Hopkins got busy when the starting whistle blew and kept pegging away until the last second of the last minute of the last hour of the last night, when she and she came under the tape with $4.15 more receipts than a year ago. The total for the table was $57.41.

Also lastly, but not leastly, comes the men's furnishings booth. As we mentioned before, it was beautiful. The line of mufflers, neckties, handkerchiefs, socks, cigars and cigarettes were well chosen and of the best quality. We started our sales with four dozen ties, one dozen mufflers, six dozen handkerchiefs and seventy-one pairs of socks. Friday night our stock was so depleted that we rushed out Saturday morning and bought 15 dozen pairs of socks, half dozen mufflers, 3 dozen neckties, and two dozen handkerchiefs more for stock. At 10.15 P. M. Saturday night all we had left were a dozen and quarter pairs of socks of off sizes we could not sell in any event.

We were most fortunate in having two salesman who were "go-getters" in the game and we mention with pride our associates, Frank Drumm and John McHenry. Just as we were on the last lap, up walks Jake Preole and says: Gimme one of them cards. We did, and in less than ten minutes he was back ordering the delivery of the goods. Then he takes another order card, and again before you could say "snipe" back he comes with that order filled—and we were sold out.

How much did we make out of the Bazaar?

Well, our gross receipts will reach about $1000. Just what our profits will be we cannot estimate at this writing because the merchandise we sold was in most cases bought and not donated. Every article was better than could be bought in any store at the same price.

Such a statement is generally supposed to be just sales talk. But we proved the real truth of the statement by testing our price for neckties with those of a large department store which caters to those of moderate means. We bought a tie in the store which was identical to those we sold, not "like" ours, but identical and paid 97 cents for it. We sold ours for 60 cents. In other words everybody saved 37 cents on the ties bought of us. As to the mufflers—the stores are charging from $1.50 to $3.00 more than we charged. That explains why we sold out so completely and so quickly.

Finally we want to thank everybody for helping us make such a great success of our Bazaar. There are a number of important folk such as Joe Leach and Martha Matthews we have not mentioned who deserve a special vote of thanks for doing their bit so fine.

The Turkey Supper Was Great

Broadcasting from S T J C

ONE CHURCH ENVELOPE IS DUE EVERY SUNDAY.

Have YOU ever robbed God?

Happy is the Christian of whom it may be said: "He gets results."

HIS RULING PASSION

From the "Friendship News," the official organ of the International Friendship League, comes the story of a Filipino boy in a mission school who wrote compositions of a consistently jingoistic character. Once in desperation the teacher instructed him to write about "The Cow." Came the essay, which began: "The cow gives milk; but as for me, give me liberty or give me death."

Some children come to Sunday School around Christmas time just to get some candy and oranges. Yes, and some little mice come around the trap to get a nice piece of cheese. Both may be caught eventually.

Results are what count. The commercial traveler who can explain conclusively why business is poor is of less value than the man who brings in orders in spite of unfavorable conditions. The same holds true about Christian service. Many reasons may be given why we fail in building up the kingdom of God on earth, but the excuses are of no practical use. Better far the Christian who accepts the difficulties, and accomplishes some positive service for truth and right.

A revised edition of the Ninth Commandment: "Thou shalt not wear false whiskers against thy neighbor." First expounded by a girl in the Intermediate Dept. of St. John's S. S.

Here is another: "He is so close that if he paid you a compliment he would expect a discount."

Start the New Year with the Resolution that it is going to be the happiest you've ever had. You are determined it shall be, because you are going to make it the best old world anybody ever saw by giving everybody the glad hand and the happy smile.

POSITIVE RESULTS

In a large business organization a promotion was to be made from among the staff. Two men who had spent years in the service of the company were candidates for the promotion. To the surprise of many, the manager awarded the promotion to the less brilliant man of the two. When asked for an explanation of his choice, he replied that the appointee always produced positive results, while the rejected applicant was more fertile in explanations than in results.

In the parable of the talents, the man to whom five talents had been given "came and brought" other five talents. The servant to whom one talent had been given only "came and said." His only return was in the form of excuses. The master who valued money more than words, commended the one servant and condemned the other.

Every male of 16 years and over, living within the Parish limits, is a potential candidate for membership in the Mens' Bible Class. It meets 9.30 A. M. every Sunday. Are you interested?

The day began with dismal doubt—
A stubborn thing to put to rout;
But all my worries flew away
When someone smiled at me today.

—Grenville Kleiser.

A FRIEND

There's one thing any man can get, an' never spend a dime;

Nobody's ever bought one yet, in all the years o' time

But it's the greatest gift that life can give from start to end

(Except a true an' lovin' wife), an' that's a faithful friend.

Yes, makin' friends'll always be the secret o' success—

I mean, that folks like you an' me will find more happiness

With one good friend than all the fools the world has ever known,

That use their fellow-men for tools, or go their way alone.

The art o' makin' friends—why, say, that's all we're livin' for;

There isn't any other way t' find the open door

To all God's beauties everywhere; you'll never reach the end

O' joy's bright pathway when you share yer gladness with a friend.

—O. Lawrence Hawthorne in "De-Ce-Co Magazine."

VALUE OF FRIENDSHIPS

"The ability to form friendships, to make people believe in you and trust you, is one of the few absolutely fundamental qualities of success," says Mr. McGuirk. "Selling, buying, negotiating are so much smoother and easier when the parties enjoy each other's confidence. The young man who can make friends quickly will find that he will glide rather than stumble through life.—Forbes.

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The Parish Broadcaster

VOL. 9, No. 2 PHILADELPHIA, FEBRUARY, 1935 By Mail $1.00 Yearly

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Published in the interests of the Church of St. John the Evangelist, N. W. Corner Third and Reed Streets, Philadelphia, Pa.

REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

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Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader
Miss Hannah H. Nuttall, Parish Visitor.

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Miss Viola Young

Altos

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Miss Dorothy Stenger
Miss May Leach
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Mr. Jeremiah K. Rutter, Jr.
Mr. Edward Rutter
Mr. John F. Preole
Mr. Carl Jensen
Mr. Heber Rutter

Basses

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Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine

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Mrs. Frank Schmidt, Treasurer.

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B Frank Drumm, Secretary.
Jacob Zizelman, Treasurer

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

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Secretary, Mrs. Emma Green
Assistant Secretary, Miss Carrie Strang.
Treasurer, Miss Annie Shabacker
Chaplain, Miss Hannah H. Nuttall.

Men's Club

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Vice President, Joseph Leach.
Secretary, George Silbert.
Treasurer, Carl Jensen.
Business Manager, Bowman Leach.

Cresson Girls' Club

President—Dorothy Stenger
Vice President—Emily Carnes
Secretary— May Leach
Treasurer— Ella McCall
Business Manager—Helen W. McHenry

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11.00 A. M.

BAPTISMS

Sprogell, Lee Edward
Reid, Dorothy Helen

BURIALS

Cooper, Anna J.
Dougherty, Charles
Jacobs, Henry R.
White, Ida V.
Anthony, Helen E.
Nehers, Fred A.

WEEKLY CALENDAR

Sunday:

Morning Prayer and Sermon, 10.45 A. M.
Sunday School, 2.30 P. M.
Evening Service, 7.45 P. M.

Monday:

Young Women's Christian League.
Daughters of the King.
Woman's Auxiliary.
Basketball Team.

Thursday:

Choir Practice.
Cresson Men's Club.
Cresson Girls' Club.
Brotherhood of St. Andrew.
Girl Scout Troop No. 50.

Celebration of **Holy Communion** the first Sunday of every month, 11 A. M.

Christenings any Sunday by appointment.

Thank God For Life

By ISAAC GOOD

Thank God that I have lived to see
The evening sky when sunset glows.
To hear the carolling of birds.
To smell the fragrance of a rose,
To breathe the fresh sweet air at dawn.
To drink deep from a mountain spring.
When other earthly joys are gone
To just such things will memory cling.

I thank Thee I have not been spared.
The heartache that unveiled a friend.
The weariness from honest toil.
That brought sweet rest at labor's end.
The poverty that made me rich
In friendships that could not be bought.
The disappointments and defeats.
Each with its lesson clearly taught.

I thank Thee I have seen the sun.
The moon, the stars, the rolling sea.
None of these things I understand
And yet, they bring me thoughts of Thee.
I thank Thee for that "Still small voice."
That speaks to me through good or ill.
And chides me when I make the choice.
That does not yield unto Thy Will.

Our 81st Anniversary

The Older We Grow, the Younger We Feel

Sunday, February 3d, we will celebrate the **Eighty-first Anniversary** of the founding of St. John's Church.

In the morning we propose to have **a corporate communion** of the whole parish and all our communicants from far and near are urged to come. We are especially concerned in having all Ex-Communicants come out and join us in this most solemn and beautiful service.

10.45 A. M.

The hour of the service will be 10.45 A. M. Please make a note of this as it is fifteen minutes earlier than our usual celebration.

12.30 P. M.

We will have the Anniversary dinner served in the beautiful Sunday School Room.

2.30 P. M.

We will have a **Sunday School Mass Meeting** in the church. We hope to have a special program and a special speaker. Also the Rector has asked each class to make a drive to have 100 per cent. of their membership present. We want to make as big a demonstration of the youth of our Parish as is possible on our 81st birthday.

We hope every Sunday School scholar, man and woman, boy and girl; along with our splendid corps of teachers will put forth their best efforts to make this service the biggest gathering of youth ever in St. John's Parish.

4.00 P. M.

If we can persuade those attending the morning communion, the dinner and the Sunday School Mass meeting **to bring one flower** to church with them we will have a little service of flowers after the Sunday School service, then make them up in bouquets and appoint members of the school to take them around to the sick, the aged and the shut-in members of the Parish, so that they too can have part in our celebration.

5.30 P. M.

Mrs. Pine and her aides will have supper prepared for us at this hour. And we want every St. Johnite to sit down to the table with us. You simply **must eat** so why not be sociable and eat

with us. Forget the thread bare excuse that you must go home and get supper for the children and put them to bed. **Bring them to the Anniversary supper and let the Rector put them to sleep when he preaches the evening sermon.**

7.45 P. M.

This is the hour for the gathering of the clans.

1. The Woman's Auxiliary.
2. The Young Woman's Christian League.
4. The Cresson Girl's Club.

The Daughters of the King.
The Girl Scout Troop No. 50.
The Brotherhood of St. Andrew.
The Cresson Men's Club.
The Sunday School Kindergarten Department.
The Sunday School Intermediate Department.
The Sunday School Senior Department.
The Sunday School Men's Bible Class.
The Sunday School Women's Bible Class. No. 1.
The Sunday School Women's Bible Class No. 2.
The Church Choir.

And we would like to have an attendance contest of all these organizations. Where a person is a member of more than one group then each group counts that person present. We would like to have a Roll Call and have the leader of each group respond how many members are present, and what percentage of their entire membership they represent. Also we would like each group report through its leader any items of interest that have occurred during the year. Also to make any suggestions for the better progress of the work of the Parish as a whole. We would like to know how many new members each group has acquired.

We mean to ask the choir to lead us in singing the old hymns our fathers and grandfathers, our great grandfathers and our great, great grandfathers sang 81 years ago.

The Anniversary Offering

Our 81st Anniversary offering we hope will be large for we want to apply it to the expenses of the Parish, which have been extraordinarily heavy because of a drop in our income and a big raise in our expenses.

So Save Your Dimes and Make Them Your 81st Anniversary Offering to the Parish of Old ST. JOHN THE EVANGELIST Sunday, February 3d, All Day

Collections—Contributions—Offerings
Which?

Here we are at the start of another year. We are glad of it, for old '34 had us hot and bothered financially. Had it not been for the timely aid of a few interested friends of the Rector, old St. John's Parish would have plunged into the "red" deep. As it was we did not come through all clear. Last winter dealt us a solar plexis that jarred hard earned dollars right out of the till into the pocket of the plumber and repair man. We had a freeze up that cost the Parish over $700.00. No pipe or toilet in the Church and Parish House could stand the sub-zero weather. The ceiling of the Sunday School room was wrecked by the frost and began to fall on the heads of our scholars, and the room could not be used until the ceiling was repaired.

The unemployment situation in the Parish had already set our church finances a-teetering. This $700.00 push was all that was necessary to send us over the brink and plunge us into debt for the first time in twenty-one years. The story of our efforts to retrieve is thrilling, but too long and detailed to tell here. We are glad to report, however, that by practicing strict economy and coaxing the pennies out of the shallow pockets of our communicants, and with the aid of some friends we almost made the grade. We still need $200.00 to pay bills overdue. What is more to the point we must raise the money now. We have the reputation of paying our bills promptly and we must defend that reputation.

How Can We Do It?

Easy enough!

There are about 250 communicants of St. John's Church who are financially able to underwrite this $200.00 debt and not realize they have spent the money. If they would pay to the Church WHAT THEY OWE in Church Envelopes, Christmas Offerings, Coal Fund and Easter Offerings for last year we would be out of debt and have a healthy balance in our treasury.

It's the Delinquent Who Ruins the Credit of the Church

Also, we need the support of every member of the Parish, including our boys and girls by means of the **Duplex Envelope System.**

We have no excuse for not increasing our offerings 200 per cent. in 1935. There are members of the parish who have never taken a package of

Church Envelopes. There is no reason why THEY should not be contributing systematically and shoulder their share of our financial burden.

No Offerings, No True Worship

May I again remind our people that THERE IS NO SUCH THING AS WORSHIP WITHOUT OFFERINGS. Even those bowed down in grossest idolatry have a strong enough sense of the fitness of things to always make offerings when they worship. The significant part of their offerings is —they usually give— not the **least**—but the **most** they can afford.

Are you prejudiced against the Jew or the Roman Catholic?

Do you thank God you are not like them? Well, in many respects your Rector would have you their twin; especially in the matter of OFFERINGS to God. Were you to take the trouble to read in **the Books of Leviticus and Deuteronomy** relative to the Offerings the Jewish people **made daily** in the Tabernacle and in the Temple, you would soon get your sense of proportion adjusted.

It is amusing, as well as tragic, to see the modern Christian's air of complacency and self approval when he "contributes" to the church's expenses. If he gives $100.00 annually he expects to see the Rector bow low and consult him on every occasion of importance in the life of the parish. Now for a comparison of this exceptional "contributor" to the Church with the offerings of the Jew. Here are his **usual,** not extraordinary offerings as set forth in Leviticus.

1. Burnt Offering
2. Meat Offering
3. Peace Offering
4. Sin Offering
5. Trespass Offering

The Burnt Offering

Is literally an incense offering. It must be a bullock, sheep, goats, turtle doves and young pigeons **without mark or blemish.** It must be offered **voluntarily, cheerfully** and **personally.** It must be from his own **personal property honestly acquired.** The whole of it must be consumed, no part is to be retained. It is the absolute recognition of the truth that the Faithful **are privileged** to give to God an offering acceptable to Him.

The Meat Offering

Refers not to flesh meat only, but food of any kind whether flesh or farinaceous. In the second Chapter of Leviticus it is of flour with oil and incense, either baked in the oven on a plate or in a frying pan. Or it is made of the first fruits in the ear—green corn dried by the fire. The materials composing the **Meat Offering** were flour, oil, frankincense and salt. Every part of the offering **must be selected of the best and purest**—not that which was worthless or could not be used.

As the BURNT OFFERING is the surrender of life to God representing the fulfillment of man's duty to God; in the MEAT OFFERING the corn and oil represented the fulfillment of man's duty to his neighbor. Hence the MEAT OFFERING is a "Memorial."

The MEAT OFFERING was for the most part consumed by man. A handful only was burnt as "the Memorial" of the offering; the rest was for Aaron and his sons—the priesthood. Yet, though it fed the priests, it was not offered to them but to the Lord.

The BURNT OFFERING and the MEAT OFFERING taken together typify God's standard of full obedience—man's duty to Him and his neighbor.

The Peace Offering

Might be offered in three cases (a) for a thanksgiving (b) for a vow (c) for a voluntary offering. It was burnt upon the burnt sacrifices—i. e. upon **the ashes** of the continual Burnt Offering.

In the **Burnt Offering** all is offered unto the Lord. In the **Meat Offering** He vouchsafes to share the offering with His priests. In the **Peace Offering** the offerer is included. GOD, HIS PRIESTS, AND HIS PEOPLE IN ONE HOLY COMMUNION.

The Sin Offering

Was offered for the ignorant or unintentional breaking of the law i. e. sins, not committed wilfully nor of set purpose, or sin due to lack of information, education, law or commandments. (Deliberate or Presumptive sins were not included.) The SIN OFFERING differs from the BURNT, the MEAT or the PEACE OFFERING in that **it introduces the idea of sin for which atonement is to be made.** The idea of sin and trespass being absent from the others, because they present that which is "a sweet savour unto the Lord."

The Offering is made according to the ability of the offerer—**He that had much giving that which cost him much and he that had little giving to the**

best of his ability; yet all giving that which showed the degree of one's sincerity to be free from sin.

IF YOUR OFFERINGS AND MY OFFERINGS TYPIFIED THE DEPTHS OF OUR DESIRE TO BE PURGED FROM OUR SINS WE WOULD APPEAR TO BE WILFULLY BLIND TO THE ENORMITY AND SERIOUSNESS OF OUR SINS AND ARE RECKLESSLY INDIFFERENT AS TO GOD'S ATTITUDE IN THE MATTER.

The Trespass Offering

The difference between trespass and sin brought out in this scheme of offerings is this: "Sin" is the parent; "Trespass" is the offspring; "Sin" expresses the fault or evil which is in us; "Trespass" the results or fruits of the sin in us. "Sinful" men expresses what we are; "Trespassers" not only what we are, but **what we do in consequence of what we are.** There is a degree of wilfulness and deliberation generally implied in "trespass" which is usually absent from "sin."

The Lesson Taught By This System of Offerings

First, there is due God from his creatures a suitable acknowledgment of His Supremacy. This acknowledgement must be exemplified in **offerings of the very best, most valued and the most costly of a man's possessions. These offerings must be made in a spirit of gladness and wholeheartedness** —not with regret nor with the desire of receiving reverence or praise from men. Not even with the consciousness of God's attitude towards sin. The BURNT, the MEAT, the PEACE OFFERINGS are sacrifices of sweet savour unto the Lord."

In the second place there is due God a penalty or sacrifice for "sin" and "trespass" against His Divine Majesty. Hence, the "Sin" and "Trespass" offering represented an expiation for sin.

In all these "Offerings unto the Lord" SOMETHING WAS GIVEN OF REAL AND GREAT VALUE in the spirit that it was **God's right** to expect a gift of **the best** a man possesses.

This is the kind of offering that MUST accompany our worship. Worship without such offerings i. e. without counting the cost—is a **deliberate insult to God.**

Our present method of Offerings shows our utter ignorance of our dependence and obligation.

Are You Sincere or Hypocritical?

Recently, at a noon day service, the congregation sang for its closing hymn that beautiful hymn of consecration:

Take my life and let it be
Consecrated, Lord to Thee:
Take my hands and let them move
At the impulse of Thy Love.

Take my feet and let them be
Swift and beautiful for Thee.
Take my voice and let me sing
Always, only for my King.

Take my lips and let them be
Filled with messages from Thee:
Take my silver and my gold,
Not a mite would I withhold.

Take my moments and my days,
Let them flow in endless praise;
Take my intellect and use
Every power as Thou shalt choose.

Take my will and make it Thine,
It shall be no longer mine.
Take my heart, it is Thine own
It shall be Thy royal throne.

Take my love, my God I pour
At Thy feet its treasure store,
Take myself, and I will be
Ever, only, all for Thee.

After the service, and while still under the spell of that wonderful hymn of self-surrender, I was approached by a gentleman who had attended the service. His only comment was, "How ghastly! Christians sing and express such exalted surrender and do not mean a word of it."

I Wonder If He Is Right

Our Christmas Contributor's List for 1934

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Adgate, James
Adgate, Mrs. James
Alloway, Catherine
Alloway, Earl
Amerman, Mrs. Frank
Armstrong, Florence
Ashman, Helen
Ashman, Margaret
Anderson, Rebecca
Ashman, Wesley B.
Beisser, Charles
Beisser, Miss Mamie
Benson, Mrs. Madeline
Blech, Mrs. Jennie
Bright, Ruth
Brown, Sr., Edward S.
Brown, William
Bryans, Annie
Busch, Sr., Frederick
Busch, John Henry
Busch, Lillian
Busch, Susanna
Carbarnes, Anna
Carbarnes, Harry
Carbarnes, Meta
Carney, Emily
Casper, Nancy
Chestnut, Jennie
Chestnut, Jr., Robert
Chestnut, Reba
Clark, Harry
Clark, Kathleen
Clendenning, Charles
Clendenning, William
Clerico, Ferdy
Clerico, Mattie
Connelly, Marie A.
Connelly, Mrs. C.
Cressee, Sr., Mrs. Geo.
Cressee, Sr., George
Cressee, Jr., George
Cressee, Raymond
Cucknell, Mary
Cunningham, Robert
Cunningham, Thomas
Cunningham, Jr., Walter
Cunningham, William
Cutter, Annie
Darr, Walter
Dart, Edward
Davis, Margaret
Davis, Naomi
Daughters of the King
Dean, Mary
Dean, Thomas
Dean, Virginia
DeCosta, Margaret M.
Deitrich, Marie A.
Dickhart, William
Dickhart, Mrs. William
Dingler, Annie
Doan, Laura
Dolan, Jennie
Dougherty, Frances
Dougherty, William
Downes, Jr., George
Drumm, B. Frank
Drumm, Raymond
Drumm, Robert
Dunbar, Annie
Dunbar, Elizabeth
Dunbar, Irma
Fanger, Anna M.
Fanger, Anna May
Fanger, Harry
Fanger, Jr., Harry
Feinauer, Amy
Felton, Howard
Fischer, John
Fischer, Mary
Fisher, M. Beatrice
Fitzpatrick, Edward
Friend, Florence
Friend, Mary
Gallagher, Kate
Gallagher, Robert
Garson, Mary
Garson, Robert
Garson, Walter
Gibson, Mrs. Laura
Goodwin, Catherine
Goodwin, Sally
Green, Emma
Green, Joseph
Green, William
Greenfield, Lydia
Greenfield, Robert
Gregory, George
Gregory, Mrs. George
Gregory, George F.
Gresh, Margaret
Griggs, Anna L.
Griggs, Elizabeth
Hagan, Charles
Hagan, Ida
Hagan, Michael
Hall, Louisa
Hamilton, Florence
Hare, Bertha
Harris, Marie
Hasson, Kate
Hasson, William
Hartman, Sr., William E
Hartman, Jr., William E.
Hartman, John
Haury, Mary
Heinemann, Sherman
Heinemann, Raymond
Heinemann, Anna
Heinemann, Christine
Heinemann, Charles
Heinemann, Edna
Heinemann, Sr., Harry
Heinemann, Jr., Harry
Heisler, Frances M.
Heisler, Jacqueline
Henderson, Catherine P.
Henderson, Harry H.
Henderson, Irvin
Henderson, James
Henderson, Josephine
Henderson, Josephine T.
Henderson, Laura M.
Henderson, Laura E.
Henderson, Theresa
Henderson, Viola R.
Henderson, William
Holton, Alice
Holton, Edna
Holton, Edna
Holton, Elizabeth
Holton, Joseph
Holton, Margaret
Holton, Margaret
Hopkins, Harry
Hoyer, Mrs.
Hudson, Helen
Hudson, Anna
Iseminger, Katherine
Jackson, Andrew
Jackson, Elsie
Jaeschke, Elizabeth
Jaeschke, Ethel
Jaeschke, Gus
Jaeschke, Herman
Jeffers, Emma
Jensen, Carl E.
Jensen, Elizabeth
Jensen, Mr. M.
Jensen, Mrs. M.
Kaiser, Mrs. Emma
Kaiser, Emma
Karstein, Lillian
Karstein, Elizabeth
Keck, Maria
Keelan, Leona M.
Kelly, Anna M.
Kelly, Burton
Kelly, Frank

Kelly, Francis
Kelly, Gerald
Kelly, Mary
Kelly, Raymond
Kelly, Sarah
Kelly, Wesley
Kelly, William
Kensil, John
Kensil, Margaret
Kensil, William
King, Mrs. William
Knowlton, Anna
Knowlton, Sr., Frank
Knowlton, Jr., Frank
Konowal, Barbara
Konowal, Joseph
Konowal, Louis
Konowal, Michael
Konowal, Peter
Krafft, Edward
Krafft, Mrs. Edward
Krafft, Ornet
Kraft, Harry C.
Kraft, Joseph R.
Krause, Sarah

Lafferty, Martha
Last, Jeanette
Later, Sr., Albert A.
Later, Jr., Albert A.
Lawrence, Catharine
Lawrence, Jr., George
Lawrence, Howard F.
Lawrence, Sr., George
Lawrence, James
Lawrence, Mary
Leach, Cornelius
Leach, Joseph
Leach, E. Bowman
Leach, Ella
Leach, May
Lenhart, Sr., David
Lenhart, Eleanor
Lenhart, Jr., David
Lenhart, Margaret
Lenhart, Mrs. Margaret
Little, Mary
Logan, Elizabeth
Lusher, May Blanche
Lusher, Robert

MacVaugh, Anna
MacVaugh, Sylvania
MacVaugh, William
Magee, Lucy I.
Maguire, Eliza
Maguire, George
Maguire, Lydia
Maneely, Lillian
Mason, Elizabeth
Matthews, Mrs. Vernon
Matthews, Vernon
McAvoy, Anna J.
McCall, Elmina
McCall, Harry H.
McCall, Samuel B.
McDowell, Samuel
McFadden, Howard
McHenry, H. Cresson
McHenry, John
McKane, Beatrice
Mehring, Mrs. William
Meyers, Mary
Meyers, Charles
Meyers, Agnes
Miller, Anna M.
Miller, Mrs. Dorothy
Miller, Dorothy
Miller, Eleanor
Miller, Robert
Miller, Walter
Miller, Warren
Milligan, Edward
Milligan, Mary
Mitchell, Madeline
Morley, Emma
Morse, Julia
Mount, Anna May
Munion, Eleanor
Munion, Henrietta
Munion, Harry J.
Munion, Winthrop
Murphy, Margaret
Murphy, Rachel
Murphy, William

Nelson, Jr., John J.
Nelson, Jr., Mrs. John J.
Nugent, Eleanor
Nugent, William
Nuttall, Miss Hannah H.

O'Donnell, Mrs. Katharine
Oliver, Phoebe
Olsen, Anna
Orr, Mary E.
Outen, Elizabeth J.

Patterson, Anna
Patterson, Jr., Mrs. John C.
Patterson, Jr., John C.
Patton, Joseph
Pearo, Adelia
Pearo, James
Pearo, Mary A.
Piccione, Elizabeth
Pine, Catherine
Pine, Edward
Pine, Frank
Pine, Mrs. Frank
Preole, James
Preole, Eleanor
Preole, John
Preole, Ruth

Rand, Andrew
Rand, Mary
Raymond, Emma J.
Redding, Dorothy
Redding, Louisa
Reed, Adeline
Reed, Lottie
Reid, Dorothy
Righter, Bertha
Robins, Anna
Robins, Mrs. Anna
Robins, Mabel
Robins, Joseph
Robinson, Annie
Rocks, Edward
Roddy, Dora
Rudderow, Ruth
Rudderow, May
Rudderow, Bertha
Rutter, Mrs. J. K.
Rutter, Jeremiah K.
Rutter, Edward
Rutter, Robert
Rutter, Rose
Rutter, Catherine
Rutter, Elizabeth
Rutter, Ruth
Rutter, Heber
Rutter, Mrs. Elizabeth
Rutter, Michael
Rutter, Jennie
Rutter, Charles

Sayres, Eugene
Sayres, Elmer
Schabacker, Miss Anna
Schmidt, Mrs. Frank G.
Schmidt, Frank G.
Schoenheiter, Harry
Schweppenheiser, Anna E.
Schweppenheiser, Charles
Schweppenheiser, Mabel
Seher, Thomas
Seher, Catherine
Silbert, Miss Ella
Silbert, Mrs. Ella
Silbert, Elizabeth
Silbert, Philip
Silbert, George
Snell, Samuel
Snell, Katharine
Snell, Richard
Snell, Jr., Samuel
Snell, Jr., Margaret
Spratt, Thomas
Spratt, Jr., John
Spratt, Margaret
Spratt, Jr., John
Spratt, Catherine
Spratt, Finley
Spratt, John
Spratt, James
Springer, Mrs. Anna
Stenger, Ethel
Stenger, Dorothy
Stenger, Laura
Stenger, Webster
Stockman, James
Stockman, Elizabeth
Stockman, Mr. & Mrs. R.
Stockman, Samuel
Stone, William
Stryker, Valentine
Stryker, Harry
Sutterlin, Thelma
Sutterlin, Ethel

Taylor, Benjamin F.
Taylor, Ethel E.
Tomlin, Evelyn
Tomlin, Margaret
Tomlin, Joseph

Volkman, Herbert W.
Volkman, Minnie
Volpe, Peter

Ward, Carrie
Ward, Mildred
Warren, Samuel
Watts, Sarah
Weber, John
Weber, Lettie
Weist, Florence
Weist, Charles
Wilson, George
Wilson, Dorothy
Wilhelm, Kate
Wilhelm, Catherine
Winters, William
Woerner, Beatrice
Woerner, Hannah
Woerner, Sr., Rudolph
Woerner, Jr., Rudolph
Woods, Margaret

Yeager, William
Young, Laura
Young, Viola
Young, William
Young Women's Christian League

Zerichak, Thomas M.

ANNA JANE COOPER

God in His Wisdom has seen fit to take into His closer keeping ANNA JANE COOPER, who for many years gave her life to His service in helping to build His kingdom in the Parish of St. John the Evangelist.

She was born on Christmas Day, 1863, and fell asleep on Epiphany, 1935.

Mrs. Cooper was a woman of unusual characteristics. She was an ideal wife and mother and reared a family of seven children who were a credit to her wise motherhood.

She was an efficient business woman and carried her husband's business with credit and profit after he died.

She was an immaculate housekeeper. Her home was always most orderly and well kept.

She was a loving Child of God and gave her heart and life to His cause. How she found the time to do all she did for the Master is a mystery.

She, for many years, taught the WOMEN'S BIBLE CLASS of St. John's Church and was never absent.

She was the last woman president of St. John's Chapter of the Woman's Auxiliary. When she explained to the Rector that failing health enforced her to resign that important office, he took over the executive position personally that she might be its last woman president, through his administration at least.

She was the executive head of St. John's Bazaar for many years and handled all its finances.

She was President of the ST. ELIZABETH'S GUILD and continued in the executive office after it merged into the SEVENTY-TWO CLUB.

She was the confidential visitor of the Rector to the sick and little children. In winter or summer; stormy or clear weather, she went about doing good to the unfortunate in the parish.

But best of all she was a true and loyal friend. Few women of private life have such a testimonial of popularity as was shown by the multitudes who attended her last rites.

We grieve with her family for her. Yet we thank God that we were so fortunate as to be her fellow workers for Jesus Christ and His cause.

"God of the living in whose eyes
Unveiled thy whole creation lies,
All souls are thine; we must not say
That those are dead who pass away,
From this our world of flesh set free;
We know them living unto thee."

We Approve of Gossipers

And We Apologize to Everybody for Ever Uttering One Word of Criticism Against Them

The Gossip is the most valuable asset of the Parish or Community.

His or her power for good and real constructive work is illimitable. An expert Gossip is worth his or her weight in gold.

No, we are not "kidding." We mean it. We hope every man and woman, boy or girl, will develop the art of gossip to the highest degree.

We need Gossips and MORE Gossips to advertise our Church and its activities.

An half dozen scientific Gossips are more economical and of greater service than a whole page of newspaper advertisement.

If you want to "put over" anything it is good psychology to start everybody gossiping about.

Whether we own it or not we know we are influenced more by gossip than by anything else.

What people say to us—especially our friends and neighbors—stick in our mind and are ever recurring and we find ourselves believing what we hear and acting accordingly.

Not only **that;** but we also become gossips and pass our information along to OUR friends in a way that it sounds original to our listeners. THEY accept YOUR version of the subject as YOU did of YOUR informant.

Gossip is like a virulent disease. It breeds easily and spreads like a forest fire in every direction. You can start gossip on Titan Street, Philadelphia, and it is just as likely as not to spring up in the White House at Washington, D. C., or St. James Court, London.

Business men are building big reputations through the use of Gossips and Gossiping.

A certain department store of Detroit, Michigan, used a group of gossips to boost its sales of women's dresses. The organization sent out young women in pairs. They rode in elevators, in office buildings, at rush hours, in street cars, strolled in theatre lobbies, while one told the other of the bargains at X's store. The store is said to have sold 3000 dresses the next day.

Yep! St. John's Church wants a GOSSIP'S CLUB. There are lots of things your Rector wants you to gossip about with your family, your friends, your next door neighbor, your grocer, your milk man, your insurance agent, your ice man, your baker, your landlord and every other one of your hundreds of contacts every day. The good reputation and the progress of the parish depends upon a well planned GOSSIPING CAMPAIGN. The Rector wants twenty-five volunteers to suggest subjects of Gossip to them and give them a sales talk as to how to put it over.

Wanted Now. Gossips for Active Service
Apply to the Rector
Every Good Gossip Will Be Engaged on Sight
Join Our Gossip Club
No Initiation Fees No Annual Dues

Christmas at St. John's

It Was a Day of Joyous Celebration of the Birthday of Jesus Christ

The weather, early in the morning, threatened to be cold and stormy and generally unpleasant. Flurries of snow were flying as folk were coming to the early service. But before the end of the service the sky had cleared and it turned out to be an ideal winter day.

It did feel nice and cozy to come out of the cold into the warm and cheerful church. By the way we were warm and comfortable because of the efforts of Harry Hopkins and Walter Pine who did all they could to get the boilers working and on the job.

The church was simply but beautifully adorned for Christmas. There were but nine pieces used in the decorations. On the wall of the Sanctuary were two immense wreaths hanging by broad red silk ribbons. On the re-table were found potted poinsettas stretching from end to end of the altar. In each corner of the sanctuary on either side of the altar was a medium size bushy and very green Christmas tree, and outside the choir on the floor of the church to the right of the pulpit was a veritable monarch of all Christmas trees reaching from the floor to within a few inches of the church ceiling. The effect was so striking and dignified that one involuntarily stopped, caught his breath on entering the church.

The choir did a little better than their usual best.

There was a masterfulness in the way they rendered the music which clearly indicated they had worked hard to get the true interpretation of each selection rendered. The Processional was Hymn No. 73 "Christians Awake." Following the Creed the anthem "Rejoice," by Adam Geibel was beautifully rendered. The Offertory was, "There Were Shepherds," by Charles Vincent. For a presentation the congregation led by the choir, sang the "Old Hundred." After the prayer of Humble Access, the choir and congregation sang, kneeling, that extremely beautiful Christmas Carol—"Silent Night, Holy Night." The effect was electric. There seems to be a living spirit of Christmas in that Hymn that stirs one's best emotions at their centre. After the reception of the sacred elements the choir rendered Mozart's **Gloria In Excelsis** with wonderful power, accuracy and expression. After the Benediction the choir sang Stainer's **Sevenfold Amen.** And the Recessional—**Adeste Fideles,** "O, Come, All Ye Faithful," brought the service to a beautiful completion.

As usual the Parish turned out full force at both services. Many persons we have not seen for years were there, and we were glad for the opportunity of taking them by the hand and wishing them the compliments of the season. Then too, there were well known faces missing. Their absence was the minor chord of the Holy Celebration. Some were sick, some had already realized the ultimate of life and were in a higher and holier atmosphere rejoicing over the Advent of the Messiah. Considering everything, the **Christmas Offering** bids fair to be worthy of the Parish. Those, who were the least able to give, gave generously of their little. And we are sure that all others will eventually realize the significance of the blessed occasion and will bring their Offerings to the Manger too.

Our Christmas Festival

Friday, December 28th, was the Sunday School children's annual Christmas festival. The Parish House was literally crowded from stage to entrance with eager kids waiting for what was coming. The entertainment was opened by everybody yelling out of tune "Jingle Bells." Incidentally we would like to take the Rector and Superintendent aside and tell them that as song leaders they register zero. Why, they didn't even know the way to start "Jingle Bells" jingling. They didn't know the words, they went and started in the middle of the chorus and it sounded as though what they were singing was set to a tune resembling John Brown's Body or something.

Anyway, tho, the start was awful, it was at least a start. After the R. & S. retired in great confusion covered with vivid blushes and juvenile jeers St. John's Dramatic Troupe staged a Christmas drama entitled **"The Old Cupboard."** It was a three-act play and went over pretty good. The Rector wrote it. Margaret Nelson directed it, and Viola Young, Howard McFadden, Vernon Matthews, Frances Heisler, Joseph Robins, Ruth Rutter and several of our children acted the parts.

One of the audience told the parson after the play that he (the parson) could write almost as well as he could preach. The parson has been wondering ever since whether that remark was a compliment or a double pointed slam. It would be so satisfactory if people would not be so vague in their statements.

After the play the usual candy, oranges and toys were distributed by the teachers among the scholars. One boy, who evidently was experienced in collecting Christmas candy from many Sunday Schools he "patronized" during the year, told the Rector that the candy he got at our festival was lots better than what he got at other Sunday Schools he attended.

How'szat for a testimony from an expert!

Wonder where were the other Sunday Schools that boy operated. However, we accept his compliments in the spirit it is given and wish him a Happy New Year.

Extract From the Pastoral Letter

Atlantic City, October 23d.

Assails Degeneration of Motion Pictures

From our vantage point we make our reckoning of present trends and tendencies. We instance conditions that demand our serious consideration: The degeneration of the moving picture industry has been such that it has aroused the righteous indignation of all self-respecting people who have demanded the right to decency. The Church itself is a league of decency and all who belong to it are

pledged to oppose indecency in any form.

Our action should contemplate the repression of other evils that have become emboldened in our time. The drama and much of our modern literature is erotic and panders to the base in human nature. Plays and novels cleverly conceived and written, present in gross and shameless ways and in language that is suggestive and indecent, scenes and incidents that are immoral and grossly licentious. They are symptomatic of the degeneracy of an age that is fast losing its sense of moral values.

It is to be deplored that Christian people all too frequently are the patrons of such corrupting agencies and that children and young people in particular are made the victims of their devices. Ethical and moral standards have suffered a grave impairment in this post-war age and it is our conviction that this departure from ways and practices that are clean and wholesome is a primary contributing cause of the long continued depression.

Broadcasting From S.T.J.C.

How are the New Year Resolutions Holding Out?

It would appear from the size of our Christmas Communion that the Parish is still in a pretty healthy condition in regards to active communicants at least.

"Did you give your wife that little lecture on economy you talked about?"

"Yes."

"Any results?"

"Yes—I've got to give up smoking expensive cigars."

Believe it or not—Our Sunday School attendance was larger **after** than **before** Christmas. Perhaps it was the superior quality of our Christmas candy that had pleased everybody so much that they simply could not forsake a school which served such Christmas gifts.

Teacher—"Where was the Declaration of Independence signed?"

Willie (after silence)—"At the bottom."

TELEGRAM

A telegram was rushed
Up fifty flights of the Woolworth Building
To a man named John L. Brown,
Who snatched it from the carrier's hand
And read it with a fer'rish grin:
"This day a daughter's father you were made
Eight pounds and fourteen ounces more."
He smiled with joy—
And then, before he tore the missive up
He gazed upon a sticker stuck thereon
Which said,
"Call Western Union if you want a boy."

Your are Cordially invited to our 81st Anniversary, Sunday, February 3d. Bring your Children and stay all day. Luncheon 12.30 P. M. Supper 5.30 P. M.

Know Thyself

Dub—"I'm going to marry a girl who can take a joke."

Kay—"Don't worry; that's the only kind of girl you'll get."

There are still several hundred Coal Envelopes out. If **you** lost or mislaid **yours.** Put your **Coal contribution** in an ordinary Envelope and drop it on the Alms Bason next Sunday. Be sure you write your name on the Envelope so that we can credit it to your account.

In 1868, the New York World printed the following news item on its front pages:

A man about 43 years of age, giving the name of Joshua Coppersmith, has been arrested for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice over metallic wires. He calls the instrument a "telephone" which is obviously intended to imitate the word telegraph and win the confidence of those who know of the success of the latter instrument. Well-informed people know that it is impossible to transmit the human voice over wires as may be done with signals of the Morse code. The authorities who apprehended this criminal are to be congratulated and it is hoped that his punishment will be prompt and for a long prison duration.

If you do not have a package of **Church Envelopes for 1935** please apply to the Rector at once.

Your worship without Offerings is as music without sound.

Our Sunday School Offerings show a tendency to increase. That is a good sign that the boys and girls are realizing the meaning of **Offerings** too.

People say that they often find it hard to tell the difference between weeds and young plants. The sure way, of course, is to pull them all out. If they come up again they are weeds.

A wise Communicant remarked to the Rector: The list of **Christmas Contributors** is a good Directory of our Active Parishioners. The names of the drones and the close fisted are conspicuous for their absence. Even the poorest of our Communicants manage somehow or other to squeeze out a **"widow's mite"** for the Christmas Offering.

Ash Wednesday—March 6th

Easter Day—April 21st

Now everybody get set for a big Lenten Offering

ALL OUT FOR THE 81ST ANNIVERSARY!!!

BE A FRIEND

Be a friend. You don't need money:
Just a disposition sunny;
Just the wish to help another
Get along some way or other;
Just a kindly hand extended
Out to one who's unbefriended;
Just the will to give or lend,
This will make you someone's friend.

Be a friend. You don't need glory.
Friendship is a simple story.
Pass by trifling errors blindly,
Gaze on honest effort kindly,
Cheer the you who's bravely trying,
Pity him who's sadly sighing;
Just a little labor spend
On the duties of a friend.

Be a friend. The pay is bigger
(Though not written by a figure)
Than is earned by people clever
In what's merely self-endeavor.
You'll have friends instead of neighbors
For the profits of your labors;
You'll be richer in the end.
Than a prince, if you're a friend.

ANON.

THE OTHER FELLOW

Are you fond of your wife and your children fair?
So is the other fellow.
Do you crave pleasures for them to share?
So does the other fellow.
Does your heart rejoice when your own are glad?
And are you troubled when they are sad?
Well, it's that way, too, in this life, my lad,
That way with the other fellow.
Do you want the best for your own to know?
So does the other fellow.
Do you stoop to kiss them before you go?
So does the other fellow.
When your baby lies on a fevered bed,
Does your heart run cold with a silent dread?
Well, it's that way, too, where all mortals tread—
That way with the other fellow.
Does it hurt when they want what you cannot buy?
It does with the other fellow.
Do you for their comfort yourself deny?
So does the other fellow.
Would you wail aloud if your babe should die
For the lack of care you could not supply?
Well, it's that way, too, as he travels by,
That way with the other fellow.

OLIVER H. BAIR CO.
FUNERAL DIRECTORS
1820 CHESTNUT STREET
NO CHARGE FOR USE OF FUNERAL PARLORS
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Bell, Oregon 0643

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Jobbing and Alterations
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The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11.00 A. M.

BAPTISMS

Bennett, Frances Mary
Jones, John Edward
Reynolds, Catherine Adelaide

BURIALS

Bennett, Charles
Constans, Harry R.

BROTHER, CAN YOU SPARE A DOLLAR FOR THE BROADCASTER?

WEEKLY CALENDAR

Sunday:

Morning Prayer and Sermon, 10.45 A. M.
Sunday School, 2.30 P. M.
Evening Service, 7.45 P. M.

Monday:

Young Women's Christian League.
Daughters of the King.
Woman's Auxiliary.
Basketball Team.

Thursday:

Choir Practice.
Cresson Men's Club.
Cresson Girls' Club.
Brotherhood of St. Andrew.
Girl Scout Troop No. 50.

Celebration of **Holy Communion** the first Sunday of every month, 11 A. M.

Christenings any Sunday by appointment.

GIVE YOUR BEST

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
If you give to the world the best you have,
The best will come back to you.

Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn;
You will gather in flowers again.
The scattered seed from your thought outborne,
Though the sowing seemed but in vain.

For life is the mirror of king and slave;
'Tis just what you are and do.
Then give to the world the best you have,
And the best will come back to you.

Madeline S. Bridges

OUR BEHAVIOR IN LENT

What Shall We Do to get the Best out of it?

The first matter of importance is to know, WHY is Lent? Concisely speaking, it is a season appointed by the Church affording us, through appropriate and special exercises an opportunity to make special effort to overcome the sins and shortcomings which retard our growth in grace.

BEHAVIOR IN LENT THEREFORE BECOMES A MATTER OF GREATEST IMPORTANCE.

It must be more than a superficial observance of certain time honored customs of fasting and stricter adherence to Church duties. These, of course, are important. But if we are to get the good we should get from our Lenten experiences, we must be more specific as to our behavior. Fasting mechanically, Church attendance automatically, are about as helpful as a gulp of salt water to slake one's thirst. Instead of satisfying the soul, they stimulate the appetite for carnal things by this period of abstinence.

LENT MUST NOT BE A FAD BUT A FACT. It must be made a fact by our behavior. We must so conduct ourselves and so regulate our lives as to get the greatest possible personal good from the Penitential Season. The question is—how can we do it?

Self Analysis

Obviously our first act is to quietly pick ourselves to pieces, so to speak. To examine our acts, our thoughts, our feelings, our moral and spiritual emotions our ideals, our estimates, and our language microsopically. In a word, we must turn ourselves into a spiritual clinic and use ourselves as our subject under observation.

If we are conscientious in our analysis, we shall just as surely discover the germ of evil in us, as the scientist discovered the germ of typhoid.

After the source of the dis-ease is uncovered, then, begins the building up of a course of treatment that will eradicate the dis-ease.

SIN MUST BE TREATED AS A SPIRITUAL DIS-EASE and our behavior regulated accordingly.

The suggestions we would offer after you have located the cause of your spiritual lassitude are:

Prayer

Not just a general vague formula of words addressed to God. But Prayer that is built around your special spiritual dis-ease. If you concentrate your prayers upon that particular spot, God will know that you have located your ailment and realize the need of a cure, and will surely supply the

BROTHER, CAN YOU SPARE A DOLLAR FOR THE BROADCASTER?

specific for the dis-ease. THIS is PRAYING WITH A PURPOSE and is bound to get satisfactory results. Always remember that PRAYER is too valuable an ingredient in your remedy for sin ills to be neglected or ignored.

Fasting

It is curious to note how similar is the treatment for physical and for spiritual ills. In case of fever the physician is almost certain to prescribe an immediate reduction of diet and the use of liquids instead of solids. Fasting is the cure for physical fevers—fasting is the cure for spiritual fevers. He who says he does not believe in fasting is either an ignoramous or a fool. There are times in one's life when he must fast. ONE OF THOSE TIMES IS WHEN THE SPIRIT OF MAN IS BURNING UP WITH THE FEVER OF SIN. We once knew a woman who was recovering from a desperate illness. Her doctor warned her against eating any solids. A friend in mistaken kindness persuaded her that a cream puff she bought was too light to seriously affect her. She ate it and we officiated at her burial a few days later.

Sometimes one makes a fatal mistake not to fast. When THE FEVER OF SIN is conquered it is much easier to affect A CURE OF THE SOUL.

Bible Reading

There is no doubt of the psychology of literature. The fact is so firmly established that certain classes of literature are outlawed because of their fatal effect upon the minds, imaginations and morals of the readers. Every propaganda, whether red, yellow or black, starts with lurid literature calculated to bias the public mind. Lascivious literature is written with the express purpose of poisoning the imaginations of its readers and driving them to acts of immorality. Nothing is so satisfying to an earnest seeker after truth than written truth. CIVILIZATION IS AS WEAK OR AS STRONG AS ITS LITERATURE. A BIBLE READING nation would quickly become a GOD FEARING and a RIGHTEOUS LOVING nation. The more we read our Bibles, the more our behavior will change and improve. The Holy Bible is the most important and most necessary book of devotion for Lenten reading. BE SURE YOU READ YOUR BIBLE DAILY AND THOUGHTFULLY. The good you get out of Lent depends upon it.

Receiving the Holy Communion

THE PHYSICIAN KNOWS THAT MEDICINE IS AS NECESSARY AS DIETING. He does not "drug" you if he knows his pharmacopia; but he does blend in his prescriptions that which he knows, from his diagnosis of you, what you need in the way of medicine to restore you to health.

Jesus Christ, on that Passover just preceding his crucifixion blended a prescription of his body and his blood that is AN EVERLASTING AND A DIVINE PRESCRIPTION for the restoration of the sin sick to strength in spirit. He who neglects to take it is a greater fool than he who refuses the prescription of his physician. That man may die for neglecting to follow the doctor's orders, but yours may be an eternal and a spiritual death if you insist on neglecting your Communion, which strengthens you and purges you of your sins.

Offerings

Last month we wrote so exhaustively on this subject that we can say very little more. IN ALL TIMES AND IN ALL RELIGIONS A SYSTEM OF OFFERINGS HAS BEEN A CONSPICUOUS PART OF WORSHIP. There can be no true WORSHIP without a suitable OFFERING. Offerings mean sacrifices. Sacrifices mean a spiritual urge towards sincerity in worship. IT IS THE OUTWARD AND VISIBLE SIGN OF OUR ANXIETY TO PAY OUR DEBT TO GOD TO THE UTMOST. IT IS A GESTURE OF LETTING GO OF MATERIAL VALUES THAT WE MAY, WITH EMPTY HANDS, REACH OUT AND GRASP TRUE WEALTH OF ETERNAL VALUE.

Our EASTER OFFERINGS will be in proportion to our sincere desire to gain the wealth of Heaven.

Christian Service

A man's salvation depends entirely upon his efforts to save his fellow man. No man can live unto himself; neither can he die unto himself; nor can he enter into the Kingdom of Heaven alone. Heaven is not a one man's land. Its inhabitants travel in groups, groups bound together by personal interest in each other.

WE ARE INDEED "OUR BROTHER'S KEEPER" in the strictest sense of the word. If we see he is about to stumble into a man trap, it is our duty to put out a strong arm and snatch him out of danger. If he is drowning it is our moral duty to save him, even if we must stun him to do so. If he is perishing in a burning building, we must rescue him, even at the cost of burns and suffocations and sufferings to ourselves. If he is being beaten and half killed by a burly brute, we must wade in and slug our hardest and beat down his enemy. If he is being victimized by the Devil and is surely losing his grip upon eternal verities, because of a weakening of moral and spiritual strength, we must spring to his relief, rescue him by force, if necessary, and fairly PUSH HIM OUT OF DANGER AND INTO THE KINGDOM OF GOD. We must ignore the crazy and meaningless criticisms of those who say if a man wants to go to the Devil it's his own business. THAT IS THE

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BIGGEST LIE THAT WAS EVER TOLD. No child of God can be allowed to become the prisoner of Hell, if you and I are able to prevent it.

May what we have set forth in this article help all of us in OUR BEHAVIOUR IN LENT. It gives us certain lines of action along which to exercise that behaviour and we do honestly feel that with the help of God and the interest it will arouse in us we shall gain new strength, new spirit pictures and new ambitions to carry us along as we travel life's pathway towards HOME.

IT'S HISTORY NOW

Sunday, February 3rd, was a busy day at St. John's

You will recall that the occasion was the celebration of the 81st Anniversary of the Parish.

Except for the snow banks and the squishy walking, it was an ideal day. The sky was clear of clouds and there was a nippiness in the air that made the blood tingle. The service of Holy Communion was surprisingly well attended. The Communicants packed the Church. We wondered what the founders of old St. John's would have thought had they been present to see this wonderful congregation which was the direct result of THEIR efforts 81 years ago. Had the walking been better the congregation would have been at least one-third as large again. Had there not been so much sickness due to the severity of the weather, there would have been many more present, too. Quite a few of our regulars were absent for this reason. Yet, with those impediments, the congregation was exceptionally large, even for an anniversary occasion.

When the Rector viewed that congregation and realized he was alone, and had before him the task of ministering the Sacraments to so great a crowd of worshippers, he then and there determined he would not preach an Anniversary Sermon full of statistics, history and boasting, but would use his time and energy to the better purpose of celebrating the Holy Communion with fitting deliberation and dignity. So, the big congregation escaped a dry as dust discourse.

ONE OF THE INTERESTING FEATURES OF THE SERVICE WAS THE READING OF A LETTER OF CONGRATULATION FROM OUR BISHOP WHILE THE CONGREGATION STOOD.

As is so frequently the case on such special occasions, we concluded the Morning Service with a christening.

The Parish Dinner

Promptly at 12.30 o'clock the members of the congregation filed into the Sunday School room where were laid two hundred places at the four long tables. In less than two minutes every place was occupied and the Parish sat down to such a dinner as only Mrs. Pine and her aides can conjure from her pots and pans.

It was a pleasure to see our family enjoy that dinner, especially to see the kids set to and "eat their heads off." The dinner was most appetizing. After the first set of "eaters" had been gorged their places were quickly taken by a hungry horde who could scarcely be held in leash.

The Interval

After all had satisfied their hunger some sat around and indulged in a quiet conversation and a little gossip. The kids cleared out and turned the Parish House into Bedlam and very nearly had the "cops" from the 25th District raid the place, when a gang of St. Johnites and a gang of Sacred Hearters staged a snowball battle. However, we soon had the boisterous bunch under control, and by the time we were ready for the next service, everything was serene.

The Young People's Meeting

At 2.30 o'clock we got together in the Church and had a delightful service for the young people of the Parish. After a most interesting devotional service; in which the prayers and Bible Readings were read by members from the floor of the Church, instead from the Chancel and the Lecturn, we listened to an address on "Habit" delivered by the Rev. George Anderson, of St. Giles, Upper Darby, who was the guest speaker of the afternoon. And did he get his congregation's attention! He even got two of the kiddies from the Kindergarden to stand up before the big audience and sing a hymn from memory.

Our speaker, by the way, expressed his surprise and pleasure at the size of our School. There were present about 300 officers, teachers and scholars.

Our Parish Visiting

We never forget our "Shut-in Congregation" on these special occasions. The Rector had asked our parishioners to bring one flower each on Anniversary Sunday. The idea was to make them up into bouquets and deliver them to our aged, sick and shut-ins. The visitors were volunteers from among the young people. Thus were our absent members made conscious of their part in our Anniversary.

Our Parish Supper

This important feature was scheduled for 5.30 o'clock. The Rector was called out to make a visit upon a family in trouble. On his return, which was about 4.30 o'clock, he was astonished to find all the chairs at the tables occupied by boys and girls—ONE HOUR AHEAD OF TIME. After

he remonstrated with them and persuaded them to leave the table, they very reluctantly retired—leaving their coats and hats on the chairs marking the spot as "reserved." For some unknown reason we had more guests at supper than we had at dinner. And talk about devastation by locusts! They were just tiny insects with anaemic appetites compared to St. John's supper guests. Jack Spratt (not our Jack Spratt) and his wife could never have done such a job with their famous platter as did our boys and girls with theirs that night.

The Gathering of the Clans

In the evening we had a sort of review of the year's work by organizations. First, the Rector told us of his official acts during that period. Then reports were submitted by the heads of the Girl Scout Troop, the Choir, the Woman's Auxiliary, the Cresson Men's Club, etc.

The Reports were concluded by a short address exhorting the communicants to continue their aid and cooperation in developing the Kingdom of God in Southwark. Much fine spiritual work has been done, but there remains much more to be done. It is his hope that we will continue to live up to the good opinion and hopes of our beloved Bishop.

One final word of just praise for the part our Choir played in the success of our 81st Anniversary, then we are done. As usual, they put over the musical part of our several services with their usual efficiency and beauty.

If anybody, who could have been there, and did not come THEY certainly are to be pitied.

WHAT CAN CHRISTIAN CIVILIZATION THINK OF US?

We do not mean what does Europe or Asia think of U. S. As a matter of fact we do not care what THEY think. But, what is the estimate of the best Christian people everywhere. What do they think of America's un-American way of doing certain things, particularly concerning our criminal court procedure and the "liberty" of our press.

The Trial of a Prisoner

One would almost think from listening to criminal court procedure that, under our system of trial by jury, the two persons most concerned in the verdict eventually to be rendered are first, the Prosecuting Attorney and second, the Attorney for the Defense. The accused apparently is only a pawn in the game they are playing. The Prosecuting Attorney is a politician who depends upon his vote-getting-ability to hold his job. His vote-getting-ability depends largely upon his "way" in office.

The Attorney for the Defense often is a man struggling for a spot in the sun and hopes that some day he may be a Prosecuting Attorney, too. Sometimes his ambition inspires him to take a case without guarantee of fee—if the case is sufficiently notorious to arrest public attention. The case may be hopeless from the start, but it affords good advertising. To have one's name spread over the front pages of the daily papers in big, black letters, is effective advertising which in no way conflicts with the dignity of the profession.

Therefore, when a prisoner is brought to trial he sometimes finds he is the victim of a brutal drama in which the Prosecuting Attorney and the Attorney for the Defense are the star actors; the Courtroom, the theatre; and the people crowding it, the "dead head" audience who come to be entertained, thrilled, horrified, amused, by the antics of the actors and the show they put on called evidence. Every eye in that crowded theatre, every ear of the avid audience is open wide to catch the quibs, the biting sarcasm, the verbal thrusts, the lightning mental attack and defense and the sly and covert leading of prisoner or witness into an ambush to blast their testimony and wreck the hopes of the opposing side. He who is most skillful is most applauded by the audience and such applause is music to his ears. He is a step nearer to fame.

The day of days is when our sensation crazed audience crowd the Temple of Justice to witness the baiting of the accused by the Prosecuting Attorney and the counter attacks of the Defense. The "audience" nudges its neighbor in appreciation of the verbal upper cuts and the oratorical knockouts being delivered. Sometimes the excitement exceeds all bounds and the judge must swing a wicked gavel to restore the "dead head" audience to order.

Then, too, the audience gets a great kick out of the squirming and mental agony of the tortured prisoner. They thrill to the centre of their little souls as they watch the "caught" writhe under the pitiless and savage attack of the P. A. They grin with appreciation as they see the desperate gleam of hope in his face when the Attorney of the Defense, with practiced skill, extricates him from the bog in which the P. A. left him flounder for the twelve good men and true to see and judge.

We do not believe in bull fights—at least we did not a few years ago—because we pity the poor dumb brute whose only recourse is to fight back. It is a brutal sight. Yet, to watch a human being as his character is being ripped to shreds; to see his private life held up to ridicule and public scorn; to mark how he cringes as he stands stripped naked of all claim to pity by a thundering, roaring official accuser who at last has reached the dramatic climax of the case—Ah-h-h-h that IS an exhibition worth coming to see!

Then the closing act of tragedy—the thrilling moment we have been so patiently waiting to see through all these days—when the twelve good men and true file back to the stage, when the question

of guilty or not guilty is asked them, when through deepest silence yet obtained in the drama, the voice of the Chairman of the Jury booms out the dread word—Guilty; when the prisoner at the bar is commanded to stand up—for he MUST take the coming blow standing, you know; when his doom is pronounced; when he sways, turns pale, and sweats from fear—that is our supreme moment of savage relish and to gloat! We have lived through all these tedious hours to see this climax. The show is over, the curtains drops, the villian is punished—so to home and to bed.

It has been a great show.

WHY?

WHY must justice be so public and indecent?

WHY must there be trials by jury? A jury too often composed by persons ignorant of even the fundamentals of law and easily be-fuddled by shrewd attorneys.

WHY not try every case before a court of three judges instead—a miniature U. S. Supreme Court as it were—who should listen to the testimony and agree upon the verdict and the sentence?

WHY not keep the court clear of a "dead head" audience, witnesses, experts and news hounds; and permit only the three trial judges, the P. A., the Attorney for the Defense, the court stenographer and the accused to be present?

WHY not permit only one witness or expert in the court at the time of their examination, to be questioned and cross-examined by the Attorneys, the trial judges and even by the accused—who, after all, is the most concerned in the outcome of the trials. Such a method of acquiring evidence would surely protect the interests of both the State and the prisoner. It certainly would be deliberative, dignified and more likely to make a calm sifting of the case material possible?

WHY not clear the court premises of every person who is not connected with the case—whether relative, bondsman, friend or curiosity seeker. It would reduce excitement to a minimum and kill that morbid curiosity which drives morons to hover about the place of trouble.

What Good Will It Do?

Well, first of all, it would insure the accused of a FAIR trial. The attorneys in the case would realize that they had no jury of laymen to befuddle, but were trying their case before three judges who were learned in the law, as well as they; who would not be blinded by oratorical pyrotechnics, but would judge the case on its merits.

Again, it certainly would be a lot more economical than the present system of trial by jury.

In the third place, the horrible riot and savage turmoil of morons would cease.

Also, American Criminal Law and Justice would be purged of sensationalism and mis-carriage, and American fair play would live again.

Better still, there would be no corrupting of the jurors for there would be no jurors to corrupt. The criminal minded would think more than twice before walking the path of iniquity.

It is Not a New Idea

The proposition to try cases before judges without juries is not an original idea by any manner of means. We do not claim sponsorship for the child. We just want everybody to know that we are proud of the kid and hope he will grow up and be quite a fellow some day.

THE EASTER THANK OFFERING BOXES

Last Year's Venture Encourages Us to Continue This Year

Last year it was suggested that perhaps the adults of the Parish might be willing to help build up the SUNDAY SCHOOL LENTEN OFFERING by taking a MITE CHEST and placing it upon the dinner table so that EVERY MEMBER OF THE FAMILY might drop a small coin in it at every meal, which would be their THANK OFFERING for their DAILY BREAD.

The idea succeeded far beyond our expectation. On Easter Day SIXTY-THREE boxes, containing $107.32, were returned.

We made an inflexible rule that nobody would be asked to take a THANK OFFERING CHEST—because it was to be a TRUE Thank Offering and a personal matter between God and the person taking the box. IN OTHER WORDS IT MUST BE A TRUE VOLUNTARY ACT.

This year we are giving this same opportunity to our adult members.

YOU WILL NOT BE ASKED TO TAKE A BOX; YOU MUST ASK FOR A BOX. THAT IS THE ONLY WAY YOU CAN POSSIBLY GET IT.

Nevertheless, we would like to see our Volunteer Easter Thank Offering contributors grow to 200 members this year.

If you are interested see Miss Nuttall or the Rector at once and enter your name and address for a box. You will receive it THE SUNDAY BEFORE ASH WEDNESDAY or as near to that date as possible.

And remember, you MUST ASK for the box;

we WILL NOT ask you to take one.

THIS FUND IS RAISED BY ONLY THOSE WHO ARE TRULY THANKFUL, WHETHER IT BE $5.00 or $500.00.

Last Year's Membership

The Easter Thank Offering Group was composed of: Anna, William and Edward Brown, Annie Beisser, Mamie Beisser, Mrs. Casper, Cresson Men's Club, Emily Carnes, Anna Daly, Mrs M. Fisher, Florence Friend, Mrs. Mary Friend, Mrs. Harry Gresh, Elizabeth Griggs, Mary Hain, Mrs. I. Hamilton, Hasson-Adgate Family, Elizabeth Jaeschke, Carl Jensen, Maria Keck, Mary Kelly, Kensil Family, Mrs. M. Konowal, Albert Later, Leach Family, Cornelius Leach, Mrs. M Lawrence, Mrs. M. Little, Mrs. Annie MacVaugh, Samuel McDowell, John E. McHenry, Lillie Mancely, Mrs. N. Murphy, Lydia Maguire, Mrs. Agnes Meyers, Ella McCall, Lillian MacAvoy, Thomas Olsen, Anna Patterson, Lillian Pine, Edward Pine, Preole Family, Mrs. John C. Patterson, Mrs. E. Rutter, Mrs. Jeremiah K. Rutter, Richard Snell, Annie Schabacker, Mrs. A. Springer, Mrs. E. Sutterlin, Mrs. Ella Silbert, John Spratt, Florence Substale, Mrs. Mary Tomlin, Mrs. Carrie Ward, Mrs. Margaret Woods, Mrs. John Weber, William Yeager, Mrs. Laura Young, Mrs. Christine Zizelman.

TRULY AN IMPRESSIVE GROUP!

HAVE YOU NOTICED SOMEPIN' ?

Do you get a funny feelin' when you enter St John's now-a-days? Do you look 'round en' wonder wassamatter? Do you go out again and look over the old building to see if you, by chance, wandered into the wrong place?

Don't get scared. You aren't mentally wrong You're not verging onto anything serious. It's just the absence of dirt all over everything that makes the difference. We old members never DID quite know what the interior of the Church really looked like before. Such cleanness makes us feel sort of bare, if you know what we mean. It used to be that the ladies almost threatened to bring cushions and newspapers with them to Church to keep their dresses from getting dusty. NOW, the pews are so nice and clean that one hates to sit on 'em for fear of markin' 'em up.

And the Chancel!
And the Sacrist y!!
And the Sunday School Room!!!
And the Kindergarten!!!!
And the Kitchen!!!!!
And the Halls!!!!!!
And the Pavement!!!!!!!
And the Window Sills!!!!!!!!
And the Parish House!!!!!!!!!
And the Cellar!!!!!!!!!!
And the Church Gallery!!!!!!!!!!

Walter, you are the Sexton we've been praying for.

THANK YOU!

We would like to thank all those who donated prizes, cakes and services for the Radio Party, on February second for the Sunday School Lenten Offering of the **Intermediate Classes.** We appreciate all those who attended the party and helped make it such a success.

We never remember any undertaking where so much cheerful cooperation was given.

Our total receipts amounted to $68.35. This was made possible by your help. Once again, thank you for your part in our party.

MARGARET R. NELSON,
VERNON MATTHEWS,
Faculty

THE GESIMAS

Transition Period, between Christmas, Epiphany and Lenten Season

Meaning of SEPTUAGESIMA: Seventy days before Easter.

Meaning of SEXAGESIMA: Sixty days before Easter.

Meaning of QUINQUAGESIMA: Fifty days before Easter.

QUINQUAGESIMA is the only one of three rightly named. It is actually the 50th day before Easter, as Pentecost is the 50th day after Easter. The others are approximately 70 and 60 days, respectively.

The general spirit of the collects for these Sundays is that of deep humility; a spirit especially required in the Christian, as he is preparing his mind to observe with appropriate seriousness the approach of Lent.

Septuagesima

THE COLLECT (from old Sarsum Missal) at once anticipates two chief ideas of Lent—the acknowledgement of our sin and its just punishment, and the prayer for forgiveness by God's mercy in and through Jesus Christ.

THE EPISTLE, I Corinthians 9:24, introduces the other Lenten idea of self-discipline. Addressing the Corinthians, spectators of the Isthmian games, St. Paul holds out, as models for spiritual life, the excitement of the race and the rules of temperance

in everything while in training for wrestling and boxing. The same rules hold good in the spiritual game. Temperance, fixity of purpose, grim conflict to the finish—lest we become ruled out as unfit in the end.

THE GOSPEL, St. Matthew 20:1. The Gospel seems to have no connection with the idea expressed in the Epistle. The Parable "shows that God is debtor to no man." Like other parables, it cannot convey a full spiritual reality. Each laborer comes when God is pleased to call him; with the first comers there is an agreement as to pay. With the rest—none such agreement is made. At the close of the work all are paid alike. The first to work complain at the apparent want of equity in payment only to be reminded that the Master will do what he chooses with his own. The lesson is—faithful service to God, not length or extent of time of service with which he is pleased. All must look only to God's Grace, not to man's merit, still less should any carp at God's mercy to others.

Sexigesima

THE COLLECT (shortened from the old Sarum form). In it we have an opening of the whole heart to God. In the first part, there is a plain disavowal of "trust in anything that we do." The second is a petition that Divine Power will afford a defense we need "against all adversity." It is truly a prayer of humility and faith.

THE EPISTLE II Cor. 11:19. The adversities of St. Paul, the Apostle to the Gentiles, as set forth by himself in II Cor. 11:19—are illustration of what adversities beset even the servants of God and how necessary it is to be sure of God's protection against them. If the Saints need God's intervention how much more so do we?

THE GOSPEL: St. Luke 8:40. The lesson of the Gospel follows closely the appeal of the Collect and the suggestion of the Epistle. The sower sows his seed—which is good—but it can germinate only in soil that is properly prepared and free from obstacles. Our heart is the soil.

According to the Collect we cannot trust ourselves to prepare it for the seed of the Gospel we need the power of God to rake out and break up the things of adversity that the whole heart may became fallow and bring forth fruit—an hundredfold.

Quinqugesima

THE COLLECT: This Collect was substituted in 1549 for an old collect which evidently referred to confession and penance at the opening of Lent. It is beautiful in both its construction and appeal. No doubt it refers to that wonderful 13th Chapter of I Corinthians which tells of this "bond of peace and of all virtue"—how men need it, how they are but sounding brass and clanging cymbols without it. Therefore, realizing our need for this most excellent gift of love we pray that God will send His Holy Spirit to fill our hearts with this virtue that we may be prepared to serve our fellow man, as well as God.

THE EPISTLE: I Cor. 13:1 is too familiar to all to need any exposition save to analyze its contents. In it St. Paul (a) exalts true love above all virtues. (b) He contrasts the INNER REALITY of love with its OUTWARD SIGNS towards God and man, the devotion of martyrdom and applying our means to relieve the distressed. (c) From these he moves on to the real characteristics of love—patient, kind, self-effacing, humble, generous, forgiving. Believes, hopes, endures without limit. (d) Love is permanent. (e) Faith, hope and love are all Divine Attributes, but the greatest, even of these, is love.

THE GOSPEL: St. Luke 18:31. The Gospel is well chosen for the day. The thought of QUINQUAGESIMA is the SACRIFICE OF LOVE. Jesus tells of the approaching of the Supreme act of love the Father is about to perform for the eternal salvation of His Children. The incident of causing the blind man to see is dramatically inserted by God at this point; no doubt to show all men that love shall open the eyes of all to the wonders of its supremacy in our lives—upon darkness of ignorance and despair, we are brought by the loving and sacrificial act of Jesus Christ into the brilliant and beautiful sunlight of a world of righteousness.

ST. JOHN BOYS' CLUB

The first meeting of the boy's club of St. John's was held on Friday evening, February 8th, 1935 at 7 o'clock. Fifteen boys eager and enthusiastic, proceeded to get the meeting started by electing officers. Those elected were:

Thomas Dean, President.

Wm. Clendenning, Vice President.

Wm. Nugent, Secretary-Treasurer.

The by-laws were read by Ray Cressee, director, who impressed upon the boys the necessity of obeying these laws. A program of activities such as drilling, calisthenics, games, and clubs is expected to be carried out, as the club progresses. After adjournment, the rest of the evening was given over to games. And what a time they had!

The hour of 9.45 arrived and the time for departure. This gives every one of the boys ample opportunity to be in his home not later than 10 o'clock.

Don't forget fellows, members and non-members, that our next meeting is on FRIDAY EVENING IN THE PARISH HOUSE AT 7 O'CLOCK SHARP!

PATRONIZE OUR ADVERTISERS

Broadcasting From S.T.J.C.

ASH WEDNESDAY, MARCH 6TH

* * * * *

EASTER DAY, APRIL 21ST

* * * * *

LENT COMES BETWEEN THE TWO

* * * * *

Members of the Sunday School are selling chocolate eggs to raise our Sunday School Lenten Offering. PATRONIZE THEM.

* * * * *

"Bredren," said a colored minister, "I'se got a five dollah sermon, an' a two dollah sermon, an' a one dollah sermon, an I wants dis here indelicate audience to take up a collection as to which o' dem dey kin afford to hear."

* * * * *

REMEMBER: Every Sunday and Wednesday evening during Lent we will have special guest preachers to address us.

* * * * *

"The straight and narrow path is narrow only to crooked people."

* * * * *

"How is business?"

"My cash register was stolen last Monday."

"Well, what's that got to do with your business?"

"I didn't miss it 'til Thursday."

* * * * *

During Lent let's think of the self-sacrificing service of such missionaries as Miss Dorothea McHenry, R. N., it may help us contribute more generously to the Sunday School Lenten Offering.

* * * * *

Gabriel and Satan contracted to build a long and thick cement wall between their respective domains. They agreed to take turns in paying for repairing it. In course of time the wall needed repairing. It was done and Gabriel paid the bill. Many years later it again needed repairing, but Satan refused to keep his part of the contract.

"If you don't pay the bill," said Gabriel, "I'll sue you."

"Go ahead and sue," said Satan, "but where are you going to find a lawyer?"

* * * * *

Which would you rather do, go to Alaska, where they must turn the thermometer upside down to give the mercury room to drop, and work in a wilderness for less than $10.00 a week among the Indians, or give less than $10.00 a year to support a trained medical man or woman to do the job for you?

* * * * *

For the first time in 22 years we were forced to close the Church Sunday evening, January 27, owing to the lack of coal. All because certain stingy communicants will not pay their Coal Fund dues.

WHAT YOUR LENTEN OFFERING DOES

1. Pays the Diocesan assessment of St. John's Parish.
2. Contributes help and comfort to Church Missionaries at home and in foreign lands.

* * * * *

The Chinese have a good sense of humor. The three largest American institutions in China are the Missions, the Standard Oil Company and the British-American Tobacco Co. The Chinese say those three have the same motto—"Let there be light."

* * * * *

YOU HAVE TWO IMPORTANT DUTIES TO PERFORM ON EASTER DAY

1. Be sure you make your Easter Communion.
2. Be sure you bring your Easter Offering.

* * * * *

"The more time you spend in your flower garden the less scandal you will hear about your next door neighbors."—Borrowed.

HUMAN AND SUPERHUMAN

William H. Jefferys, D.D.

Let us begin by reminding ourselves that we have excluded certain once-called miracles on the ground that they, as in the case of Jonah, are imaginative creations of the author. They were never intended to be understood as historic fact; they were not historic fact; they have their spiritual significance just as has the character of Hamlet its meaning.

Next, we should realize that we have come practically to know that the Mind in which we live, and move, and have our being is a law-making Mind; that God is above law, but acts through law; that Jesus, in all His exhibition of marvelous power never once breaks a law of God. That is my own feeling in the matter. It used to be supposed that it was an exhibition of Divine power to do something contr ary to natural law. We do not now believe that that is the case. We easily recognize that one natural law can be superimposed and overcome another. We see this constantly happen all about us; but it is all within law, and reasonable. Even the most skeptical, moreover, are ready to acknowledge that what we know about natural law is infinitesimal, compared with what we do not know.

Let us take a very simple example: It used to be thought to be a setting aside of a law of nature in that Jesus was able to say to Nathaniel: "When thou wast under the fig tree I saw thee." We now recognize that as a very clear and positive case of telepathy, or direct apprehension by the subjective mind of that which is beyond the reach of the senses. Even the dumbest of us have faint sug-

gestions of this power as manifested in such expression as "I felt that you were there." Jesus' use of the subjective mind is so complete that it does not produce "faint suggestions;" it produces knowledge, or better—awareness. Those of us who have more sensitiveness than the average have experiences which approach this intuitive knowledge of Jesus quite closely. There is no infraction of the law in this. It is the superseding of a limited law by a very much less limited one. It does not break the law of touch that sight reaches further. It is like the reach of the eye to the Milky Way, whereas the hand can only reach a yard from one's nose. The power of apprehension by the subjective mind is, probably, under certain circumstances, unlimited. We call this God's omniscience, or omnipresence. In fact, may it not be that the subjective mind, once freed from its association with the mortal body, may take on, in a measure, the character of the Divine Mind?

In an earlier paper in this same series, we have referred to the fact that the reasonableness of the universe, the fact that we can even reason at all, or that no fact of the universe has ever been shown to be unreasonable, is the presumptive proof that the universe is the product of the mind. In other words that which we call the material universe, or even expanding the term to include the whole cosmos, is the creation of mind. It is subject for its very existence to Supermind. There are ever so many reasons, and their number is multiplying from day to day, for the assumption that that which we used to call matter, but of the solidity of which we become less and less assured from day to day, while it really is, yet in a very true sense is not the ultimate reality but the expression of that reality to which we may give the term mind; though mind is, perhaps, rather the life of something than the thing itself. In an attempt to get back of the word mind, we have the word spirit. In telepathy we have the interplay between two subjective minds, but the minds do not do the playing themselves. They are acting towards central personalities, or in behalf of them, to which the words self-consciousness will, perhaps, come as near as anything definitive can come. There are then acts which call into play forces with which we are unfamiliar. These acts may be acts of the subjective mind, acts of interplay between subjective minds, or acts of subjective mind affecting what we call matter.

I rather think that most of the miracles which are historic facts can tentatively be grouped in one or the other of these three groups, that however little we may understand about the process we have a tremendous amount of experiential evidence. We have seen the sick made well by some process of mental healing, conscious or subconscious. We know that matter is subject to objective mind and there becomes more and more reason for believing that it is even more subject to subjective mind. What was once superhuman is in constant process of becoming classed as human, as the race rises to apprehend it. Mind, itself, did not use to be an attribute of our race; now it is so. Once, any process of reasoning was miraculous; today it is a common human happening. I have watched my dog try to drink from a watering-can, but inasmuch as he was approaching the thing from the front, instead of the back, he could not reach the water because of the spout and handle. He gave it up and walked away. I called him back and directed his attention to the other side of the can, and by that act performed a miracle. It was a super-dog performance. That act was just as much of a mystery to the dog as the cure of the Gladarene maniac was to the Gadarenes.

The reader will, perhaps, say at this point: "Oh, yes, there may be something in it; but how about the feeding of the five thousand?" And my answer is, "Wait until we get there." It is possible, and quite likely, that a number of miraculous events as recorded even in the New Testament and certainly in the Old events which actually happened, have been given a miraculous turn in the process of their recording and transmission through the centuries. I think this is evident in some limited number of cases. Instead, however, of advising that we take for granted that everything we do not understand probably never happened, I would, as the result of mature experience combined with a large measure of well tested intuition, advise that we stand ready rather to believe than to dis-believe but I think we might safely trust the presumptions that we have already reached: that law is the thought of God and therefore not to be broken, and that miracle is not an infraction thereof, but the manifestation of law which has, as yet, eluded us. We may also feel quite free to use our God-given minds in a very careful examination as to the historicity of the account, leaning on the side of faith rather than on that of doubt, if we want to be on the right side.

W. H. J.

Daniel, a major prophet of Israel, in this, one of the world's oldest sleuth stories, sets the precedent for more worldly detectives.

THE SEALED DOOR

Quoted from the Apocrypha* by the Golden Book Magazine.

And Daniel conversed with Cyrus, king of Persia, and was honored above all his friends. Now the Babylonians had an idol, called Bel, and there were spent upon him every day 12 great measures of fine flour, and 40 sheep, and six vessels of wine.

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And the king worshipped it: but Daniel worshipped his own God.

And the king said unto him: "Why dost not thou worship Bel?" Who answered: "Because I may not worship idols made with hands, but the living God." Then said the king unto him: "Thinkest thou not that Bel is a living god? seest thou not how much he eateth and drinketh every day?" Then Daniel smiled, and said: "O king, be not deceived. This it but clay within and brass without, and did never eat or drink any thing." So the king was wroth and called for his priests, and said unto them: "If ye tell me not who this is that devoureth these expenses, ye shall die. But if ye can certify me that Bel devoureth them, then Daniel shall die."

Now the priests of Bel were threescore and ten, beside their wives and children. And the king went with Daniel into the temple of Bel.

So Bel's priests said: "Lo, we go out; but thou, O king, set on the meat and the wine, and shut the door fast, and seal it with thine own signet. Tomorrow when thou comest in, if thou findest not that Bel hath eaten up all, we will suffer death; or else Daniel, that speaketh falsely against us." And they little regarded it; for under the table they had made a privy entrance, whereby they entered in continually, and consumed those things. So when they were gone forth, the king set meats before Bel. Now Daniel had commanded his servants to bring ashes, and those they strewed throughout all the temple in the presence of the king alone; then they went out, and sealed the door with the king's signet.

In the night came the priests with their wives and children, as they were wont to do, and did eat and drink up all. In the morning the king found the seals whole. And as soon as he opened the door, the king looked upon the table, and cried with a loud voice: "Great art thou, O Bel, and with thee is no deceit at all." Then laughed Daniel and the king held that he should not go in ,and said: "Behold now the pavement." And the king said: "I see the footsteps of men, women and children." And the king took the priests with their wives and children, who shewed him the privy doors, where they came in.. Therefore the king slew them, and delivered Bel into Daniel's power, who destroyed him and his temple.

(*Quasi-scriptural books outside the canon of the Old and New Testaments). Reprinted from The Golden Book, November, '34.

Thank God for the dear ones safe today,
Safe at home on the happy shore,
Where the smile of the Father beams for aye,
And the shadow of pain shall fall no more.
Thank God for the hearts that have done with sin,
For the eye that shall never be blind with tears;
Thank God for the beautiful, entered in
To the perfect rest of the deathless years.
Thank God today for the pilgrim feet
Which have trodden the last of the toilsome way;
For the strong, for the frail, for the babes so sweet,
Who have left forever this crumbling clay,
Who have changed earth's trial and loss and moan
For the victor's palm and the voice of praise,
Who dwell in the light of the great white throne,
And join in the songs which the ransomed raise.
Thank God today for the hope sublime
Which fills our souls in the darkest hours;
Thank God that the transient cares of time
Are wreathed in the glory of fadeless flowers.
Thank God for the rift in the desolate grave;
'Tis the soldier's couch, not the captive's prison;
He hallowed its portal, who died to save,
And we write o'er its arch "The Lord is risen."

—Margaret E. Sangster.

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HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11.00 A. M.

BAPTISMS

Beck, Archibald Smith
Harper, Edna May
Harper, Raymond Frederick
McCleave, Robert Edward
Mason, Richard John
Wilson, William Albert

BURIALS

Harman, Lewis E.

BOYS AND GIRLS BE SURE TO BRING YOUR MITE CHEST EASTER DAY

WEEKLY CALENDAR

Sunday:

MORNING PRAYER AND SERMON, 10.45 A. M.
Sunday School, 2.30 P. M.
Evening Service, 7.45 P. M.

Monday:

Daughters of the King.
Woman's Auxiliary.

Thursday:

Choir Practice.
Cresson Girls' Club.
Girl Scout Troop No. 50.

Celebration of **Holy Communion** the first Sunday of every month, 11 A. M.

Christenings any Sunday by appointment.

THE SEPULCHER IN THE GARDEN

What though the Flowers in Joseph's Garden grew
Of rarest perfume and of fairest hue,
That morn when Magdalene hastened through
Its fragrant, silent paths?
She caught no scent of budding almond tree;
Her eyes, tear-blinded still from Calvary,
Saw neither lily nor anemone--
Naught save the Sepulcher.
But when the Master whispered "Mary," lo!
The Tomb was hid; the Garden all a-blow;
And burst in bloom the Rose of Jericho-
From that day "Mary's Flower."

—John Finley

EASTER

Is the great festival of the RESURRECTION of our Saviour Christ. The word EASTER is derived from the Saxon "oster", signifying "to rise."

This sacred festival has had existence from the earliest ages of the Church, and there can be little doubt of its apostolic authority. As all christians, on the preceding Friday, stood as it were, mournful by the cross of their Saviour, and the next day were overwhelmed with grief for His departure; the Church on this day, upon the first notice of His Resurrection from the grave, calls upon us, with a becoming and holy transport, to turn our heaviness into joy, to put off our sackcloth, and gird ourselves with gladness.

Among the primitive christians, this Queen of Christian feasts, as they called it, was so highly esteemed, that it was solemnized fifty days successively; but as devotion abated, this feast was shortened; the whole week, however, was for a long time observed as holy days, for the expression of their joy for our Lord's Resurrection. And our own church, though she appoints only particular services for the Monday and Tuesday following, which contain full EVIDENCE of our Saviour's Resurrection, yet makes provision for the solemn observation of the whole week, by appointing, in the Office of Communion, a preface suitable to the season for eight days together.

MY EASTER OFFERING

WHY, AND HOW MUCH, OUGHT I GIVE?

It would seem that one can scarcely read the EASTER STORY and not get the answer to that double barrelled question. In it we read of the supreme sacrifice of God. He so loved the world that He *gave* His only Son that *we* might have life eternal.

Certainly such a sacrifice of God answers most emphatically the first part of our question. There is not the least doubt as to WHY we ought to make an EASTER OFFERING. If God gave His most precious possession to obtain our Redemption, surely we must reciprocate as best we can by OFFERING in return *all we can possibly give* to show Him that though our lives may not always be in conformity with His will, nevertheless, we are truely grateful for His sacrifice of Love that we might live.

Offering Is An Act Of Worship

This is the real thought back of Offerings. The devotee presents that which he values most as a mark of his appreciation for the Act of God which has forever placed him beyond the menace of his soul enemies. It shows that out of his appreciation springs a love for God because He loved so as to be actuated to make a supreme sacrifice for us. Our Easter Offering, though but a hazy shadow of God's sacrifice, is our real answer to God's love. That is WHY we ought to give.

The Size Of Our Easter Offering

Suppose you were crossing a street when suddenly an auto dashed towards you at full speed. You saw it coming but was too paralyzed with fright to move. Just at the very moment death was upon you somebody dashed you aside out of harms way but was himself killed in trying to save you - *would you ever forget him?* Would anything you could do, any sacrifice you could make in behalf of his loved ones be too demanding? Would you not try to think of ways and means to prove your gratitude to the memory of your Saviour? *The question of How Much or How Little you could give would not enter into the matter.* You would be goaded by your finer feelings TO STRAIN YOUR RESOURCES TO

THE UTMOST BEFORE YOU WOULD BE SATISFIED THAT YOU HAD shown how deep your emotion of thanks was rooted in your heart.

Well, that illustrates our answer as to *how much* we ought to give as our OFFERING TO GOD ON EASTER DAY. If you see and appreciate the true significance of Easter to you personally - how *Jesus Christ saved your life at the cost of His own,* then the commonest impulse of gratitude for this Divine Act will prompt you - - TO STRAIN YOUR RESOURCES TO THE UTMOST to prove to God you do understand the true significance of our Blessed Lord's Sacrifice. Our EASTER OFFERING is the outward and visible sign of our gratitude to God and to His Son, Jesus Christ, for saving us from spiritual death in such a Divinely Heroic way.

THE MISSIONARY IMPULSE OF EASTER

St. Luke 24:34

The missionary impulse of Easter is to spread the Good News throughout the world that "The Lord is Risen Indeed". He has broken the power of sin and death and all who truly desire it are saved through His sacrifice. Ever since the great news of the RESURRECTION of JESUS CHRIST was broadcasted to a despairing world, there have been those who joyously snatch up the torch of the Gospel and carry the light in the still, dark corners of the world.

History is filled with the thrilling tales of these crusading heroes of the Cross. A few, out of the thousands, we tell here to illustrate the dramatic powers of the Gospel of Jesus Christ in lands where God is not truly known. And remember, as you read these True Tales the contents of your MITE CHESTS, the contents of your EASTER THANK OFFERING BOXES, the money you spend in buying things we have for sale for our EASTER LENTEN OFFERING, go to the support of our Missionaries, who, sacrificing ambition, family, friends, fortunes, have gone forth to carry high the torch of the Gospel to lead men out of darkness into the light of God's love.

May these few illustrations strengthen your determination to support to your utmost these Modern Crusaders of Christ.

A LIVING WITNESS

From the Missionary Review of the World.

When Bishop Weeks of Africa was traveling in England, a gentleman who was in the same railroad carriage with him began to attack him as a friend of Missions.

"What," said he, "are the missionaries doing abroad? We do not hear much about their movements. We pay them pretty well but we hear nothing from them. I suppose they are sitting down quietly and making themselves comfortable."

Beside the Bishop sat another traveler, as black as any of the natives of the Dark Continent, and himself an unmistakable negro. He quietly waited until the stranger had exhausted his tirade against Missions, then making a sign of silence to the Bishop, begged to be permitted to reply to the critic.

"Sir," he said, "allow me to present myself to you as a result of the labor of the missionaries whose work you have been depreciating."

Pointing to the Bishop, he continued, "I am an African, and this man is the means of my having become a christian, and of my own coming to this country in the capacity of a Christian minister."

The man who had assaulted the Christian Missions looked upon the black man beside him with a look of mingled embarrassment and amazement. He could not be mistaken; that there was a genuine, typical, African, flat nosed, thick lipped, with retreating forehead, and short, curly hair: yet that negro addressed him in elegant language of an educated and accomplished Englishman. He had all the refining power of the Gospel of our Lord Jesus Christ, and there were in the very tones of his voice and his whole manner, the unmistakable signs of a Christian gentleman.

The accuser of missions sank into a reverie. He had no more to say as an objector. The one man was both a compensation for and a vindication of Christian Missions. And soon he resumed the conversation but in a different tone; he began to talk upon missionary topics as an interested and an engrossed listener.

The black man was none other than Samuel Adjai Crowther, afterwards consecrated the first native Bishop of the Niger.

EVERY PENNY IN YOUR MITE CHEST GOES TOWARDS CONVERTING OTHERS TO THE CROSS.

THE LAND of CHERRY BLOSSOM

Have you ever looked at the dainty china, the decorated screens and fans, the beautiful paintings, cards and prints in a shop where Japanese goods are sold? On all these things Japanese artists have pictured Chrysanthemums, Cherry Blossoms, queer twisted trees, and snowy topped mountains shaped like great ice cream cones.

The Japs love all these things of out-of-doors so much that they put them in their pictures. Their land is the most beautiful country of the Orient. It is a chain of hundreds of islands, which, if all put together would be as large as California. Over fifty millions of people live in these islands.

The boys and girls who live in this beautiful land are polite and good natured. Their skin is yellow. Their eyes do not open as widely as ours, which makes them appear to be slanting.

Little Miss Yuki San wears her jet black hair long. Her older sister and her mother comb theirs in rolls on top of their heads. They are very careful not to muss their beautiful rolls and puffs at night. Yuki San wears a long kimono made of pretty figured cotton. It is folded over in front and held in place by a wide sash called an obi. Her very best kimono, which she wears in Cherry Blossom time, is of gaily colored silk.

She never wears a hat.

She wears a paper umbrella instead.

She wears funny little sandals. In rainy weather they are set upon two little strips of wood to keep them out of the mud.

Togo, Yuki San's brother, wears a kimono, too, but it is narrower than sister's. All the children in Japan dress up like grown folk.

If you stay for dinner you are impressed with the dignified, polite and stately way everybody behaves. The children make a low bow to their parents as they seat themselves at table. The housemaid kneels down and bows low as she brings in the food.

If you were to stay all night the maid would spread some pads and comforters on the floor for your bed and give you a small, wooden block for your pillow. You don't lay your head on this wooden pillow, you put the back of your neck in the little curve made for that purpose.

The Japanese are very clean about their person and their homes are immaculate.

They have very fine schools in Japan. And, what do you think! The Japanese boys and girls like to go to school! Did you ever hear of such funny children?

ON THE THIRD OF MARCH, which is the FEAST OF DOLLS, little Yuki San brings out all her big family of dolls. Then for two or three days she and her little friends have fun dressing and undressing the old and new dolls, giving tea parties and playing house.

IN MAY the boys have their MAY FESTIVAL. Then the boys get presents of flags and toys. They fly kites and play games. They fight sham battles with wooden swords and pretend they are defending their Emperor, who, by the way, is a very sacred person and is looked upon as almost a God.

Yes, Japan is a beautiful land. The Japanese are delightful socially, but they are not bothered over much with scruples and a sense of fair play. The GOLDEN RULE is not a standard measure with them. They do not trust each other even; because they are only too well aware of the lack of Christian ideals of love and righteousness among themselves. When Japan is thoroughly christianized she will be one of the greatest nations in the world.

Every penny in your MITE CHEST is helping to christianize that lovely country. A portion of the Sunday School Lenten Offering helps support the Christian Church Schools and Hospitals in Japan and making new converts to the Cross.

A CHINESE DRUG STORE

If the following Chinese Prescription is not enough to start you pouring pennies into your MITE CHESTS, then you boys and girls have no imagination.

The following Prescription was written by Dr. Cho Ping for a patient who had swallowed an overdose of opium. It took half a day to make it up.

2 couples of salted lizards, 2 male and 2 females
½ oz. Corea ginseng root
6 dired grasshoppers, 3 male and 3 female

½ oz. Lotos leaves	½ oz. devilfish claw
1 oz. Walnuts	½ oz. hartshorn
¼ oz. tail of rattlesnake	¼ oz. bird's claws
2 ozs. Black dates	¼ oz. dried ginger
½ oz. Elm tree bark	½ oz. old coffin nails

The whole is mixed with two quarts of water, and boiled down to one half the quantity. Then let the patient drink the mixture as quickly as possible.

Every boy and girl who does not have at least one whole dollar in the MITE CHEST ought to be given a great big tablespoonful of this awful prescription three times a day until CURED of his or her stinginess.

DON'T *YOU* THINK SO?

Funny Mistakes of Missionaries Speaking a Strange Language

FROM

Fifty Missionary Stories

A young missionary to China sent his servant out into the street to buy something. Late in the evening he came back with his wheelbarrow, looking tired and discouraged. When asked where he had been, he replied: "Mr. L. sent me out to get him six wives and I could not find one."

Shortly after her arrival in India, a young lady missionary was allowed to order breakfast for the household, in order to test her progress in the language. She intended to ask for fresh eggs, but used the wrong words, saying to the astonished cook, "You may bring us, this morning an old blind man, nicely boiled."

A lady missionary in Brazil requested her servant to bring her some little article that she needed at once. The servant steadfastly refused to obey her orders. With great indignation she went to her husband to lay complaint, only to learn to her dismay, that she had asked the man to kiss her.

Another missionary in China gave a pretty, little dinner party to her friends. At the proper time she ordered the servant to bring in some fruit. He objected; she insisted; he refused; she grew angry. Finally, he left the room, and soon returned with an air of supreme contempt, bringing his master's every-day trousers carefully arranged on a large platter.

ST. JOHN'S SERVICE CLUB

A New Parish Organization in Process of Formation

One would imagine that the Parish is over-organizd now.

Just why a new Society?

Well, in the first place, one old organization has been eliminated from our roster because we felt that its usefulness had waned almost to the vanishing point and its members, most of whom are among the most active in the Parish, were not organized in a way to do the work they are capable of doing. Hence it was easier and wiser to dissolve the society than to try and change it.

The ST. JOHN'S SERVICE CLUB starts with a clean slate. It has no background nor traditions. It is just new. It's object is different in every way from other parish clubs or organizations. It's intention is to simply interpret in acts the name it has assumed. It is to be the SERVICE CLUB OF ST. JOHN'S PARISH. It is not the desire of the Rector or its members to be just another social organization (which, by the way, is no disparagement of our social organizations) but it's object is to render CHRISTIAN SOCIAL SERVICE to the needy, the sick, and the unchurched of the parish.

The time is fast approaching when every church and parish will need just such a social group. The present method of serving the dependent, sick and aged of the community is fast breaking down. Local social service societies are realizing this fact and are making swift shifts to prevent the total dissolution of their set-ups. They are shifting to the ground of "Reconstruction" of the family; meaning that, instead of giving actual relief, their agents will act in an advisory sense and teach the family how to budget its income, if any; how to live in a sanitary state, how to acquire education, how to adopt certain social customs; leaving the Relief Work for the Federal, State and City Governments to do by means of taxation of the public.

A PARISH SOCIAL SERVICE CLUB will have its work cut out for it when that time comes. We are not at all sure of the permanency of the social service groups, because their proposed program seems to overlap what the parish is already doing in the way of "Reconstruction" on the one hand and, undoubtedly, the Government, on the other hand, is preparing to take over permanently the relief part of the work in the new set-ups of unemployment insurance, old age pensions, Mother's Relief Pensions, etc., etc.

The position of the Church in the Parish is going to be strategic in the near future. Already the Government agents are asking the Rector very pertinent questions concerning communicants who have applied for Widow's Pension, Blind Pension, Old Age Pension. Your Rector already has successfully recommended two applicants for the Widow's Pension,

As a matter of fact, THE DAY IS HERE FOR THE RECTOR OF THE PARISH TO REALIZE THAT HE HAS ARRIVED TO THE GRAVELY IMPORTANT POSITION OF ADVISOR AND COOPERATOR OF THE GOVERNMENT IN ITS MOST IMPORTANT WORK OF SOCIAL AND ECONOMIC ADJUSTMENT.

In the evolution of things this was inevitable, of course; the Church being the center of the community. The Rector being the close and intimate arbiter in things material and spiritual of each individual, practically from the cradle to the grave, would be the logical person for the State to select for necessary data on social problems in his Parish.

It is here where our SERVICE CLUB comes into action; composed of members of the Parish who, by association and experience, have an intimate knowledge of the economic, social and private lives of each other member, can act most effectually as an advisory group to the Rector and as an emergency relief corps to the unfortunate.

Our program is by no means set. We mean to go cautiously in everything, EVEN AS TO WHOM WE EXTEND THE INVITATION TO BE MEMBERS OF ST. JOHN'S SERVICE CLUB. We want people of comon sense, tact, sympathy and a broad tolerance. Our SERVICE CLUB is going to be a slow growing club numerically. We have a dozen now and that number will be augmented only by those who have *a sincere desire to serve the unfortunate the way Jesus Christ served* and who will express that desire by making application for membership into ST. JOHN'S SERVICE CLUB. We would rather have just a few real intelligent workers than a church full of drones.

If you are a worker and are interested in the welfare of your brother communicant, apply to the Rector and ask him to nominate you for membership into ST. JOHN'S SERVICE CLUB. If you are sincere he will welcome you joyously as one more laborer ready to serve.

Remember the name - ST. JOHN'S SERVICE CLUB - a Club of busy people doing a big thing.

THE NEWSPAPERS TOO

Liberty or Unrestrained License--Which?

Last month we entered our protest against the wicked and undignified methods of Trial by Jury with its accompanying ballyhoo and indecent publicity.

Now we would make certain disparaging obser-

vations as to the part our daily papers take in broadcasting in disgusting details the scandalous criminal conduct of the murderer, the seducer, the thief and the racketeer, as it is brought out in public trials in our criminal courts.

The modern daily paper plays a terrible part in this tragedy of errors in the manner they prepare, print, and purvey it to the gluttonous and depraved appetites of a perverted public.

By them a major criminal case is thoroughly exploited weeks in advance of the trial by Jury. This exploitation of the crime in all its horrid details down to the spot marked by "X" is not confined to the despised tabloid; but it has become the fashion of our own respectable household news journals to dig into the dirt and muck of filthy incidents to be sure they have got the dirtiest and filthiest gobs of all to print for the satisfaction of the evil minded, and for the mental and moral poison of the innocent and the decent reader.

The News Method

A suspect is caught in the net, given the third degree (oh yes, there is a third degree) makes damaging admissions and the hunt is on. Shrewd newshounds are unleashed by the press and charged to get the "dirt" on the suspect, which is published in preliminary articles along with characteristic picture poses of the "caught" and published as a character sketch of the man. His ancestry is bared unto the thirtieth and fortieth generation. If he played truant from school or if he went fishing on Sunday in his kid days, the newshound who smelt out the thing will open his eyes, arch his brows, point an accusing finger, strike a tragic pose and exclaim with wide open mouth, Ah-Ha!!!. And write an eight column article on the signs of total depravity even in the prisoner's youth which, of course, is sufficient evidence to prove that he must be the villian who stole that million on June 9th, 1929 at 2:30 A.M. In fact, everything that can damn the man crawls --yes, crawls--into the "daily". It is published in minutest detail and broadcasted throughout the land. Even the children of the family circle become so familiar with the "crook" *before* his trial that they call him by his nick name when they speak of him.

Yes, *before* the person is brought to trial the public mind has been so biased by the *Prologue* of the Journals that no two persons in the world could possibly be found who could render an *un-pre-judged* verdict in the case, but would find him guilty because he was made the popular "goat" by a sensational press.

And he may be guilty all the time at that.

That sentence is interpolated to assure you that my sympathies are not with the prisoner--for ten to one I have read newspapers too and am contaminated.

My real objection is in making *any* man stand trial twice--once in the public press and once in the court of law, publicly and before twelve good men and true, who have not the foggiest idea as to the application of the law to the case or the relevancy of the "proof" offered.

Another Why

Why not try to convince the daily press that it caters not altogether to scandal mongers and filth gulpers. That a high percentage of their patrons are decent, clean minded God loving "white" men who loathe picking up their morning and evening papers and see the terrible scum of sin on all its pages.

Why not ask the journals for cooperation, and in the name of Decency desist from this preliminary exploitation, and to build up their story on the resume prepared by the Court stenographer? It probably would not be so exciting but it would be more palatable to the general decent public.

But, you object, the case would lose all the kick that comes with the quarrels between attorneys, the intimate, sexy dialogue between lawyer and lawbreaker, the disagreements of experts and the sensation caused by the introduction of surprise evidence and surprise witnesses.

Yes, it would mean the omission of all that--all salacious and indecent dialogue between attorneys, witnesses and prisoner,all putrid love letters. It would cut out all bedroom scenes, all hotel rooms, all steamship cabins, all pullman berths, all love nests, and many other evil, exciting things, which corrupt the adult reader and rot the morals of our children.

With a blare of the trumpet we ride to hounds against every book of vulgarity that is exploited. Yet we snuffle, and slobber and squeal with the joy of hogs at the swill trough of scandal wherein is poured the putrid stuff our "dailies" ladel out by columns every time a particularly rotten case is being tried.

And, as we have said already, it is not only the Tabloid that is guilty. It is our own family journal we have taken fifty years that smears its pages with filth for our children to read.

If any journal were to take the salacious Court dialogues they report from fetid trials, dress them up with fictitious names and places, publish them in book form under any old title they might choose and try to sell them to the public, we would bet big odds that a week would not pass ere an aroused and indignant public would rise up to prosecute.

Yet the papers have *license* to print these dialogues in the raw and feed them to the minds and souls to our offspring.

Because, forsooth, it is part of a legal trial.

But, wouldn't we get ourselves in hot water were we to start a campaign to muzzle the press and make it delete the dialogue from all criminal cases.

We would soon be put in our place and told *that* it is the *American* way of doing it.

Well, all we have to say is -- AMERICA NEEDS TO CHANGE ITS WAYS -- back to its ancient decencies.

BROADCASTING FROM STATION S. J. C.

Remember Your Easter Engagements

Holy Communion, 6:30 and 11:00 A.M.
Sunday School Easter Service, 2:30 P.M.

Special Easter Carol Singing; Presentation of Sunday School Lenten Offering; Presentation of Easter Thank Offering Boxes; Distribution of Rewards for Attendance; Distribution of Choco late Eggs to all the Officers, Teachers and Sunday School Scholars; Distribution of Easter Plants to the Parish Shut-Ins.

NO EVENING SERVICE ON EASTER DAY

* * * * *

Remember Your Easter Offering

Children under 12 years of age *not less* than 10 cents
Between 12 and 15 " " " *not less* than 25 cents
Between 16 and 18 " " " *not less* than50 cents
From 19 " " " *not less* than $.100

This year we intend to publish only the names of those who give *not less* than what is suggested in this Table. We do not think it is fair for persons who give so much less than they can afford to have their names in the List of *Parish Supporters.*

* * * * *

Do Not Forget

The Lenten Season is the greatest season in the year to do Missionary work. Invite your non-church friends to come and hear our guest preachers, all of whom are well worth hearing.

* * * * *

Wherever you are--whatever you are doing--always you have the reputation of St. John's Parish to preserve.

* * * * *

Which, in your estimation, is the truer and more acceptable Christian--he who is a christian for material or social reasons; or he who is a christian because he loves Jesus, and wants to do everything in his power to prove that love?

* * * * *

Are You Satisfied With Your Brand of Christianity?

* * * * *

It is only a few short weeks from now until our ANNIVERSARY and CONFIRMATION. Suppose we begin to lay our plans now so as to be ready with a big program when the time arrives.

* * * * *

"What did Mamma's little boy learn at school today?"

"I learned two fellers not to call me Mamma's little boy!"

* * * * *

Professor: "Young man are you the teacher of this class?"

Young Man: "No sir."

Professor: "Then don't talk like an idiot."

Cradle to Grave

1. Milk.
2. Milk and Bread.
3. Milk, eggs, bread, spinach.
4. Oatmeal, bread and butter, green apples and all-day suckers.
5. Ice cream soda and hot dogs.
6. Minute steak, fried potatoes, coffee and apple pie.
7. Bouillon, roast duck , scalloped potatoes, creamed oyster plant, fruit salad, strawberry ice cream, demi-tasse.
8. Pate de foi gras, Veau a la Blanquette, potatoes Parisienne, egg plant a la Opera, salad Chiffonade, peach plombierre, demi-tasse, Rouquefort cheese.
9. Two soft boiled eggs, toast and tea.
10. Cracker and Milk.
11. Milk.

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

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Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader
Miss Hannah H. Nuttall, Parish Visitor.

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William MacVaugh
Rudolph Woerner, Sr.
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Mrs. Vernon Matthews, Organist and Choirleader

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PARISH ORGANIZATIONS

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
B. Frank Drumm, Secretary

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Cresson Girls' Club

President—Dorothy Stenger
Vice President—Emily Carnes
Secretary—Mary Leach
Treasurer—Ella McCall
Business Manager—Helen W. McHenry

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11.00 A. M.

BAPTISMS

Dingler, Ethel Mae

BURIALS

Long, James
Lottes, Martha
Cressman, Catherine
Thornton, John
Flomerfelt, Sara T.
Smith, Susie
Patterson, John C., Sr.

PATRONIZE OUR ADVERTISERS

WEEKLY CALENDAR

Sunday:

MORNING PRAYER AND SERMON, 10.45 o'clock
Sunday School, 2.30 P. M.
Evening Service, 7.45 o'clock

Monday:

Daughters of the King.
Woman's Auxiliary.

Thursday:

Choir Practice.
Cresson Girls' Club.
Girl Scout Troop No. 50.

Celebration of **Holy Communion** the first **Sunday** of every month, 11 A. M.

Christenings any Sunday by appointment.

MOTHER'S REST

Her saintly face, so full of love—
Her smile, a light from Heaven—
Proclaimed that ere the evening fell
Her sould would reach its haven.

My children dear, a fond farewell,
Until we meet o'er there.
May God's protection e're be near—
Was her last loving prayer.

Her dear eyes towards Heaven turned.
Anangel, glistering white, was there.
He, stooping low, said come with me
To the MOTHER'S REST from care.

EASTER DAY AT ST. JOHN'S

We read and heard so much of the monster Easter demonstrations that we felt we ought to put St. John's celebration on the record of the great events of Easter Day.

We have served at the Altar of St. John's almost a quarter of a century, but this Easter marks the peak of the number of Communicants receiving the Sacraments. The day was grey and cloudy, but the faithful came to the services, notwithstanding.

The 6.30 Celebration was so well attended that we did not look for a large congregation at the second service at 11 o'clock. One can well appreciate our astonishment when we faced a congregation equally as big as the first.

The Choir and Altar were beautifully adorned with a profusion of Easter lilies and other white blooms.

The musical portion of the program was beautifully rendered by the Choir.

The one feature of the day which we appreciated above all others was the chance the day afforded to shake hands with scores of members we have not seen for years. If we were like other Rectors and had only the one job of looking after the parishioner's welfare, we would see much more of them. But our job at C. M., which is a very necessary job, naturally demands most of our time.

On Easter Day as we looked over those two record-breaking congregations, we could not help contrasting that large crowd of worshippers to the few members of years ago. How mightily God hath wrought in South Philadelphia. Other churches of different denominations caught our inspiration and now all are working under high spiritual pressure. South Philadelphia is becoming more and more an ideal spot in which to live. People are turning to God and forsaking forbidden paths of sin and pleasure. If our greatly augmented Easter congregations meant anything they meant our folk are becoming more God conscious.

What a great EASTER DAY that will be when the whole community, both old and young, will turn their faces toward the Temples of God to worship Him in spirit and in truth.

After a morning crammed with wonderful experiences we celebrated our Sunday School Easter Service. The church swarmed with children. The singing may have been off tune now and then, but it was rendered with a vigor and an enthusiasm which left no one in doubt as to the spirit behind the hymns.

The first thing we did after singing the Processional was to call the Roll of Classes and receive the Sunday School Lenten Offerings. After we had appointed our accountants and had cleared away the offering, we listened to the Intermediate Class recite one of the most remarkable descriptive poems of the Books of the Bible. We seriously doubt if there is another Intermediate Sunday School Department in the Diocese who could do it as well. All credit goes to Margaret Nelson, who is beyond any question of doubt, an extraordinary efficient teacher.

The Kindergarten followed with a sweet childish hymn which carried our memories back many years, when we too, as kiddies, were singing the same sweet refrain. Then followed the awarding of prizes for faithful attendance at Lenten Services. One hundred persons received prizes.

We gave the boys and girls of the Kindergarten and the Intermediate Department beautiful Easter Cards. And everybody, old and young, received a chocolate egg.

After the singing of many Easter hymns and doing a multitude of other things we called a long roll of sick, aged and shut-ins who could not attend Easter Service because of their infirmities. As each name was called somebody arose and volunteered to take an Easter plant from the Church to their home to show them we had not forgotten them on this joyous occasion.

Eventually the Committee reported the amount of our contributions to Missions was $936.14. This is the first time for years we have fallen under a $1,000.00. However, even at that we are far in advance of more prosperous parishes in our contributions to missions.

The Easter Offering of the Church of parochial purposes was $425.69, which is much larger than that of last year and we closed one of the happiest Easters of our life by singing, "Praise God From Whom All Blessings Flow."

Loyal Legion

of the

Church of St. John the Evangelist

List of Contributors to the Current Expenses of the Parish; Through the EASTER OFFERING

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Fogarty, Joseph
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Fox, Albert Charles
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Gallagher, Kate
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Garson, Mary
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Heisler, Joseph C.
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Henderson, Viola R.
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Jeffers, Richard
Jeffers, Emma
Jensen, Carl E.

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Karstein, Elizabeth
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Kelly, Frank
Kelly, Gerald
Kelly, Mary
Kelly, Raymond
Kelly, Wesley
Kelly, William
Kensil, John
Kensil, Margaret
Kensil, William
Kitchner, Myrtle
Kleinz, Anna
Knowlton, Sr., Frank
Konowal, Barbara
Konowal, Peter
Konowal, Joseph
Konowal, Louis
Konowal, Michael
Krafft, Edward
Krafft, Mrs. Ornett
Krafft, Ornet
Kraft, Harry C.
Kraft, Joseph R.
Krause, Sarah

Lafferty, Martha
Later, Margaret
Lawrence, Catharine
Lawrence, Jr., George
Lawrence, Howard F.
Lawrence, Sr., George
Lawrence, Mary
Leach, Cornelius
Leach, Joseph
Leach, Ella
Leach, May
Leach, S. Bowman
Lenhart, Sr., David
Lenhart, Eleanor
Lenhart, Jr., David
Lenhart, Margaret
Lenhart, Mrs. Margaret
Little, Mary
Little, William
Logan, Elizabeth

McAvoy, William, Jr.
McAvoy, Anna J.

Loyal Legion, continued

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McCall, Samuel B.
McDowell, Mary
McDowell, Samuel
McHenry, H. Cresson
McHenry, John
McKane, Beatrice
MacVaugh, Anna
MacVaugh, Sylvania
MacVaugh, William
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Maguire, Lydia
Maneely, Lillian
Mason, Elizabeth
Mason, Florence
Matthews, Mrs. Vernon
Matthews, Vernon
Meckling, Philip
Mehring, Anna
Meyers, Mary
Meyers, Charles
Meyers, Agnes
Miller, Eleanor
Miller, Warren
Mitchell, Madeline
Moffett, Annie
Moore, Elizabeth
Morley, Nellie
Morse, Julia
Munion, Harry J.
Murphy, Margaret
Murphy, William

Nehlig, Ida
Nelson, Jr., John J.
Nelson, Jr., Mrs. John J.
Nugent, Eleanor
Nugent, William
Nuttall, Miss Hannah H.

O'Donnell, Mrs. Katharine
Old Rags
Oliver, Phoebe
Olsen, Charles
Olsen, Blanche
Olsen, Mrs. Genevive
Olsen, John
Olsen, Anna
Orr, Mary E.
Orr, Richard
Orr, Charles

Patterson, Anna
Patterson, Jr., Mrs. John C.
Patterson, Jr., John C.
Patton, Joseph
Pearo, Adelia
Pearo, William
Pearo, James
Pearo, Mary A.
Pine, Catherine
Pine, Edward
Pine, Lillian
Pine, Frank
Preole, James
Preole, Eleanor
Preole, John
Preole, Ruth
Preole, John
Price, Richard

Rand, Mary
Raymond, Emma J.
Redding, Louisa
Reed, Adeline
Reed, Lottie
Reid, Dorothy
Righter, Bertha
Righter, George H.
Robins, Anna
Robins, Mrs. Anna
Robins, Mabel
Robins, Joseph
Robinson, Annie
Rocks, Edward
Roddy, Dora
Rowand, Edward P., Sr.
Rudderow, Ruth
Rudderow, May
Rudderow, Bertha
Rutter, Jeremiah K.
Rutter, Elizabeth
Rutter, Edward
Rutter, Robert
Rutter, Rose
Rutter, Catherine
Rutter, Elizabeth
Rutter, Ruth
Rutter, Heber
Rutter, Mrs. Elizabeth
Rutter, Jennie
Rutter, Charles

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Sayres, Elmer
Schaab, Frederick
Schabacker, Miss Anna
Schlembac, Catherine
Schmidt, Mrs. Frank G.
Schmidt, Frank G.
Seher, Thomas
Seher, Catherine
Seher, Margaret
Seher, May
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Snell, Jr., Samuel
Snell, Jr., Margaret
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Spratt, Jr., John
Spratt, Margaret
Spratt, Jr., John
Spratt, Catherine
Spratt, Finley
Spratt, John
Spratt, James
Springer, Mrs. Anna
Steel, Paul
Stenger, William
Stenger, Mrs. William
Stenger, Ethel
Stenger, Dorothy
Stenger, Laura
Stenger, Webster
St. John's Service Club
Stockman, James
Stockman, Elizabeth
Stockman, Robert
Stockman, Florence
Stockman, Elizabeth C.
Stone, William
Strang, Carrie
Stryker, Valentine
Stryker, Harry
Substale, William
Substale, James
Sutterlin, Thelma
Sutterlin, Ethel

Taylor, Benjamin F.
Taylor, Ethel E.
Taylor, Ethel E.
Tittermary, Heber
Tomlin, Evelyn
Tomlin, Margaret
Tomlin, Joseph

Vaughan, Ethel
Vaughan, Myrtle
Vaughan, Thomas
Volkman, Herbert W.
Volkman, Minnie
Volpe, Peter
Vongalast, Jeanette

Ward, Anna L.
Warren, Samuel
Watts, Sarah
Weber, John
Weber, Lettie
Weissinger, Mary
Weist, Florence
Weist, Charles
Weist, Dorothy
Weist, Charles W.
Wilhelm, Kate
Wilhelm, Catherine
Winters, William
Winters, Ethel
Woerner, Beatrice
Woerner, Hannah
Woerner, Sr., Rudolph
Woerner, Jr., Rudolph
Woman's Auxiliary
Woods, Margaret

Yeager, William, Jr.
Yeager, William
Young, Laura

CONFIRMATION

On the first Sunday after Trinity (June 23rd) Bishop Taitt will visit St. John's Parish to administer the sacred rite of Confirmation.

The Rector has arranged to meet the children of the Parish every Friday afternoon after school (4.00 P. M.) to give them Confirmation instruction, BEGINNING MAY 10TH.

The Sunday Evening Services will be so arranged that adult members of the Parish, desiring to be confirmed, will gain a comprehensive idea of the fundamentals of our faith.

At the same time these Sunday evening services will afford a fine excuse for our parish missionaries to invite non-church friends to Divine Service. Incidentally, the Rector is open to suggestions as to how to make the Sunday evening service more interesting and profitable.

The Choir's Aid

It is undeniably true that there is enthusiasm in numbers. The larger our congregation, the more animated the singing. And people like to sing. We have one group in our Parish who can be an invaluable auxiliary in the Sunday evening Confirmation preparation services. They are the members of the Choir who could step up the services 1000 per cent. if they would agree to put on musical programs each Sunday night. They could render the wonderful anthems they sang on Eas-

ter Day. They could add tremendous interest by preparing simple quartettes, duets and solos for the services. To my mind we have soloists in our choir who are equal to any found in any volunteer choir in the Diocese. It would be wonderful if they would be inspired to render God a service of singing. We often wonder if even the choir members realize the true spiritual value of singing. Many a sinner has been sung into a true desire to serve Jesus Christ.

If the Rector should have the co-operation of the Choir, as a Choir, or as individuals, in his Confirmation work, it would lighten his burden tremendously.

The Aid of the Brotherhood

For several years the Brotherhood of St. Andrew has done splendidly in bringing men, especially young men, into the Church of Jesus Christ. This year we hope they will be able to accomplish even more for the Master in this particular. Now that they hold brief meetings Sunday evenings before service, they have a fine opportunity to bring their friends to the Brotherhood meeting and later into the Church Service.

The Aid of the Woman's Auxiliary

This wonderful organization has a power to serve God through the Church which is extraordinarily effective. For more than a generation it has inspired His children to the performance of miracles for the growth of the Kingdom. The influence of the Church in our own parish is largely due to them. They have always been faithful, co-operative and cheerful aids to the Rector, especially along missionary endeavors. Naturally, he is confidently relying upon their aid to make our pre-confirmation efforts effective this year. And he is just as confident that EVERY MEMBER will support him in working earnestly to recruit candidates for our Confirmation Class and will bring them to Sunday evening service for instruction.

The Boys' Service Club

ONLY BOYS WOULD UNDERSTAND BOYS. And only boys know how to make a boy interested and venturesome enough to want to find out what it's all about. Challenge his curiosity and you arouse all sorts of emotions in him. If the basic principle inspires him with a sense of justness and fitnness of things, the average boy will respond with emphatic assent. This is a little piece of psychology the members of our BOYS CLUB can well apply to arouse the interest in and a desire to be confirmed.

We are trying to be honest with every member of every parochial organization as to why they are part of our church life. They are of a social nature for the express purpose of being a means toward attracting souls into the Kingdom of God. And they emphatically ARE NOT NON-RELIGIOUS SOCIAL UNITS OF THE PARISH. This misconception of the social side of church organizations has been the rock which has wrecked many such clubs in many parishes. Our Boys Club is a a club where boy activities are given the widest scope for boy pastimes. Yet it is PRIMARILY a parochial institution to increase the boys' interest in their character building. Consequently, under the fine leadership of Raymond Cressee, we SHOULD FIND the BOYS INTERESTED IN THE CONFIRMATION OF OTHER BOYS.

The world is aroused to the menace of Crime. Millions of men and women ar taking up law enforcement work. Billions of money are being invested in schemes to destroy the crime challenge. EVERY BOYS' ORGANIZATION IN THE COUNTRY IS BEING CONVERTED INTO A BATTALION TO FIGHT THE CALL TO CRIME. Boys and girls are being educated away from their hero worship of crooks to the conception that CRIME DOES NOT PAY. WE WANT OUR BOYS' CLUB to become a breeding place of manliness, courage and moral strength to look at crime squarely and intelligently and emphatically turn "thumbs down" on all crookedness. Also, to do their utmost to get new recruits who will be confirmed and JOIN THEM IN A FIGHT FOR A DECENT COMMUNITY FOR BOYS TO LIVE IN.

The Sunday School

This is the natural section in the Garden of God to go for material for transplanting into the Church. EVERY SUNDAY SCHOOL TEACHER is in a position to serve God in a beautifully effective way. The boy or girl gets interested in the teacher first. If he or she takes care to keep the class interested thus, it is only a short and a natural step into the kingdom of God. We have no doubt that class after class of thousands of Sunday Schools will be stretching forth welcoming hands as they smilingly welcome their faithful teacher into God's kingdom.

OH, TEACHERS OF OUR SUNDAY SCHOOL CLASSES! I AM SURE THAT GOD HAS A SPECIAL BLESSING FOR YOU. YOUR WORK IS SO BEAUTIFULLY LIKE THE SACRIFICING LABORS OF THE MASTER HIMSELF.

Whatever you do, don't grow weary in following in His steps. May this Confirmation show that you are still actively engaged in serving our Heavenly Father, and that you have succeeded in bringing others in His Holy Church!

"OLD ENOUGH— GOOD ENOUGH"

"Why not let your child be confirmed this year?"

"He is too young, he would not know the meaning of it."

Every year this same old question and answer comes up between the Rector and some parents in the Parish.

Every year the Rector tries to assure them that as a priest of God it is HIS particular duty to decide the question as to when a child is "old enough."

Just how and where parents get the idea that a certain definite period in life a child becomes "old enough" to be confirmed is a profound mystery.

It is very similar to those unconfirmed adults who answer the same question by stating, "they are not good enough."

The vital point is not whether a prospective confirmation candidate is either "old enough" or "good enough." It is rather whether you mean to per-

form an act of spiritual responsibility to God in assuming your Baptismal vows by "Remembering thy Creator in the days of thy youth." If, for any reason, you have let youth slip by with this duty unfulfilled, it then becomes your imperative obligation to assume your moral and spiritual duties to God and your fellows without delay.

The Question of Age Does Not Enter Into the Matter

The writer knows many a child eight years of age who has a keen sense of the difference between right and wrong. Many of our most conscientious young men and women in St. John's Parish were confirmed under the age of eight.

On the other hand, the writer knows scores of evil old reprobates over the age of sixty who apparently have not the slightest moral or spiritual conceptions.

Age has nothing to do with one's fitness for Confirmation. The only true gauge is found in the Baptismal Office in the Question put to the Godparents, "Wilt thou take heed that this child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?"

In other words—when the Priest of the Parish has examined the child and is satisfied he is "sufficiently instructed," the child ought to be presented for Confirmation without delay. He, the Priest, the spiritual adviser and teacher, is the only one in the Parish upon whom rests the responsibility of this most serious step.

It is very true that the parent, in his intimate family relations with the child, sees more of the child and his reactions to moral subjects than does the priest. Whether he does or does not is quite immaterial. The child may be bad and difficult to manage, but that is no excuse why the godparents should hesitate to present him for Confirmation. "If he has been sufficiently instructed," then he ought to be put in the way of applying that instruction to his daily conduct. Both parents and godparents must make him realize his Christian obligations, whether he is eight years old or twelve years old.

The same argument is applicable to the unconfirmed adult who says "he is not good enough to be confirmed." How good must a man be to be "good enough?" If an adult, some fine day, should say in reply to my question—that he was not bad enough to be confirmed, he would have me stumped. I have often wondered how bad one ought to be to realize how badly he needed conversion and confirmation. That question is legitimate.

Every parent and godparent take serious risk in delaying the Confirmation of the child. I have seen terrible examples of such folly: Right in the Parish of St. John the Evangelist.

Every adult takes equally serious personal risks, in putting off his confirmation to a day when he will be "good enough" to be confirmed. Every year I have stood before the casket of many a man, many a woman, who never got "good enough." Sometimes I have wondered whether they were now "good enough" to enter into the Kingdom of God, after resisting His Holy Spirit all their lives.

I don't know much about the Infinite Love of God or its ramifications. Perhaps even beyond the veil of death there is still hope for those who deliberately denied their birthright to become SONS OF GOD by refusing to confirm their allegiance to Him. And I wonder if they will ever reach the state of spiritual exaltation where they can say with conviction, "I am good enough."

Of one thing I am certain. I personally never have been conscious of being "good enough." I never, even after my confirmation, have lived one whole day without the plea in my heart, "God be merciful to me a sinner." Fortunate is the man who is honestly conscious of his worthiness.

SUNDAY SCHOOL LENTEN OFFERING BY CLASSES

1.	George Cressee	$262.74
2.	Hannah H. Nuttall	63.10
3.	M. Beatrice Fisher	199.14
4.	Adelia Pearo	20.80
5.	Helen Ashmen	10.84
7.	Martha Lafferty	42.25
9.	John Preole	22.26
11.	Eleanor Nugent	3.33
12.	Viola Young	36.99
13.	Raymond Cressee	13.94
14.	Thelma Ewell	21.13
15.	Florence Armstrong	16.91
16.	Betty Outen	21.62
17.	Kindergarten	72.08
18.	Intermediate	169.50

Broadcasting from S T J C

Sunday and Wednesday Lenten Services were better attended than in any previous years.

* * *

"THE STORY OF CALVARY" by P. A. Schnecker was beautifully rendered by the Choir Good Friday Night.

* * *

Our Sunday School Lenten Offering will reach $1,000.00.

* * *

The Easter Offering of the Parish will reach $450.00.

* * *

Number receiving their Easter Communion, 502.

* * *

RUTH RUDDEROW sold thirty boxes of Candy Eggs. Atta Girl!

* * *

ORNET KRAFFT had the most money in her Mite Chest. This makes the second year she did it. Evidently, like the man on the flying trapeze, she does it with the greatest of ease.

Diner: "Do you serve crabs here?"
Waiter: "Sometimes."

* * *

"The quick brown fox jumps over the lazy dog." (This sentence contains every letter of the alphabet. See if you can find them.)

* * *

THE PARISH SUPPER AND MOVIE, MAY 14TH, is for the support of the Parish. TWO CHILDREN ADMITTED ON ONE 35-CENT TICKET IF ACCOMPANIED BY AN ADULT.

* * *

Employer: "You are not afraid of early hours, I presume?"
New Man: "No indeed, you can't stop too soon for me."

* * *

STRAWBERRY FESTIVAL, JUNE 7TH. Adults, 35 cents. Children under twelve, 25 cents. Special Entertainment Features.

* * *

EXCUSES FOR NOT BEING CONFIRMED

Too Young
Too Old
Too Poor
Too Bad
No Clothes
Good Enough
Not Interested

All of which show a woeful lack of knowledge of Confirmation and what it means.

* * * * *

MODERN MAN AND RECREATION

There are 365 days in the year; 8 hours a day, or one-third of the time I sleep; therefore, I must save 122 days for sleep. That leaves me 243 for work. I ought to play 8 hours a day, or a third of the time—another 122 days. Now I have 121 days left for work. Then there are 52 Sundays, on which no man should work. Also, in these times a working man is entitled to a half day off on Saturday, which equals 26 more days in the year. After subtracting these I shall have 43 days left for work. I get an hour for lunch every day. That amounts to 28 days, which leaves me 15 days of the 365 for work. Now every honest, self-respecting, hard-working citizen ought to have two weeks' vacation and surely 14 days isn't any too much for that annual pleasure. That leaves one day out of 365 for work. And as we must observe as a national holiday "Labor Day," we have very little time left to make a living.

Something ought to be done about this.

—Revamped from Front Rank.

* * * * * *

DON'T FORGET TO WORK FOR A BIG CONFIRMATION CLASS.

* * * * * *

JUNE 23RD IS THE RECTOR'S 23RD ANNIVERSARY!!!

* * * * * *

Mrs. Newlywed: "I think it perfectly ridiculous how extravagant some housekeepers are."
Visitor: "In what way?"
Mrs. N. W.: "Well, for instance, notice how many buy Swiss Cheese, never stopping to think how many holes they pay for in every pound."

A CHURCH MEMBER EXPLAINS

Wilbur LaRoe, Jr.

You see, God, it is like this: We could attend church much more faithfully if your day just came at some other time. You have chosen a day that comes at the end of a hard week, when we are all tired out. Not only that, but it is the day following Saturday night. Saturday evening is the one time when we feel that we should enjoy ourselves, so we go to the movies or a party, and often it is after midnight when we reach home. It is almost impossible to get up on Sunday morning. You have chosen the very day on which we want to sleep late. In fact, the children are often late to Sunday School because it is difficult for us to get up early enough. It is usually after ten o'clock before the dishes are done, and then it is time to think about the Sunday dinner, not to mention the Sunday paper. I mean no disrespect and do not claim that my judgment equals yours, but you must realize that you have picked out the very day on which the morning paper takes the longest time to read thoroughly, and also the day on which we have the biggest dinner of the week. Not only that, but you have fixed the hour for the church service at the very time when we must be preparing the dinner.

Then, too, we must think of John. He is cooped up in an office all the week, and Sunday morning is the only time he has to tinker with the car. There is not time in the whole week that is quite so good as Sunday morning for cleaning a car and for doing odd jobs around the house. When John gets into his old clothes and gets his hands all greasy, you can hardly expect him to think about going to church. If you did not want him to tinker with a car, you should not have let him get one. Then there are leaves to be raked into piles and burned, and nearly everybody does that on Sunday morning, usually during the church hour.

I am telling you these things because I want you to see our viewpoint and that it is not our fault that we are not able to get to church on Sunday morning. We should like to go, and we know that we should go, but it must be clear that the real reason we cannot go is because you have chosen the wrong day. If you will select any day other than Sunday, we shall be glad to give the matter further consideration.

A Record of Service

Our long record of service to the people of this community is one of our most precious assets.

To our patrons it is a guarantee of experience and reliability, for these are qualities which time alone can give. We have enjoyed the confidence of two generations of friends and neighbors.

W. A. DUNLAP
GLADYS DUNLAP LOWNES
FUNERAL DIRECTORS
N. E. Cor. 19th & Fairmount Ave.
POPlar 4051 Est. 1888

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

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Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader
Miss Hannah H. Nuttall, Parish Visitor.

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George Silbert	John E. McHenry

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Mrs. Vernon Matthews	

John C. Patterson, Jr.

SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent
Mrs. Vernon Matthews, Secretary.
B. Frank Drumm Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos	*Altos*
Miss Helen Ashman	Mrs. James Adgate
Mrs. Harry Hopkins	Mrs. John J. Nelson, Jr.
Mrs. Herman Jaeschke	Miss Dorothy Stenger
Miss Margaret Kensil	Mrs. John F. Preole
Miss Martha Lafferty	
Miss Lydia Maguire	
Mrs. Jeremiah K. Rutter, Jr.	
Miss Adelia Pearo	
Miss Thelma Sutterlin	
Miss Viola Young	

Tenors	*Basses*
Mr. James Adgate	Mr. Herman Jaeschke
Mr. Jeremiah K. Rutter, Jr.	Mr. John J. Nelson, Jr.
Mr. Edward Rutter	Mr. Samuel McDowell
Mr. John F. Preole	Mr. Robert Rutter
Mr. Heber Rutter	Mr. John E. McHenry
	Mr. Edward Pine

PARISH ORGANIZATIONS

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew
Rector, Director, pro tem
John F. Preole. Assistant Director
B. Frank Drumm, Secretary

Daughters of the King
Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50
Helen W. McHenry, Captain.

Cresson Girls' Club
President— Dorothy Stenger
Vice President— Emily Carnes
Secretary— Ma y Leach
Treasurer— Ella McCall
Business Manager—Helen W. McHenry

HOLY COMMUNION EVERY FIRST SUNDAY OF THE MONTH AT 11.00 A. M.

BAPTISMS

Adgate, James William
Burkhardt, Harry Robert
Batley, William Robert
Dougherty, John Horace
Lampman, Robert Augustus
Lord, Joan
Lord, Walter, Jr.
Maier, Leroy
Mitchell, Donald Edward
Nickel, James Richard
Preole, Eleanor Frances
Schmidt, Raymond Joseph
Sherman, Patricia Louise
O'Donald, James Lyman
Rutter, William Edward
Vaughan, Charles Grant
Vaughan, William Anthony

BURIALS

Davis, Oliver C.
Eckert, Caroline
Hamilton, R. Wayne
Druding, Elizabeth H.
Considine, Elizabeth B.
Dahl, John

MARRIAGES

Lewis Lampman and Adela Matlack
Peter P. McCaney and Lavenia M. Walls
Harry McCall and Catherine Rutter

ANNUAL SUBSCRIPTION TO THE BROADCASTER, $1.00

SUMMER CALENDAR

Sunday:

BIBLE SCHOOL 10 A. M.
MORNING SERVICE 11 A. M.
BROTHERHOOD OF ST. ANDREW 7.15 P. M.

Monday:

Daughters of the King.
Woman's Auxiliary.

Thursday:

Choir Practice.
Cresson Girls' Club.
Girl Scout Troop No. 50.

Celebration of **Holy Communion** the first Sunday of every month, 11 A. M.

Christenings any Sunday by appointment.

BROTHERS ALL

Under the toiler's grimy shirt,
Under the sweat and the grease and dirt,
Under the rough outside you view
Is a man who thinks and feels as you.
Go talk with him;
Go walk with him;
Sit down with him by a running stream,
Away from the things that are hissing steam,
Away from his bench,
His hammer and wrench,
And the grind of need,
And the sordid deed,
And this you'll find
As he bares his mind;
In the things which count when this life is through
He's as tender and big and good as you.

Edgar A. Guest

CO-OPERATION

COOPERATION means working together for the common good. More can always be accomplished by a group of people working together than can be done through the efforts of one person, no matter how strong that person may be. It is like twisting threads together. A child can easily snap a single thread, but if you twist or plait several threads together a strong man cannot break them. Believe it or not, but the cables which hold the great Delaware River Bridge in its place are just copper wire strands multiplied many times. Also, believe it or not, the highest mountain in the world, and all other mountains for that matter, is composed of invisible mites of matter called electrons, many hundreds of which can be carried about upon the head of a pin. Yet, when these electrons cooperate by unimaginable quintillions, they build a mighty wall of granite which divides the continent.

The Power of Co-operation

COOPERATION ALWAYS MEANS SUCCESS. No plan nor venture can possibly fail when you and I are working in harmony towards a given end or for a given purpose. There never was and never will be anything unsurmountable when cooperation is brought into operation.

Church Co-operation

That Church which has the most cooperative members is the most successful and liveliest body. I would rather have a church with just a small membership, where **all** the members are cooperative than have a church with a large membership where THE COMMUNICANTS REFUSE TO COOPERATE. The small cooperative body will accomplish a hundredfold more for the community than the big uncooperative body will ever accomplish.

What Does Church Co-operation Mean?

Suppose we itemize certain points of cooperation which mean strength to the Parish. Let us first of all stop thinking that THE CHURCH IS A ONE MAN AFFAIR and the Rector is "IT". Let us think of ourselves in the terms of ELECTRONS, too small to be seen, too weak to be strong; but who, by contacting with all the other spiritual electrons of the Parish, can as a church body be as mighty as the mountain and as solid and lasting as eternity.

Co-operation in Worship

First, there is the matter of cooperation in worship. A few days ago somebody made the remark to me it is not really necessary to go to church to worship. Any person can worship much better out in the open, among the trees and flowers, with the birds for a choir and the sun bathing everything in a golden glory.

All of which is very poetic and most sentimental; but is not true. I still believe **Jesus Christ** is right in commanding us to get together in His Church WHICH HE FOUNDED FOR THE PURPOSE OF WORSHIP. In so doing He showed He was a much greater psychologist than the non-cooperating sentimentalist who insists he knows more about worship than Jesus Himself. IF JESUS CHRIST DID NOT MEAN FOR CHRISTIANS TO WORSHIP IN CHURCHES, WITH THEIR ATMOSPHERE AND FURNISHINGS PROVOCATIVE TO WORSHIP, HE WOULD NOT HAVE FOUNDED THE CHURCH.

Co-operation in Offerings

Second, there can be no cooperation in worship

if there is not cooperation in offering. **Worship and Offering cannot be separated.** You cannot contend that you can worship God, either in His Holy Temple, in the corridors of outside nature or in your own home, unless your worship is accompanied with a dedication of something of value on the Altar of your Faith. GOD WILL NOT ACCEPT WORSHIP WITHOUT AN OFFERING. AND YOU CANNOT POSSIBLY COOPERATE WITH YOUR BROTHER IN WORSHIP IF YOU DO NOT JOIN HIM IN HIS ACT OF OFFERING.

The Christian Church is too full of folk who call themselves Christians but who never dream of offering anything they possess to God. THEY ARE WORSE THAN THE MOST BENIGHTED HEATHEN WHO KNOWS NOT GOD. He at least has sense enough to realize, even in his imperfect worship, that an offering is due his God, whoever he might be. True, his may be an offering to placate the God's anger and buy his immunity but, IT HAS THE VIRTUE OF RECOGNIZING THAT THE GOD HE WORSHIPS IS GREATER THAN HE, AND IN THE HOLLOW OF HIS HANDS ARE THE DESTINIES OF HIS WORSHIPPERS. The non-sacrificing "Christian" HAS NO SUCH FINE CONCEPTION OF WORSHIP.

Co-operation in Missionary Effort

One of the finest illustrations of COOPERATION IN MISSIONARY EFFORT and its amazing results is found right here in St. John's Parish. Our beloved Parish Visitor was stricken; it was necessary for her to go to the hospital for an operation. She was unavoidably absent for several weeks. It happened to be in the pre-confirmation period when her services meant everything in the way of a good size class. We were greatly worried over the situation, which just shows how weak is our faith. For, even before our Parish Visitor had been admitted into the hospital, God raised up two deeply consecrated women from among us, who, being inspired with a tender love for God and a pure desire to cooperate with Him for the spread of His Kingdom in Southwark, OFFERED EVERY MINUTE OF THEIR SPARE TIME AND GAVE ALL THEIR ENERGY in helping the Rector build up the class of '35. HAD THEY NOT OFFERED THEIR LIVES AND TIME SO SPLENDIDLY our Confirmation Class and our work for relief of the poor this winter would have been nil. IF THE WHOLE PARISH COOPERATED TO THE SAME EXTENT a mighty revival would have swept from one end of Southwark to the other and shouting multitudes would have been crowding through the Portals of St. John's Church to praise and worship Him who had opened their blind eyes of sin to the glory of a life with Him.

The Only Check to Our Growth

The only check to the growth of St. John's Parish is our lack of cooperating with God and with each other in building up His Kingdom where He has placed us. When we cure ourselves of short-sightedness and the cramp of selfishness, we will walk wide eyed and strong into bigger things. Our Church will be the most popular, the most widely attended, the wealthiest and the most spiritual of them all.

"GOD WILL BE IN THE MIDST OF HER; SHE SHALL NOT BE MOVED." Psalms 46:5.

COLLEGE VERSUS RELIGION

By Wm. H. Jefferys, Jr.

Your dear Rector asked me several months ago to write something for "The Broadcaster." I could find, however, no subject on which I had the right to speak until a chance remark of my Father's produced an idea. He said that some of you, my friends, had been surprised that a boy like myself could go to a University like Harvard and retain his Christian faith. So that my message may carry some strength, I am going to tell you that I did not merely keep my old faith, but that it grew to such strength that I have chosen to enter the Ministry of the Church.

It has been said that a person whose faith cannot stand up under the fire of modern thought has not a faith that was worth keeping anyway. I feel beyond this, that such a person has no very clear understanding of the meaning of modern scientific thought. It has long been supposed that science and religion are opposed, and much has been said about the fight between them. There is no such fight. Naturally superstition, magic, and dogma cannot be reconciled with science, but they are the product of the imagination and not of the mind. Real religion, that is Christianity as Christ taught it, not only does not oppose science, but, and this is tremendously important, without such a religion, the whole structure of science itself has no meaning, is inexplicable.

It would take a whole book to show the facts upon which I have drawn for this statement. I will merely hint at them by asking a few questions. How is the universe so rational, so mathematically perfect, if a Mind did not make it so? Whence comes the driving purpose behind evolution? Where is the cause of life on this earth? Life had to have a beginning way back in prehistoric times. Science has always said that you cannot produce something from nothing. There must be a cause for life, and what more logical cause than

an Omnipotent Creating Life; that Life which we call God. To go one step further back, whence did the universe itself with all its energy and matter, its planets and stars, its amazing mathematical perfection come? Science tells us that the universe is running down. That implies that it must once have been wound up, its matter and energy must once have been concentrated in one place. You and I know that in this world mechanical things like clocks do not wind themselves up. Some thinking mind has to come along and wind them up. Is it not the most rational thing to expect that there must have been a Mind to wind up that great machine, the universe?

Perhaps, my friends, you can have some idea from this, why I maintain that if one has a university education dealing in these subjects, and if one attains any sort of grasp of the underlying meaning and implications of the subjects studied, one cannot help seeking an explanation for things. One realizes that there is some great Driving Force behind everything in the universe, and if one is a Christian, one knows that this Force is God.

OUR ANNIVERSARY—OUR CONFIRMATION

Sunday, June the 23, was a glorious day!

It was cloudless, a fine air was stirring and the temperature was just right.

But the weather, ideal as it was, was just the ideal setting for the wonderful experiences of the day. As you know already it was the 23rd Anniversary of our charge of St. John's Parish.

When we arrived in the morning we found six long tables already spread for the Parish Dinner. Going into the kitchen we found a group of women under the able leadership of Mrs. Frank Pine, buzzing around like busy bees making all sorts of things stew and bubble and roast and bake and sizzle like any big kitchen of a big hotel. The sight was most assuring. We could begin our Anniversary without any apprehension as to where the next meal was coming from.

Everybody was on his toes. The spirit of the day was in the air. Even the Choir was more than usually alive. And that is saying a lot. What we mean is—from the first note of the Processional to the last Amen of the Recessional, that Choir was engaged in "putting across" the best service it ever rendered. Everybody was enthusiastic over its splendid work.

Then, too, there was a record-breaking congregation. Folks from far and near, over and beyond, came back to the old home church to join in the Celebration. How some of the "old timers" did gasp when they saw all the changes in the church! Many of them had not been "home" for almost ten years and they were almost "balled over" when they saw the renovations of the Sunday School rooms, the halls and the church. Many were the expressions of wonder and delight over the change in the Chancel. And all stood mute in the Parish House. It was to them as though Aladdin had rubbed his lamp and ordered its "Jin" to build it.

But we are hours ahead of our story. The Anniversary was started with the Celebration of the Holy Communion amid a perfect flower garden of palms and fragrant blooms. The service was well attended and everybody seemed to be immersed in the spirit of the day. After the morning service the Parish Dinner was served in the Sunday School room and there was not one vacant place at any of those six long tables when Grace was said. There's no use saying anything about the dinner itself. It was just the usual delicious and well-cooked meal that only Mrs. Pine knows how to serve.

At 2.30 P. M., we had our usual annual Mass Meeting in the Church. Mr. William L. Dewees was the guest speaker and he gave a very interesting account of his former work among the mountain whites of the South. The Church was filled with hundreds of squirming kids who got a big "kick" out of everything going on.

At 4.00 P. M., we sent folks out on parish visits to the shut-in church members. The flowers brought to the church for distribution were both beautiful and abundant. And, although our shut-ins could not be present with us, they were made to feel that they had not been forgotten.

Then at 5.00 P. M., to the tick of the clock, supper was served, and were we hungry! Everybody was clamoring for "seconds" even to the ice cream and cake. We simply could not get enough. How the kitchen staff ever succeeded in satisfying the ravening appetites of that big crowd is beyond our understanding.

Then Came 8 o'Clock and Bishop Taitt

You know, we are never quite sure of the size of our Confirmation Class until the whistle blows, so to speak. This year was no exception. Even after the "whistle blew" it was five minutes late in "blowing," by the way. By that we mean after the service had actually started, several candidates who had been detained for various reasons came in and took their places in the class. After the check off, following the Confirmation Service, we found that we had presented 60 CANDIDATES. A finer class of men and women, girls and boys never stood before our Bishop in old St. John's.

Was the Bishop pleased? **You** ask him!

The names of the candidates confirmed are published in this issue of the Broadcaster.

Thus old St. John's Church moves gloriously on

to its TWENTY-FOURTH year of service to the good people of old Southwark.

Let us renew our efforts and increase our co-operation that this next year will, with the help and Grace of God, be even a greater success. "IT WAS THE MOST PERFECT ANNIVERSARY DAY OF THE LAST TWO OR THREE YEARS" is the remark just made by a member.

And That Is Just What It Was

Now, Sons and Daughters of old St. John's, let's cooperate and show the Diocese of Pennsylvania what a bunch of 510 "downtowners" can do for the Church when they mean it. Yours is the finest parish in Philadelphia. Let's make it finer. Just take off your coat, roll up your sleeves and dig!

Our Battle Cry For 1935-36 Is—
"If God Be For Us, Who Can Be Against Us?"
God's Blessing With You

ST. JOHN'S 1935 CONFIRMATION CLASS

We take pleasure in presenting to you the newly confirmed members of old St. John's. We want you to be sure to extend to them the right hand of fellowship and sincere Christian brotherhood. And we ask each member of the Class to make an effort to become acquainted with the older members of our Parish. We are a sociable folk and like to meet and welcome new members. If you don't know the persons you meet in church just walk up to him (her) and say, "Hello, what's your name?" And make him (her) shake hands.

The best way to get the greatest pleasure out of your new church relations is to be on the job constantly and MAKE YOUR PRESENCE FELT. Don't hang back and be shy—you are now one of the family. So just walk right in, slam the door, chuck your hat and coat on the piano, pull out a chair, sit down and shout, hello folks! Poke your nose into all the gossip of the family. Find out who's sick; who's hungry; who's out of a job. Then get in on the family worry and do your everlasting best to right the individual wrongs of the family of St. John's. Maybe you will find some member who is discouraged or who has lost a relative. Give him a word of comfort and a pat on the back. Tell him **you,** his brother (sister) will be standing around if needed. Hunt up one of the Finance Committee and tell him you WANT A PACKAGE OF CHURCH ENVELOPES, so you can make your weekly offering on the Altar and do your bit towards supporting the Church of Jesus Christ. The names of the Finance Committee are: Joseph Leach, chairman; George Silbert, William MacVaugh, John Patterson and Vernon Matthews.

Ask to be given something to do—even if it is just visiting our sick and shut-in members. You are always thrice welcome to the homes of such unfortunates. Take them a glass of jelly now and then; also a few flowers. Send them cards—especially on their birthday, Christmas, Easter or any old time it suits you. Get a doctor for the sick if they have none. Encourage new mothers to get their babies christened. Read the Bible and pray with the sick. Write letters for them. If in a hospital, visit them. Pick out one poor family in the parish and give them your constant care. Get your friends interested in them. Help them in trouble. Get them in church and their children in Sunday School. Get at least three candidates for next year's Confirmation Class. Give the Rector the names and addresses of all the persons you know who are not church members. Tell him of folks you know who are not baptized.

In other words, just remember you are now one of the family of busy workers and we are tickled to death to have your help.

And now Folks of the Parish of Old St. John's, let me introduce our newly confirmed brothers and sisters.

Please Meet

Louisa Bedlow Beck
Charles Bennett
Charlotte Busch
Harry Busch
Sarah Butler
Edward Cuthbert
John Cuthbert
Madaline Cuthbert
Sarah Cuthbert
Alma Hannah Connelly
Eleanor Juanita Davis
Marion Amelia Davis
Caroline Eckert
Irene Ford
Irene Harriet Ford
William Gallagher
Herman Warren Grubb
William Martin Grubb
Edna May Harper
Ethel May Harvey
Harry Frederick Hof
Emaline Rose Heisler
Christopher Joseph Henderson
Mary Holtzheimer
Robert Holtzheimer
William Holtzheimer
Anna Marie Jenkins
Blanche Gertrude Jenkins
Elizabeth Mildred Jenkins
Marie Elizabeth Jenkins
Edward Hawn Johnston
Elizabeth Lampman
Robert Augustus Lampman
Frederick Lord
Martha Lord
Thelma Grace Lusher
Dorothy Louisa Maier
LeRoy Maier
Sarah Emma Maier
William McIntyre
Samuel Meredith
Kathryn Munion
Edward Joseph Olsen
Helen May Pascoe
Carrie May Patterson
Edward Charles Robinson
Gertrude Elizabeth Schmidt
Mary Clever Schmidt
Raymond Joseph Schmidt
Eva Lorrain Sinea
Amelia Strang
Isaac Strang
Calvin Aaron Tomlin
Hannah Rodgers Vaughan
James Atkinson Ward
Robert Lincoln Walker
Lillian Mary Walls
Gertrude Helen Weir
William Weir
Georgia Carolina Weise

And now it is time for everybody to bow politely and say in your best company manner—

Pleased to Meet Chew!!!

THE RECTOR'S "SURPRISE" PARTY

Then Mrs. P. said, "Oh, that won't make any difference. What cake we have left over from our Sunday Parish supper we can use for the Rector's surp....or...ahem...say, Martha, how's Vernon?"

For a minute the Rector looked dumb, then realizing the pussie leaped out of the bag when somebody wasn't thinking, he laughed and laughed and laughed.

The Brute! ! !

And was Mrs. P's face red?

Really, it's getting to be a tax upon the ability of even so high a class pretender as our Rector to try year after year to be surprised around Anniversary time. Just when he is sure the family is about to "put one over" somebody "spills the beans" and there you are. Oh well, our "Surprise Party" was a big success anyway. We had a room jam full of the folk we love. Lots of our hard workers were away for various causes, but had they come they would have been forced to stand outside and look in the windows. It was fortunate the weather man was good to us and cooled the atmosphere for the evening. With such a crowd present we would have smothered.

One of the big features of the evening was Brother George Cressee "leading the singing." He so fascinated the singers with the wave of his arms, the dance of his feet and the wiggle of his toes, that one had to sing Jazz time to keep up with the multitudinous contortions of his young and supple body. If he can do such stunts now what will he do when he gets his second crop of molars? Yes sir, Brother George made the years slip back to "when you and I were young, Maggie."

It was just a dandy informal family party, with the Rector's wife stealing the show. You should have seen her staggering down the church steps lugging a barrel of blossoms, a five-pound box of mixed candies, a box of kid gloves and several other anniversary gifts too numerous to mention—to say nothing of all the ice cream, lemonade and cakes consumed. Anyway, the family made her make a speech every time she got something.

Oh no, they didn't quite forget the surprisee. He was just beginning to get a little sore, maybe, when the better half's score was running up so surprisingly. But did we get ours finally? I should say we did!

Vernon stood up—no he was standing up already. He said he wasn't going to make a speech, then he proceeded to make one. But we forgive him his little lapse from the truth, for at the end of his harangue he handed us a tiny little envelope with a great big check of $200.00 in it.

After that we felt pretty good and we, too, made a speech. Then we went to the kitchen and everybody ate ice cream and cake and drank lemonade.

You should have been there and seen "Our Cousin from Sweden."

Yes, we've got talent.

Even the Rainbow Girls in mixed colors were there with songs of Auld Lang Syne.

And the Irish Lassies gave us a look into the future of Old St. John's.

Yes, we know we are all mixed up writing this, but who wouldn't be after such a night?

DON'T YOU TAKE THINGS SERIOUSLY?

We have been trying to impress upon you that the finances of St. John's Parish are in a precarious condition. Instead of arousing you to your sense of responsibility in the matter, you appear to be even less interested until now **matters have reached such a critical state that you positively must take things seriously and pay what you owe the church that your church may pay what it owes its creditors.**

It Is Your Moral Responsibility

To keep your church envelopes paid up in full, not only and chiefly because it represents YOUR OFFERING TO GOD, but also **because upon** you, **as part owner and active member of the Church Corporation,** rests the solvency of our church. YOU ARE NOT ASKED TO CONTRIBUTE IMPOSSIBLE SUMS towards its support but you **are** expected to contribute your just share towards its upkeep.

500 Communicants

received their Easter Communion this year. Ninety-five per cent. of that number are delinquent in their Church Envelope Payments. This is a state of affairs that should cover us with shame. We cannot claim that it is entirely due to unemployment because over 60 per cent. of those of the parish who were formerly out of work have jobs now on at least part time. Many others still unemployed are receiving support from other sources. And, although we do not expect them to divide their "dole" with the church, we do mean to state that they are not charges upon their families; consequently, their families have at least enough now to "MAKE THEIR OFFERINGS UNTO THE LORD."

$1500.00

is the debt of delinquent church envelope holders to the church. Your share of this debt is according to the number of unpaid Church Envelopes

you are holding back. If **you**, individually, **will play fair** and pay **your** share of this $1500.00 due the church, the church will soon work its way out of its financial embarrassment.

You Will Never Feel Like a Christian

until your **Offering Unto The Lord** is satisfactorily adjusted with the Lord. This article may "make you mad." I hope it does. You have been altogether too indifferent too long as it is. Perhaps after getting good and "mad" the reaction might be to search around and see if our Rector had any real cause to print such an awful tirade as this. Then it may suddenly dawn upon you that you **have** acted the thoughtless part and that after all the **Church** has a just claim against you.

At least we are not apologizing for writing these harsh words to you. And don't try to pretend you are scandalized that your Rector should write such things knowing how many poor there are in the parish who can pay nothing, because the **real poor** of the Parish know already that the Rector is their friend and sympathizer and that not one word of this is meant for any poor person in the Parish.

Now Be Good and Pay Up

In the near future you will get an official statement of your account with the Church as to how many Church Envelopes you have paid and how many you owe. AND REMEMBER, those overdue envelopes represent YOUR part of the debt of $1500 due the church.

DISTINGUISHED MEMBERS

Perhaps the most difficult feature of parochial work is finances. This is not due at all to inability to support the Church and pay its current expenses; but it is due almost entirely to the carelessness and thoughtlessness of our communicants. How to overcome this peculiar attitude of mind has caused and is causing many a rector and vestry a chronic headache. Each and all are figuratively wringing their hands and wailing for an idea; said idea to act as a parochial T. N. T. and blow up and smash forever this granite indifference towards our financial worries.

We have just thought of a way of arousing your curiosity and interest. It starts with a question. Who really does pay regularly his Church Envelopes? Now the only way we can satisfy our curiosity is to see a list of names of Communicants who really appear upon the Warden's books as paid to date.

We propose, therefore, to start now and publish in the Broadcaster ONCE EVERY QUARTER the names of all communicants who are 100 per cent. paid up. In order to be fair to all we will make an announcement two weeks in advance that we are ready to publish the list and all who want to get their names published as DISTINGUISHED MEMBERS OF ST. JOHN'S PARISH have two weeks more to catch up and pay their overdue envelopes.

This list will be a PERMANENT feature. Every quarter throughout the year it will appear. Names that appear in one quarter will appear regularly, PROVIDED the 100 per cent. average is maintained. If a member becomes careless and fails to keep up his payments, his name will temporarily drop out, but will be restored in the next quarter IF ALL BACK ENVELOPES ARE PAID UP IN THE MEANTIME.

Also, all members of the parish can win membership among the DISTINGUISHED MEMBERS by obtaining a package of Church Envelopes and keeping them paid up.

A member is not forced to pledge more than he can conveniently offer unto the Lord. Neither is a member expected to pay the VERY LEAST POSSIBLE AMOUNT just to get his name on the DISTINGUISHED MEMBERS LIST.

The Finance Committee will use its own discretion as to who is imposing upon the Parish in an attempt to appear among our distinguished company by the ancient means of Annaniah and Saphira, who died because they lied about their OFFERINGS unto the Lord. The first set-up of our DISTINGUISHED MEMBERS is attached to this explanation. Next quarter we hope to see lots of new names added to our MEMBERSHIP OF HONOR.

Remember all you need do to get your name recorded is to have EVERY CHURCH ENVELOPE PAID UP TO DATE.

The Distinguished Members Roll

The names appearing below are of Communicants who have paid in every Church Envelope due to the end of the last quarter of the year.

A corrected list will appear at the end of each quarter. If your name does not appear here, be sure it appears next quarter.

IMPORTANT!

Please remember this list IS ONLY TO MAY 26TH. Church Envelopes received since then will be credited on your next Quarterly Report.

Weber, John
Weber, Mrs. John
Downes, George
Drumm, Frank
Fisher, Miss M. B.
Gresh, Mrs. Margaret
Patterson, Mrs. John
Patterson, Mr. John
Pearo, Mrs. Mary
Pearo, Adelia
Pine, Mrs. Lillian
Preole, John F.

Iseminger, Mrs Katherine
Jackson, Andrew
Jaeschke, Herman
Jaeschke, Mrs. Herman
Konowal, Michael
Dolan, Mrs. Jennie
Leach, Joseph
Leach, May
Leach, S. Bowman
Leach, Ella
Leach, Cornelius
Keck, Mrs. Marie
Little, Mrs. Mary
Little, William
Dart, Edward
McHenry, John E.
MacVaugh, Sylvania
Roddy, Mrs. Dora
Maneely, Mrs. Lillian
Murphy, Mrs. M.
Nelson, John J., Jr.
Nelson, Mrs. John J., Jr.
Nuttall, Miss Hannah
Patterson, Mrs. Anna
Seher, Catharine
Preole, Mrs. John F.
Preole, John C.
Preole, James
Robinson, Mrs. Annie
Rutter, Jeremiah
Rutter, Mrs. Jeremiah
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Lafferty, Martha
Silbert, Mrs. Ella
Spratt, Mr. John
Spratt, Mr. John, Jr.
Springer, Mrs. Annie
Stenger, Mrs. Laura
Stenger, Dorothy
Stone, William
Stryker, Harry
Sutterlin, Thelma
Woods, Mrs. Margaret
Substalae, Mrs. F.
Tomlin, Mary
Kraft, Joseph
Kraft, Harry
Preole, Ruth
Cucknell, Margaret
Hare, Mrs. B.

BROADCASTING FROM S. T. J. C.

HAPPY VACATION TO YOU

* * *

Be sure all your debts are paid before you begin to spend for fun. **And be sure you bring your Church Envelopes up to date.** They are **God's offerings,** therefore **must not** be hypothecated.

* * *

Judging from the testimony of the Alms Basin Christianity to many is "not worth a cent."

* * *

The Rector gratefully acknowledges the fine spirit of smiling service rendered by Carrie Strang and Miss Anna Schabacker during the illness of our Parish Visitor Hannah Nuttall. It was beautiful to see how they "stood by" even after her return. The success and size of our '35 Confirmation Class were largely due to their cheerful and untiring efforts.

* * *

SMILING SERVICE IS DOUBLE SERVICE

* * *

Only three Veterans were with us, Sunday, May 27, to take part in the Annual Memorial service.

* * *

What a wonderful time we had on Sunday, June 23. It was the most enjoyable **Anniversary** we have celebrated for years.

* * * * * *

It seems we **never will** reach the end of Candidates for Confirmation. In our class for the year were 60 candidates.

* * * * * *

The Confirmation Class was equally divided between children of school age and adults. We never had a finer class of men and women.

* * * * * *

Thanks are due to the choir girls who took time out to serve a hungry parish such a delicious dinner and supper. They can serve as well as sing. And do both equally well.

* * * * *

Did you notice the long list of Christenings published in this issue? And did you notice the names of some prominent St. John young couples who proudly presented their offspring to the Lord?

* * * *

Do **you** hold out your church envelope on the Sunday you stay away from church to go on a picnic or have a good time? Does not your conscience hurt you in the least for so flagrant an insult to God?

* * * *

The Rector: "Well Bishop, tonight's Confirmation **winds up** another year's work."

The Bishop: "Well Rector, tonight **begins** another year's work."

Oh my! What's the use!!

* * * *

If that's the way the Bishop feels about it there is nothing to do but start **now** and hunt more candidates for next year's class. So, let's go to it.

* * * *

The Rector's Big Anniversary Surprise Party arrived as per schedule—so did the Rector—Somehow the surprise got stalled in transit. But what a ripping good time we had anyway.

* * * * *

We are still wondering if Mrs. Pine used the cake left over from Sunday supper for our Surprise Party. If you want to know why we wonder, ask Mrs. Pine. It's the joke of the summer.

* * * * *

What an astonishing system—Some "Christians" "dock" God's envelopes when they stay away from worship. That's new! Try that on your employer. Everytime you take a day off for baseball or a shore trip charge it up against the boss. Then see what happens.

* * * *

If every church-goer were to ring up his contribution on a cash register mounted on the pulpit church finance would doubtless attain to a healthier condition.

* * * *

Molly came home from her first visit to Sunday school carrying a small bag of chocolates.

"Why, Molly, where did you get the chocolates?" asked her mother.

Molly looked up in surprise.

"I bought them with the nickel you gave me," she said. "The minister met me at the door and got me in for nothing." —Pelican

* * * *

HELEN ASHMAN is entitled to HONOR-

ABLE MENTION for bringing more Candidates for Confirmation than any one individual of the Parish with the exception of our regular Parish Visitors. She was the means of adding nine members to the class.

GO THOU AND DO LIKEWISE.

* * * *

The Rector's "Surprise" Party was a mighty success.

* * * *

The Rector's wife received, among other things, a box of a pair of gloves. Now read that right and don't read it—a pair of boxing gloves.

The Rector was presented a tiny envelope with a big check inside.

* * * *

Ice cream, cake and lemonade were the refreshments of the occasion.

* * * *

Our cousin from Sweden is a scream. Hope she comes again.

PUPIN HAD BELIEF IN A FUTURE LIFE

Said Soul Must Live On

NEW YORK, March 14.—In what was probably the last interview before his death, Professor Michael Pupin, Serbian herdsboy who became one of America's leading scientists, expressed his faith in continuing existence after death.

"Science," he said, "gives us plenty of ground for intelligent hope that our physical life is only a stage in the existence of the soul. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death."

The interview took place in his small study—that of the emeritus professor of electro-mechanics at Columbia University. Professor Pupin, then suffering from the heart ailment which ended his life Tuesday, had been assisted from the couch and was seated at the other side of an old-fashioned desk strewn with books and drawings.

The great solid set of shoulders, the brown of mustache and hair streaked only slightly with gray, suggested power despite his 76 years. He apologized for not rising and for being attired in dressing gown and slippers. His dark eyes smiled:

"A man begins to wear out at my age. But I'm ready to go at any time. Of course, there are some other inventions I'd like to work out, but there will be other men who can do them just as well.

"My time is short, but I have no dread of death. It might be pleasant," he smiled, a bit wistfully, "to leave this beautiful world while the sun is shining."

Dr. Pupin's "intimations of immortality" began when, as a small boy, he guarded his father's sheep in his native Idvor. During the long summer nights he contemplated the stars and in the distance heard the tolling of church bells.

"It seemed to me then," he recalled, "that light and sound were divine methods of speech, and so two questions—What is light? and what is sound?—filled my waking thoughts and penetrated my dreams.

"The more I have thought of these things as a scientific man the more do I realize that my boyhood fancy was correct. When I hear a great musician play Beethoven or Brahms on a violin I feel he is making the vibrating strings speak a language that is a true message from heaven."

He was asked his conception of "heaven."

"It is what scientists call the real world of which this world is only a picture. All scientific research and investigation are directed toward further revelation of the world beyond. All of this world—the present world—that we know anything about is perceived through the senses. We see a sunset, a rainbow, the stars, the new green of spring; We hear the song of the birds; we smell the perfume of the rose; we taste, we feel, but it all leads to glimpses of another world.

"Wherever science has explored the universe it has found it to be a manifestation of a co-ordinating principle, a definite, guiding principle which leads from chaos to cosmos. I choose to believe in this co-ordinating principle as a divine intelligence rather than that the cosmos is the result of haphazard happenings.

"We can place utmost faith in this divine intelligence. There is dependability, continuity everywhere present in the universe.

"All around me, every day, I observe its direction. In the stars, each moving in its own pathway; in the movement of the earth which has not varied a second in hundreds of thousands of years; in the infant who develops into a full-grown, self-directing individual. Doesn't it seem obvious that there is some guiding intelligence behind all this?"

"And where do you think this divine intelligence resides?" he was asked.

"In the soul of man. In that great world within us divinity resides. It seems to me that the soul is the greatest thing in the whole universe—the highest purpose of God's creative energy.

"The stars are only a beginning of this energy. But the human soul, in so far as science can penetrate, is the last chapter of this history as far as it has been written. From time immemorial we have felt that our intelligence is part of something higher and we've not discovered in the material universe anything higher than the human soul which manifests itself in our intelligence."

He was asked if he believed the soul of man is immortal. Without hesitancy, he replied in the affirmative.

"In biology," he pointed out, "man is revealed

as a being who is constantly progressing from glory to glory, changing more and more, I believe, toward the spiritual image of his creator. Science finds that everything is a continuously developing and intelligent process. It reveals man as a being with a soul which is progressing more and more toward divinity in a universe of unbroken continuity."

"Then you don't believe science is drawing men away from God?"

"I can truthfully say that, in my own case, science has greatly strengthened my religious faith. My belief is that everything that happens in this great universe is for a purpose and that purpose is the development of the human soul.

"The real purpose of science," he went on, "is not merely to make material things, inventions to increase wealth and comfort. If science doesn't help to give me and others a better faith to live by, a better understanding of the Creator, a closer relationship to God, so that I can better carry out the divine purpose, then I am a failure."

A final question as to what state the soul would occupy when it progressed to what he called the real world, brought this conclusion:

"The soul of man is the highest product of God's creative handiwork. Now, after God has spent untold time in creating man and endowing him with a soul, which is the reflection of His image, is it reasonable to suppose that man live here on earth for a brief span and then is extinguished by death? That the soul perishes with the physical body? That it existed in vain?"—Evening Bulletin, March 14th.

EASTER OFFERING

Additional Contributors to the Expenses of the Church

Dougherty, Joseph	Milligan, Edward
Ewell, Thelma	Milligan, Mary
Hamilton, Florence	Von Franzke, Herman
Henkel, Mrs. Rebecca	Young, Viola

IS THE CHRISTIAN CHURCH LOSING GROUND?

Are Prevailing Statistics Reliable Indications of Present State?

There are two groups of people, just as far apart as they can possibly be on matters spiritual and religious, who are in agreement that the Christian Church, with its influence over the minds and acts of men, is dying.

The one group is the band of unbelievers who always wanted to believe in the weakness of the Church. These are the days they look upon what they see with a smirk of satisfaction and point to statistics as proving they were right all the time. The churches are gradually to be emptied of their worshippers. Sundays have been secularized and have lost their former spiritual appeal. Golf, picnics, week-ends, automobile tours, fishing, card parties, musicales, dancing, open theatres, etc., etc., are now the program for the first day of the week. The city lots are teeming with the baseball players and on-lookers who a few short years ago, attended Sunday School every Sunday afternoon. All of which goes to prove that the Church is losing ground beyond any question of doubt.

The other group who acquiese in this gloomy picture of the failure of the Church belongs to the Church itself. It is composed of folk who love the Church and the ideals she represents. They can recall when every church was full of overflowing with worshippers. Now, it seems, that a life in God is a rare phenomenon, especially in the young.

As they look around the empty church their hearts are sad; their spirits are cast down. They feel discouraged and marvel at how the unbeliever has triumphed.

Thus the believer and the unbeliever appear to agree that the Church is losing ground.

But is it?

Who says so, is not a very close student of history. On its pages are written large the story of the swift and deep plunge into paganism, materalism, and all sorts of crazy cults which, for the time being, threatened to submerge Christianity completely. When they who slew his fellow thought he did God's service. Days when Christians were hunted like mad dogs and killed on sight. Those were the good old days when Churches were stripped of all their valuable furnishings and burned to the ground amid the cheers of the rabble. Then, too, was the period when luxury, self-indulgence in all its evil forms, ran wild; when it was smart to gamble and swear and boast of one's many mistresses and drink every day and all day and patronize all kinds of brutal sports; when Sunday was a day of riot, immorality and sottishness. Even the clergy were materialists, greedy, drunken and immoral. When the honor of women was a joke among women themselves. They were the days when the Bishop was indeed just a chess piece in the game of politics, national and international. The times were so bad and the Church was so corrupt that it took the purifying influence of the big revivalists of the middle ages to shepherd the Church and her children back to God.

It will not be long now before a modern Wesley will rise up and show us the way home. We are indeed far away from the Father's house but we are not hopelessly lost. Soon we will come to our senses and say, "I will arise and go (back) to my Father and will say unto him—Father, I have sinned before heaven and in Thy sight and I am no more worthy to be called Thy son." Then will our

Father, with a splendid gesture of forgiveness and impatience, cry out, "My son who was lost is found —who was dead, is alive," and once more there will music and singing and dancing in the Father's house.

The pendulum will have swung again to the right and we are nearer to God.

Now is the day of prayer, confession and consecration for those who would see the King of Heaven come into His own and establish His Throne on earth.

God is still in His Heaven and all is well with the world.

Religion and Science

by

William H. Jefferys, M. D.

When the writer was young, the Church was gradually coming out of a terrible trial of faith, thousands had lost their faith; generally speaking, the scientific mind seemed to be inclined to laugh the Church to scorn, apparently science and religious faith could not both abide. Today one hardly knows where science begins and religion ends; sometimes a scientist is more relegious than a theologian. It is frequently hard to tell whether one is talking science or religion. The bugaboo has vanished. The scientific mind recognizes it is unscientific to deny things about which one knows little or nothing, that denial as such is not an argument against anything. Science itself is one of the greatest assumptions of faith of which the human mind is capable; it is the faith of the truth, the fearless willingness to face the truth, and it is increasingly optimistic as it does so. The special lines on which science has thrown religious light are in showing us that creation is a process of growth, that perhaps growth is the reason of all creation and that the universe is reasonable; that it can be thought out, and so one can hardly think any longer of the universe except in terms of the product of mind, and if the universe is the product of mind is it not a reasonable inference that matter is subject to mind and, still further, that our minds, that all mind, can control matter? Then science has shown us that matter is not the solid, impermeable lump we thought it was. Science itself hesitates now to affirm that matter is substance at all in the sense of our earlier belief. This light thrown by science on the field of religious speculation is increasing daily. We do not see clearly the whole field, but a blind man can sense the direction it is taking.

THE FINER THOUGHT

How fine it is at night to say:
"I have not wronged a soul to-day.
I have not by a word or deed,
In any breast sowed anger's seed,
Or caused a fellow being pain;
Nor is there on my crest a stain
That shame has left. In honor's way,
With head erect, I've lived this day."

When night slips down and day departs
And rest returns to weary hearts,
How fine it is to close the book
Of records for the day, and look
Once more along the traveled mile
And find that all has been worth while;
To say: "In honor I have toiled;
My plume is spotless and unsoiled."

Yet cold and stern a man may be
Retaining his integrity;
And he may pass from day to day
A spirit dead, in living clay,
Observing strictly morals, laws,
Yet serving but a selfish cause;
So it is not enough to say:
"I have not stooped to shame to-day!"

It is a finer, nobler thought
When day is done and night has brought
The contemplative hours and sweet,
And rest to weary hearts and feet,
If man can stand in truth and say:
"I have been useful here to-day.
Back there is one I chanced to see
With hope newborn because of me.

"This day in honor I have toiled;
My shining crest is still unsoiled;
But on the mile I leave behind
Is one who says that I was kind:
And someone hums a cheerful song
Because I chanced to come along."
Sweet rest at night that man shall own
Who has not lived his day alone.

Anonymous

A Letter from our Parish Visitor

Dear Friends:

I want to extend my sincere, grateful and hearty thanks to the Rector and to all; both in the Parish of St. John the Evangelist, and friends everywhere for their prayers, gifts, flowers, cards, letters, when I was in the Lankenau Hospital. I want to say here, that it was the prayers, that there was a miracle performed as was shown by prayer of the faithful and to have that comfort which comes from God to all who believe. I also want to thank the Clergy of the P. E. City Mission for their faithful visits and comfort I received from them. Best wishes.

I am yours sincerely,
HANNAH H. NUTTALL.

ANNUAL SUBSCRIPTION TO THE BROADCASTER, $1.00

SANCTUARY

From the Spirit of Missions

THE PILGRIMS PROGRESS

From Bishop Carson's office in the Missionary District of Haiti and the Dominican Republic comes a little French booklet of devotions, including an examination of conscience from which the following questions are translated:

Do I believe in God the Father, the Son, and the Holy Spirit, and in all that God teaches in the Church and the Holy Scriptures?

Do I love God with all my heart, all my mind, all my soul, and all my strength, and do I desire fervently to please him?

Am I alert to recognize the blessings of God, and do I desire His will?

Do I faithfully practice my religion?

Have I failed in keeping any of my promises?

Have I sinned in any matter about which no question is asked me?

Am I really sorry for my sins, and do I truly desire to become better?

* * *

Lord, make us know the true way of life and to walk there in fidelity and joyful obedience. Grant that our spirits may ever be alert and fearless. Teach us to abhor evil, and give us faith in the triumph of thy cause in us and in thy world. Bless us in our joyous and confident hope.

O God and Father of all mankind, who alone canst fill and satify the human heart, open our hearts to see that in Thee we find the full glory of human life in hallowed friendship and in joyful devotion to Thy will, through Jesus Christ the Lord of Life. Amen.

As children of the light of truth, flee from division and wrong doctrine, and follow as sheep where the Shepherd is.—St. Ignatius.

* * *

Open thou mine eyes that I may see,
Incline my heart that I may desire,
Order my steps that I may follow,
The way of Thy commandments.

—Bishop Andrewes.

WELCOME

Leave wide the door
And set the taper of your live alight
To guide Him through the starlit night.

Spread fair the board,
For Him the chaliced wine of joy, your best,
The snowy loaf for royal Guest.

Then wait with heart athrill
His step upon the sill,
His voice, His presence holy, intimate and still!

MYSELF

I have to live with myself, and so.
I want to be fit for myself to know;
I want to be able, as days go by,
Always to look myself straight in the eye.
I don't want to stand, with the setting sun
And hate myself for the things I've done.
I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself as I come and go
Into thinking that nobody else will know
The kind of man I really am;
I don't want to dress myself up in sham.
I want to go out with my head erect,
I want to deserve all men's respect.
But here in the struggle for fame and pelf,
I want to be able like myself.
I don't want to think, as I come and go,
That I'm bluster and bluff and empty show.
I never can hide myself from me;
I see what others may never see,
I know what others may never know,
I never can fool myself - and so
Whatever happens I want to be
Self-respecting and conscience-free.

Edgar A. Guest

First Considerations

We strive to give the kind of service that one friend would naturally render to another in time of need.

Ours is a friendly establishment. Every member is here to give you courteous service, and to make you feel that friendship and good will are first considerations.

W. A. DUNLAP
GLADYS DUNLAP LOWNES
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N. E. Cor. 19th & Fairmount Ave.
POPlar 4051 Est. 1888

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REV. H. CRESSON McHENRY, Editor.

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Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader
Miss Hannah H Nuttall, Parish Visitor.
Miss Carrie Straig Asst. Parish Visitor.

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Miss Dorothy Stenger
Miss Thelma Sutterlin
Miss Viola Young

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Mr. John E. McHenry, Asst. Superintendent
Mrs. Vernon Matthews, Secretary.
B. Frank Drumm Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. Edward Rutter
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor.

Weist, Dorothy
Jenkins, Blanche
West, Mary
Henderson, Laura
Armstrong, Marion
Rutter, Ruth
Munion, Eleanor
Olsen, Blanche
Tomlin, Evelyn
Beck, Catherine
Wilhelm, Catherine
Last, Jeannette
Heisler, Frances
Bennett, Hester
Redding, Louise
Ewell, Thelma
Kaiser, Emma
Grinnell, Dorothy
Grinnell, Raymond
Hoff, Henry
Robbins, William
Robbins, Joseph
Tomlin, Joseph
Weist, Albert
Johnson, Edward
Heisler, Joseph
Heisler, Edward

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
John F. Preole, Assistant Director
B. Frank Drumm, Secretary

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.
Secretary—Miss Adelia Pearo.

St. John's Boys' Club

Raymond Cressee, Leader.

BAPTISMS

Hagan, Ida Virginia
Barkauskey, Agnes May
Robinson, Edward Charles
Connor, Margaret Arline

BURIALS

Fisher, Rachel
Cuthbert, John W.
Davis, Margaret J.
Kelly, Charles

ANNUAL SUBSCRIPTION TO THE BROADCASTER, $1.00

SUMMER CALENDAR

Sunday:
MORNING SERVICE 11 A. M.
SUNDAY SCHOOL 2.30 P. M.
BROTHERHOOD OF ST. ANDREW 7 P. M.
EVENING SERVICE 8 P. M.

Monday:
Daughters of the King.
Woman's Auxiliary.

Thursday:
Choir Practice.
Girl Scout Troop No. 50.

Friday:
Young People's Society
Junior Choir

Celebration of **Holy Communion** the first **Sunday** of **every** month, 11 A. M.

Christenings any Sunday by appointment.

GIVE YOUR BEST

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
If you give to the world the best you have,
The best will come back to you.
Give love, and love to your heart will flow,
A strength in your utmost need;
Have faith and a score of hearts will show
Their faith in your word and deed.
Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.
Give pity and sorrow to those who mourn;
You will gather in flowers again
The scattered seed from your thought outborne,
Though the sowing seemed but in vain.
For life is the mirror of king and slave,
'Tis just what you are and do.
Then give to the world the best you have,
And the best will come back to you.

Madeline S. Bridges

OUR SUNDAY SCHOOL

SUNDAY, SEPTEMBER 15TH, we will reorganize our Sunday School for the Season. On that date we will hold our Annual Rally. One of the features of the day will be music rendered by our Junior Choir. We hope to start the season with one hundred per cent. of our membership present. We hope to have several special features of Sunday School interest. And we hope to grow steadily in membership and interest all the year through, that the young people of Southwark will find real pleasure in attending our Sunday School Session. We mean to preserve the interesting parts of our past program and we mean to strive earnestly to add new things as we go along.

We have often wished the members of the School would make suggestions as to how we can make our sessions more interesting and instructive. If you have any worth while plan to offer, see the Rector and tell him about it.

SUMMER AT ST. JOHN'S

Vacation time is a busy time in our Parish

Sunday, June 23rd, was the day we "closed" the year's activities in the Parish by celebrating our Anniversary and presenting one of the largest Confirmation Classes of our ministry. We did not realize it at the time, but a remark made by the Bishop that night after the Confirmation Service, was to prove prophetic. We remarked with a sigh of relief, "This is the **end** of another year's work." The Bishop made instant response, "This is the **beginning** of another year's work." We were a little startled and mentally vowed that this summer positively was not going to be the beginning of anything.

Summer Bible School

The first thing we did the next Sunday was to organize our Summer Bible School. From that first session we had the busiest Sundays of the year. Perhaps our beloved Bishop indulged in a snicker or two behind his hands. Our program was of such a nature that the very youngest, as well as the adult scholars, found it interesting. Our general plan was an Opening Hymn, the Creed, the Lord's Prayer, the Ten Commandments, a Hymn, the Catechism on the Sacraments, a Hymn, the Study of one of the Saints of the Book of Common Prayer, in which we used the Collect, Epistle and Gospel appointed for the day. Then we studied the character and probable work of the Saint, using the Bible for our reference; also the date appointed by the Church for commemoration of each; the Colors appointed by the Church; the nature of his work, etc. Then we closed with a Hymn, Offering and a Salute to the Flag and the Cross.

To "put over" such a summer program in an interesting manner means extensive and intensive preparation.

It was indeed a busy service but it was well

worth while and all of us know more than we did of the history of the Apostles, the geography of the Holy Lands and the heroism of the early missionaries; and how both men and women suffered for Jesus' sake in those days. It made us feel that somehow **our** loyalty lacked the rich colors of their love and sacrifice.

Our weekly attendance ran up to nearly a hundred.

The Junior Choir

Then, too, we organized our Junior Choir. For many years we have been dreaming of such an organization. This summer we stopped dreaming and did something about it. First, we suggested it to Margaret Nelson; and, as slang puts it, "we found the proposition was right down her alley." Enthusiasm burst out of her like the measles. She got a high fever and did she build up an organization. In less than three weeks she had the singingest bunch of kids you ever heard. And what a difference it made in the spirit of our summer service. Their rendition of the Communion Service would have done credit to many a choir of adult voices. The members of the Parish loved the innovation and enthusiasm was expressed on every side.

Their service was most timely as, naturally, the members of the Senior Choir go on weekend vacations during the season, which leaves us without a choir of sufficient power to "carry on" effectively. This summer the Juniors helped us build up the church service in interest and beauty so that it greatly increased our Church Attendance. Our August Communion was one of the largest we ever had in the summer.

We have determined to make the Junior Choir a permanent organization of the Parish. They will have their own rehearsals, supervised by Margaret Nelson, and also, they will have their own social organization. On Sundays they will be in the procession with the Senior Choir and will occupy the front pews of the church; the girls on the pulpit side, the boys on the lectern side. On all high occasions, Christmas, Easter, Confirmation, they will train with the Senior Choir to render such services more effective. On all Sunday School special occasions, such as Rally Day, Sunday School Christmas and Easter Services, they will render the service. We are even thinking of holding regular Sunday evening services in the church during the fall, winter and spring and using them in the choir.

We have already arranged for a social organization of the Junior Choir. One of their activities will be a RADIO PARTY, set for FRIDAY, SEPTEMBER 13TH and, as they are young and ambitious, we want every member of the Parish to co-operate with them to make this first effort of theirs a big success.

Every boy and girl of the Parish may apply for membership to the J. C. Organization and come to the Friday night singing school; but, only those who, after a vocal test, have proved they can sing, will be placed upon the waiting list to fill vacancies should any of the regulars drop out.

Of course, from time to time, members of the Junior Choir will be promoted to the Senior Choir as vacancies occur in that branch.

DISTINGUISHED MEMBERS

Perhaps the most difficult feature of parochial work is finances. This is not due at all to inability to support the Church and pay its current expenses; but it is due almost entirely to the carelessness and thoughtlessness of our communicants. How to overcome this peculiar attitude of mind has caused and is causing many a rector and vestry a chronic headache. Each and all are figuratively wringing their hands and wailing for an idea; said idea to act as a parochial T. N. T. and blow up and smash forever this granite indifference towards our financial worries.

We have just thought of a way of arousing your curiosity and interest. It starts with a question. Who really does pay regularly his Church Envelopes? Now the only way we can satisfy our curiosity is to see a list of names of Communicants who really appear upon the Warden's books as paid to date.

We propose, therefore, to start now and publish in the Broadcaster ONCE EVERY QUARTER the names of all communicants who are 100 per cent. paid up. In order to be fair to all we will make an announcement two weeks in advance that we are ready to publish the list and all who want to get their names published as DISTINGUISHED MEMBERS OF ST. JOHN'S PARISH have two weeks more to catch up and pay their overdue envelopes.

This list will be a PERMANENT feature. Every quarter throughout the year it will appear. Names that appear in one quarter will appear regularly, PROVIDED the 100 per cent. average is maintained. If a member becomes careless and fails to keep up his payments, his name will temporarily drop out, but will be restored in the next quarter IF ALL BACK ENVELOPES ARE PAID UP IN THE MEANTIME.

Also, all members of the parish can win membership among the DISTINGUISHED MEMBERS by obtaining a package of Church Envelopes and keeping them paid up.

A member is not forced to pledge more than he

can conveniently offer unto the Lord. Neither is a member expected to pay the VERY LEAST POSSIBLE AMOUNT just to get his name on the DISTINGUISHED MEMBERS LIST.

The Finance Committee will use its own discretion as to who is imposing upon the Parish in an attempt to appear among our distinguished company by the ancient means of Annaniah and Saphira, who died because they lied about their OFFERINGS unto the Lord. The first set-up of our DISTINGUISHED MEMBERS is attached to this explanation. Next quarter we hope to see lots of new names added to our MEMBERSHIP OF HONOR.

Remember all you need do to get your name recorded is to have EVERY CHURCH ENVELOPE PAID UP TO DATE.

The Distinguished Members Roll

The names appearing below are of Communicants who have paid in every Church Envelope due to the end of the last quarter of the year.

A corrected list will appear at the end of each quarter. If your names does not appear here, be sure it appears next quarter.

Important!

Please remember this list IS ONLY TO MAY 26TH. Church Envelopes received since then will be credited on your next Quarterly Report.

Weber, John
Weber, Mrs. John
Downes, George
Drumm, Frank
Fisher, Miss M. B.
Gresh, Mrs. Margaret
Patterson, Mrs. John
Patterson, Mr. John
Pearo, Mrs. Mary
Pearo, Adelia
Pine, Mrs. Lillian
Preole, John F.
Iseminger, Mrs. Katherine
Jackson, Andrew
Jaeschke, Herman
Jaeschke, Mrs. Herman
Konowal, Michael
Dolan, Mrs. Jennie
Leach, Joseph
Leach, May
Leach, S. Bowman
Leach, Ella
Leach, Cornelius
Keck, Mrs. Marie
Little, Mrs. Mary
Little, William
Dart, Edward
Murphy, Mrs. M.
Nelson, John J., Jr.
Nelson, Mrs. John J., Jr.
Nuttall, Miss Hannah
Patterson, Mrs. Anna
Seher, Catharine
Preole, Mrs. John F.
Preole, John C.
Preole, James
Robinson, Mrs. Annie
Rutter, Jeremiah
Rutter, Mrs. Jeremiah
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Lafferty, Martha
Silbert, Mrs. Ella
Spratt, Mr. John
Spratt, Mr. John, Jr.
Springer, Mrs. Annie
Stenger, Mrs. Laura
Stenger, Dorothy
Stone, William
Stryker, Harry
Sutterlin, Thelma
Woods, Mrs. Margaret
Substalae, Mrs. F.
Tomlin, Mary
Kraft, Joseph
McHenry, John E.
MacVaugh, Sylvania
Roddy, Mrs. Dora
Maneely, Mrs. Lillian
Kraft, Harry
Preole, Ruth
Cucknell, Margaret
Hare, Mrs. B.

New names will appear next month

Finds World Suffers Sagging of Morals

Our Nation and the nations of the world are suffering from a moral sag that has sapped their strength, impaired their confidence, exhausted their reserves, and reduced them to the low plane of impotence. In the face of this situation there are not a few who have experienced no privation, whose indulgent ways have known no restraint, and whose vulgar and ostentious habits and practices further menace our security and hinder the day of our recovery.

The greatest and the gravest problem that faces us is one that has to do with the recovery of lost Christian ideals. We shall find no panacea for our ills until as a people we rediscover the old and sure paths that in other days have been the highways of our progress, our prosperity and our peace.

All our legislation, all our planning, all our finely conceived resolve will fail us unless we can recover these moral and Christian qualities that are indispensable to the safe conduct of our domestic, social and industrial institutions.

MISS HELEN W. McHENRY

Saturday, August 10th, the Captain of our Girl Scout Troop, Miss Helen W. McHenry, sailed for Panama to serve as a substitute in a Church Home for Children while the regular member of the Staff goes on a three months' furlough.

Miss McHenry will be absent until about the middle of December. Of course, she will be greatly missed, not only by her immediate family, but also by the members of the Scout Troop over which she has been Captain for so many years.

We know she will have an interesting experience as she will be engaged in a branch of missionary work that is congenial to her.

How fortunate we are to have such a capable person as Mrs. John Nelson, Jr., to take charge of the Troop. All the girls know and love her and we know the Troop will prosper under the leadership of Margaret. We are leaving everything in her hands, confident of the results.

Should any member of the Girl Scout Troop, or others, wish to correspond with her, just address your letters to Miss Helen W. McHenry, Box 265, Ancon, Canal Zone, Care of Miss Claire E. Ogden, House Mother.

The Summer Vacation School

Our Summer Vacation School grows in popularity every year. Every day of the week from Monday 'til Friday, the big gymnasium of the Parish House is crowded with boys and girls from three years to thirteen years of age. The day is divided into periods, the Devotional, the Singing, the Bible Verses, the Manual and the Play Periods. And do the kids enjoy it! We wish more folks would come and visit us, just to see how much fun we really do get out of life on a hot summer day.

The Summer School serves a two fold purpose. First, the parental end. Can you possibly imagine what it means to a tired, hot, overworked mother, beset with all sorts of worries, to be free of a lot of hot, fretting, whining children every day for a few hours, knowing they are not only receiving care, but also are learning something worth while and are happy?

What a load off the overburdened shoulders of our mothers when their boys and girls are in our SUMMER VACATION SCHOOL.

Then, too, there are the benefits to the children. Instead of sweltering in a bandbox house up a hot, narrow alley, drinking warm water out of the court hydrant and using outhouses that are being used by four or five families living in the same court; or, driven by congested conditions too terrible to be endured, they make a playground of traffic loaded streets where life is a hazard—the boys and girls have a large, cool, airy gymnasium in which to work and play. The toilet provisions are ample and there is always a supply of cool, drinking water. And never a day goes by but that each child gets a ration of good, wholesome ice cream.

Then, after a long term of VACATION SCHOOL, just before Public School opens, all the children pile in busses and take a trip to Atlantic City. And, believe it or not, **that** is the first glimpse of the ocean for many a kid.

God bless everybody who helps us make summer in South Philadelphia just a little more endurable for our mothers and children!

The Shack-in-the-Pines

Stand on any street corner in Southwark and whisper the magic words, "Shack-in-the-Pines" and kids come tumbling out front doors, back alleys, around the corners, out of candy stores, up through the cellar windows, all shouting "WHEN!" They begin to talk about Browns Mills on Thanksgiving and keep it up on Christmas, continue the theme on New Year's and spend the cold, dark nights of winter around the fire, planning for "next summer at the Shack."

What glorious two weeks each group of children have in that wonderland of stately pines and shimmering lakes, made glorious day by day by the golden sunset in a sky of sapphire blue and bewitching by night by a silvery moon and twinkling stars, reflected like beautiful jewels upon the bosom of Little Pine Lake. The days spent in canoeing, fishing, hiking, nature study. The nights spent on the lake singing under the stars, or in the house around the wood fire, during the story telling hour. And, at last, too tired and too sleepy to stay awake—off to bed.

And the food! Lots of good, wholesome eats, lots of milk, lots of fruit; in fact, lots of everything. And we leave the table stuffed like a Thanksgiving turkey. And, after two weeks in the forest, we come back to civilization looking like copper colored Indians and so full of sunshine and health, that we're almost "bustin'".

And all the kids of Southwark, who were fortunate enough to be in the crowds of "Two Weekers" this summer, involuntarily and with one accord, jump up and shout, "Hip! Hip! Hoorah! for the big-hearted folks who gave us such a good time!"

YOUNG PEOPLE'S SOCIETY

One of our biggest summer jobs was the organization of the YOUNG PEOPLES SOCIETY. On August 2nd a large group of young men and young women met the Rector in the Sunday School room and the YOUNG PEOPLES SOCIETY was launched. This means the Cresson Men's Club and the Cresson Girls' Club are now merged into this organization. The proposal came from the young people themselves and has the unqualified approval of the Rector. Our parish has been overorganized and, for the sake of economy, efficiency and harmony, we are eliminating certain parish organizations and consolidating with other groups.

The Rector elected himself President of the Y. P. S., and appointed Miss Adelia Pearo, Secretary and Mrs. Vernon Matthews, Treasurer. Both are in daily contact with the Rector and make an ideal combination for efficiency. It was decided that no dues would be levied on the members, but that a collection will be taken at each meeting, the idea being that we do not wish to make any worthy member feel embarrassed if he is not financially able to pay regular dues.

Friday night of each week was chosen as the time of meeting.

The Rector appointed the following committees: Athletic, Membership, Pleasure, Dramatic, Special.

The ATHLETIC COMMITTEE is to take care of all those interested in Athletics.

The MEMBERSHIP COMMITTEE is to make drives for new members and keep after the old members. It is understood that the names of candidates for membership must first be approved by the Rector before they are elected.

The PLEASURE COMMITTEE is to plan entertainment for the meetings and see that every member is made to feel at ease and enjoy himself. This Committee has charge of refreshments. As a starter the Rector suggested that the Committee arrange for a Picnic in August; also a Card Party, a Moving Picture Party, a Skating Party at Browns Mills and a birthday party on the last Friday of each month, to celebrate the birthdays of the members having birthdays in that month.

The DRAMATIC COMMITTEE'S duty is to arrange for shows, plays, minstrels, to be held in the Parish House.

The SPECIAL COMMITTEE will be a com-

mittee appointed from time to time by the Rector for special service.

It was agreed that in case an orchestra is desirable at any function a special fund will be raised to pay for its service. This fund must not affect the weekly contributions of the Society, nor is it to be taken from any receipts of any show or entertainment. It is to be raised by voluntary contributions from those interested in the function. All orchestral music must be paid for in cash on the occasion. The Parish as a corporation cannot be responsible for debts contracted for music.

It was agreed to hold our first birthday party on the first Friday in September for members born in August and our next party on the last Friday in September for those born in September. Also, the Y. P. S. is arranging to give a RADIO AND CARD PARTY, OCTOBER 11th.

We herewith submit the personnel of the Committees.

1. Dramatic Committee:

Margaret Nelson
Viola Young
Sam McDowell
Martha Matthews
Howard McFadden
William Fisher
William Gilbert

2. Athletic Committee:

Bowman Leach
Joseph Leach
Raymond Cressee
Helen McHenry
Reba Chestnut
Marie Dietrich

3. Pleasure Committee:

Edward Dart
Heber Rutter
Elizabeth Jaeschke
Gladys Hopkins
Mary Stevens
Adelia Pearo

4. Membership Committee

William Gilbert
Harry Hopkins
Dorothy Stenger
Eleanor Nugent

5. Special Committee:

William Gilbert
Harry Munion
Walter Pine
Frank Knowlton
Herman Jaeschke
Howard McFadden
William Fisher
Walter Cunningham
Edward Rocks
George Shaeffer
William Shaeffer
May Hopkins
Ella McCall
Carrie Strang
Helen Ashmen
Martha Lafferty
Ethel Stenger
Catherine Lawrence
Betty Outen
May Leach

List of Charter Members of Y. P. S.

Helen Ashman
Reba Chestnut
Gladys Hopkins
May Hopkins
Martha Lafferty
Catherine Lawrence
Emily Maul
Rev. H. Cresson McHenry
William Clendenning
Edward Dart
Thomas Dean
Frank DeCosta
Robert Drumm
William Fisher
Victoria Messo
Adelia Pearo
Marie Rocks
Rose Rutter
Ella Shaffer
Ethel Stenger
Viola Young
William Gilbert
Harry Hopkins
Samuel McDowell
Howard McFadden
Edward Pine
Walter Pine
Edward Rocks
Heber Rutter
Michael Rutter
George Shaffer
William Shaffer

BROADCASTING FROM STATION S. J. C.

Play time is past.
Back to School.
Back to work.
Back to Church.
With a vim and vigor.

* * *

Pay up all your summer envelopes and get your name inscribed on the List of **Distinguished Members.** Do it now, for the new list will be published in the next issue of the **Broadcaster.**

* * *

Be sure you read the Bulletin Board of the Broadcaster. There are several items of interest on it.

* * *

Kitchen Queen,
Kitchen fire.
Wood was green,
So was Mariar.
Some Kerosene,
God Save the Queen.

* * *

A WONDERFUL CHILD

Studied Old and New Testaments at Age of Two Years

Child prodigies are among the interesting studies of medicine, and one of the most prodigious of prodigies was Christian Heinecker who was born in Lubeck, February 6, 1721.

According to the authorities of the time he had quite a vocabulary at the age of ten months. At one year he knew by heart the principal events told in Pentateuch. His second year he devoted to a study of the New and Old Testaments, and turned at the age of three to a study of universal history and geography, at the same time learning Latin and French.

At the age of four he took up a serious study of religion and the history of the church. At this time

the King of Denmark heard of his progress and desired to see him. He was accordingly taken to Copenhagen and proclaimed a wonder, and in the same year he fell ill and died.

* * *

The hardest working group this summer was the Brotherhood of St. Andrew. Not only did they give up Sunday evenings to devising plans, but were faithful in carrying out those plans during the week. Incidentally they have saved the Parish over $25.00 in postage, etc., by means of converting themselves into mail carriers. Also, they have proved themselves of no mean ability as missionaries as will be proved by the size of our **Special Confirmation Class** to be presented at the convenience this Fall.

Incidentally we would suggest that **now** would be a good time for all parishoners to persuade the unconfirmed of their acquaintances to enter this Fall class.

The Date of the Service will be announced as soon as we receive it from our Bishop.

* * *

Billy Sunday stopped a newsboy in a city where he was conducting a revival, and inquired the way to the post office.

"Up one block and turn to the right," said the boy.

"You seem a bright little fellow," said Sunday. "Do you know who I am?"

"Nope."

"I'm Billy Sunday, and if you come to my meeting tonight I'll show you the way to heaven."

"Aw, go on!" answered the youngster; "you didn't even know the way to the post office."

* * *

Don't forget the Parish Meeting, September 24th. It's a get together party. Come early, stay late.

* * * * *

Child: Father, when I grow up can I do what I like?

Father: No, my son—not if you get married.

* * * * *

The village was undertaking to provide for the unemployed and had secured the services of an organizer. He called at the home of one of the villagers to whom he had been directed.

"Ah, Mr. Jones" he said, "I've come to ask you if you'll sing at a concert we are giving next week for the unemployed. What kind of a voice have you?"

"Well," replied Jones with little enthusiasm, "I've got what you might call an electric voice."

"An electric voice!" echoed the puzzled visitor.

"When you hear it you'll have a shock," was the reply.—Boston Transcript.

"ONE OF THE LEAST OF THESE"

Battered and bruised and broken,
With the grit to carry on.
Not much of the look of a hero,
Or handsome to gaze upon,
But something that all day haunts you—
The tragedy in his eyes,
The look that a deeper pathos
For a job that is lost implies.
The need of a meal in his stomach,
An envelope once a week,
A chance from the fates of business
To move with a winning streak!
It's tough to have pictures painted
Of hoped for things to be—
Work that you sought in the morning
But the night never let you see.
His coat has a shine, looks shabby,
His shoes need a pair of heels,
While no one but those who have suffered
Know just how his courage feels.
'Tis a job that he needs, not pity!
With charity, God! he's annoyed.
He's been drafted into the army
of the valiant unemployed.

—CHARLES BANCROFT

* * * * *

Our idea of the meanest man in the world is he who is deaf and never told his barber.

* * * * *

A man accidentally dropped a nickle on the pavement. He looked down at it a few seconds. Then he reached into his pocket, drew out a dollar note and deliberately dropped that upon the pavement. Then he stooped and picked up both the dollar and the nickle.

"Why in the world did you drop that dollar on the pavement?" inquired an astonished bystander.

"To make it worth while to stoop and pick up the nickle," replied the man.

* * * * * *

An Indian up in the northern part of Michigan returned for the third time to buy a half dozen bottles of cough syrup.

Druggist: "Someone sick at your home?"

Indian: "No sick."

Druggist: "Then what on earth is all this cough syrup for?"

Indian: "Mm-me likeum on pancakes."

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.

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Rudolph Woerner, Sr.
George Cressee, Jr.
George Silbert
Samuel Snell, Sr.
B. Frank Drumm
William Little
Joseph Leach
John Spratt
John E. McHenry
John C. Patterson, Jr.

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Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Thelma Sutterlin
Miss Viola Young

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. Edward Rutter
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor.

Weist, Dorothy
Jenkins, Blanche
West, Mary
Henderson, Laura
Armstrong, Marion
Rutter, Ruth
Munion, Eleanor
Olsen, Blanche
Tomlin, Evelyn
Beck, Catherine
Wilhelm, Catherine
Last, Jeannette
Heisler, Frances
Bennett, Hester
Redding, Louise
Ewell, Thelma
Kaiser, Enima
Grinnell, Dorothy
Grinnell, Raymond
Hoff, Henry
Robbins, William
Robbins, Joseph
Tomlin, Joseph
Weist, Albert
Johnson, Edward
Heisler, Joseph
Heisler, Edward

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
John F. Preole. Assistant Director
B. Frank Drumm, Secretary

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.
Secretary—Miss Adelia Pearo.

St. John's Boys' Club

Raymond Cressee, Leader.

BAPTISMS

Miller, Joseph Richard
Walker, James Henry
Lord, Dorothy Jane
Hager, Thelma Rose Anna
Heinemann, George Lewis
Kinee, Frank Joseph
Brobson, Joan Elizabeth

BURIALS

Patterson, Sallie
Timmons, Carrie
Goodwin, Sallie P.
Callahan, Thalia
Wilson, John
de Rivers, Charles W.

MARRIAGE

William See Holtzheimer and Helen Augusta Harper

ANNUAL SUBSCRIPTION TO THE BROADCASTER, $1.00

CHURCH CALENDAR

SUNDAY:
- Morning Prayer and Sermon .....10:45 A. M.
- Sunday School ..... 2:30 P. M.
- Brotherhood of St. Andrew ..... 7:00 P. M.
- Daughters of the King ..... 7:30 P. M.
- Evening Service and Sermon ..... 8:00 P. M.
- Holy Communion, First Sunday .....10:45 A. M.
- Christenings, Sundays by appointment.

TUESDAY:
- Woman's Auxiliary
- Girl Scout Troop No. 50

THURSDAY:
- Senior Choir Rehearsal
- Boy's Club

FRIDAY:
- Young People's Society
- Junior Choir Rehearsal

FOLKS AND ME

It is a funny thing, but true,
That folks you don't like, don't like you.
I don't know why this should be so,
But just the same I always know
If I am "sour," friends are few;
If I am friendly, folks are, too.

Sometimes I get up in the morn
A-wishing I was never born;
I make of cross remarks a few,
And then my family wishes, too,
That I had gone some other place
Instead of showing them my face.

But let me change my little tune,
And sing and smile, then pretty soon
The folks around me sing and smile;
I guess 'twas catching all the while.
Yes, it's a funny thing, but true,
That folks you like, will sure like you!

The Kalends

WORK, FOR THE LIGHT IS COMING

We find it is necessary to form an extra Confirmation Class to be presented this Fall; because so many persons regretted they were not confirmed in the June Class. We are, naturally delighted over this demonstration of a desire for active membership in the Church of Jesus Christ. For a long time we have been conscious of this strong surge towards the Church. Men and women talk differently of spiritual things than they used to do. The subject of eternal life is not treated in the casual way as has been the custom in the last generation. Our young men and young women are beginning to sense the sham of materialism. Their common sense does not approve of nor accept the illogical philosophy that would relegate a creative God to the shades of superstition and then try to impose upon them the senseless theory that this great, wide, beautiful, harmonious world and all the creatures thereof are the emanations of a stupenous unintelligent accident. What men tried to prove by the laws of Evolution and what they actually did prove, are wider apart than the poles. This generation, being hard headed and intelligent, sees through the labyrinth of words and theories to the shining truth of the Everlasting Creative Being, whom we call, for lack of knowledge of His real name, God.

The hour of materialism and infidelity has struck. The dawn of the new day of Righteousness is swiftly dissipating the darkness, the mists, the shadows of ignorance and doubt. Soon the Sun of Righteousness will rise in the East and flood the world with its golden glory. You and I feel it in the air. We are approaching a smashing crisis. Men and women everywhere are turning their faces towards the Kingdom of God. Their steps are in the direction of the Church. There is work ahead to do. Get ready all ye Sons of God and welcome these pilgrims to the Father's House. Ye, who are of the Household of Faith, lead the way. Swell the ranks of those "coming Home" by putting forth your best efforts and adding souls to our Confirmation lists. Let's

Work, for the Light Is Coming

THE SUNDAY EVENING SERVICE

The First Evening Service Held in the Church Proper for Several Years

Sunday evening, September 15th, we held the full evening Church Service for the first time in many years; of course with the exception of the services during the Lenten Season. As all the members of the Parish know, we have been using our beautiful Sunday School room Sunday evenings; our idea being that, owing to its size, it was more economical from the point of view of heating and lighting. Also it brought the congregation closer together, which was thought to be an advantage. There were certain vital matters which spoiled the services, however. One big trouble was we had no place for a choir and were forced to depend upon congregational singing entirely. A

PATRONIZE OUR ADVERTISERS

Church Service with no Choir Music is as bad as one with no congregational singing. But the real trouble against holding evening service in the Sunday School was psychological. Members of the parish did not like it.

We tried a long time to educate the Parish to the Sunday School room services. We told them how much we were saving in fuel and electricity, but without avail.

So, this fall we determined to try evening services in the church again. We did not think much of the idea and were ready for a "flop". But what a surprise we got! We had a larger congregation of worshippers than we ever had in the Sunday School room. The service was most enthusiastic. The Junior Choir, augmented with several members of the Senior Choir, rendered a wonderful program of music. Members of the Daughters of the King, the Brotherhood of St. Andrew, the Woman's Auxiliary and the Sunday School attended.

If on such a hot night we could get such a fine congregation we feel sure that as the season advances the congregation will increase. It is your Rector's ambition to build up the largest and most beneficial Sunday Evening Congregation in Southwark. We need such a spiritual influence in our locality to neutralize the wretched and evil play boy stuff that is ruining the appreciation of the spiritual things of life. Tinsel, tinkle and trashy amusement on God's Holy Day is choking the finer concepts in the hearts of many of our young. Perhaps we may be able to stage a comeback for them. Young people at heart are not evil. They may be careless, but their sense of decency and fair play generally wins. Night club stuff may appeal now, but with diligence and prayer, we are bound to overcome. So, let's build up a strong Sunday Evening Service and I'm sure the Spirit of God will turn the thought of fun loving and fun seeking youth to things of greater value than Amusement.

The Rector is planning a series of evening addresses on the great fundamentals of our faith.

Spend Your Sunday Evenings With God in His Holy Temple

SERVICE AT THE MASONIC HOME

Sunday, September 8th, Divine Service was held in the Masonic Home, 3333 N. Broad Street, at 4.00 P. M., under the auspices of Apollo Lodge, No. 386, F. & A. M. It was conducted by your Rector, who is the Junior Warden of the Lodge, assisted by the combined choirs of St. John's Church. "My Faith looks up to Thee" was chosen for the opening hymn. This was followed by prayers, after which the Junior Choir sang Roy E. Nolte's anthem, "Jesus Loves Us." After the Reading of the Lesson for the day by Vernon Matthews, our good friend John Nelson, rendered a Baritone Solo by Oley Speaks, entitled, "Day is dying in the West."

The Rector preached a sermon from the text, "Who is my neighbor?" St. Luke 10:29. Some of the points were—as the Parable of the Good Samaritan was the Second Lesson for the day and as it is a favorite with the speaker, and as it teaches such a beautiful lesson on "neighborliness," it seemed appropriate to take it for the subject of our afternoon's meditation. The speaker considered first the keenness of the lawyer's question; then the amazing way in which Jesus answered him; and, what a complete answer it was to the lawyer's question.

1. The cast of the Parable were the victim of the road robbers; a Priest of the Temple of Jerusalem; the Levite, an officer of the Temple; both presumably fellow citizens of the man, robbed and wounded. And a Samaritan—a traditional enemy of the Victim, the Priest, and the Levite.

2. The reaction of each of these characters in the dramatic situation. The Priest and the Levite, contrary to what you would expect of men of their religious standing and the fact the victim was a fellow countryman, rendered not the slightest aid to the injured man. Why? The answer is obvious. The road on which the crime was committed was known by the sinister title of the "Red" or the "Bloody" way. It was infested with road bandits and the scene of many an act of violence and murder. Consequently, when they saw their countryman bleeding to death, they fled.

On the other hand, the Samaritan saw only one thing, a suffering fellow man who would die if he were neglected. He too, knew the reputation of the locality. He realized robbers might be even then lurking near the road to make him the next victim. Yet he ignored the place, the danger, even the fact that the victim was a traditional and bitter enemy. For the time being his conscience and humanity demanded that he MUST be a neighbor to his enemy and save his life.

3. The completion of his ministrations described by Jesus. (a) He gave him first aid. (b) He brought the man to a place of safety. (c) He cared for him personally, all through the night. (d) He paid the innkeeper advance money for his board, lodging and care. (e) He gave his surety to the innkeeper that he would be financially responsible for extra service.

In other words, this despised Samaritan braved all dangers and provided personal care and made himself financially responsible for the recovery of the man who fell among thieves.

Hence, this story demonstrates the truth that he is a neighbor who renders service to his fellow man, no matter who or what that man is.

Incidentally, the parable teaches a very significant difference between the professing religionist, like the Priest and the Levite, and the practical religionist, like the hated Samaritan.

Even the lawyer was impressed with that fact and had courage enough to acknowledge that the Samaritan, and NOT the priest or the Levite was the neighbor.

After the Sermon the Senior Choir rendered the anthem, "Open Now Thy Gates of Beauty," by E. S. Homer.

Following the notices of future services, and a few appropriate remarks from our Worshipful Master, Harry Gerber, the Rector had evening prayers, followed by the Benediction.

The Senior Choir sang "The Day Is Gently Sinking to a Close," by R. W. Martin, and the service was brought to an end by the Choirs and Congregation uniting in singing that grand old evening hymn, "Abide With Me."

It was a service of deep spiritual experience. One felt the presence of the Holy Spirit. Many were the expressions of pleasure after the service.

THE JUNIOR CHOIR

The outstanding work of the summer was the organization and training of the Junior Choir. It seems incredible that these youngsters could possibly develop into such a splendid group of singers in so short a time.

Sunday, July 28th, was the date of the first service rendered by them. Every Sunday since they have combined with the Senior Choir with satisfactory results. On the occasion of the Sunday School Rally they added beauty and spirit to the service. That same evening they assisted in the first evening service held in the Church Auditorium for several years.

The above is a group photograph of our first Junior Choir.

Members of the parish have been most enthusiastic in their expressions of pleasure to the Rector.

And the credit is due entirely to Mrs. John Nelson, Jr., who is a natural born teacher.

BROADCASTING FROM STATION S. J. C.

Let's put away our vacation togs and climb into our overalls again.

Let's pay up all our summer church envelopes. They tell us the Treasury is all shot to pieces.

Let's make new resolutions to be both loyal and regular this year.

Let's help make the Harvest Home a red letter occasion. Most all of us can give something.

Let's begin to work for our Annual Bazaar.

Let's help build up our Sunday Evening service.

Let's pay our Dollar for Coal.

Let's pay one year's subscription for the Broadcaster.

A well-known Protestant clergyman was recently calling upon his friend, a prominent Catholic official in the city of Chicago. The latter invited the Protestant gentleman to visit his rooms. "What fine quarters you have!" exclaimed the visitor, "finer than mine, I'm sure."

"Well," replied his Catholic friend, "you Protestant clergy may have your better halves, but we have the better quarters."

Willie and Jack were two youngsters pugilistically inclined.

"Aw," said Willie, "you're afraid to fight; that's all it is."

"No, I'm not," protested Jack, "but if I fight, my ma'll find out and lick me."

"How'll she find it out?"

"She'll see the doctor goin' to your house."

Margaret Nelson is to be congratulated for the splendid organization and training of the Junior Choir. It is the talk of the Parish.

Are you satisfied with our Sexton? Then help pay his salary by paying up your over due church envelopes.

Our beloved Parish Visitor, Hannah Nuttall, fell down one step and broke her hip. She is in the Lankenau Hospital. A short visit or a post card or letter will do lots towards cheering her up in these days of enforced idleness.

A NEW FISH STORY

A fisherman got such a reputation of stretching the truth that he bought a pair of scales and insisted on weighing every fish he caught, in the presence of a witness.

One day a doctor borrowed the fisherman's

scales to weigh a new-born baby. The baby weighed forty-seven pounds.

Don't you agree with me that Hannah Nuttall has served us too many years to be expected to wait for her small salary as Parish Visitor which is long due? If you "holders out" would pay in your delinquent church envelopes we could pay her up to date.

"Why are you rushing about like this?"
"I'm trying to get something for my husband?"
"Had any offers?"

Several agents are out to solicit subscriptions for the BROADCASTER. Greet them with a smile and an outstretched hand with a dollar in the palm.

Do you know of any candidates for confirmation? We are making up a Fall class and will announce the date as soon as we hear from the Bishop.

Members in southern section are arranging for a series of Radio parties to be given for St. John's Church. Be sure to patronize them when we get the date.

Interviewer: "Do you believe that the younger generation is on the road to perdition?"

Octogenarian: "Yes, sir; I've believed that f'r nigh onto 60 years!"

A considerable professional jealousy existed between the two artists, George Bellows and Joseph Pennell. At one time Bellows, who had never been abroad, was receiving much praise in the world of art for a number of paintings which he had executed dealing with European subjects. Pennell, speaking at a dinner party at which both men were guests, made a rather sarcastic reference to this fact. Whereupon Bellows rose and, with his slow western drawl, remarked, "As far as I know, Leonardo da Vinci didn't have a ticket to the Last Supper, but he made a pretty darn good job of painting it."

There are scores of communicants who have no church envelopes. If YOU are one please ask the Rector for a package.

Suppose you worked for an employer who would not pay your wages, what would you do about it?

Suppose you and I do not pay the people who look after our church i.e. the Sexton, the Parish Visitor—what ought they do about it?

You and I pay them by paying regularly our church envelopes. They are the only parish income we have.

A STRANGE FAMILY

The father has not missed church in 23 years. The mother has a perfect record for 11 years. A son has not missed for 12 years. A daughter has been at the services every Sunday for 8 years.

What's the matter with this family? Don't they ever have company to keep them from church? Don't they ever feel tired on Sunday morning? Don't they ever have headaches, or colds, or parties, or picnics, to keep them from church? Don't they have a radio to get good sermons from other preachers? Don't they ever think they can just as well read their Bible at home? Don't they ever get disgusted with their minister?

What is the matter with this family, anyway, that they go to church so regularly and are so happy and cheerful?—From a reprint in St. Matthew Monthly, Appleton, Wisconsin.

ISN'T IT QUEER?

Isn't it queer, when we say to the toe:
"Wiggle!" why right then it wiggles, you know!
Isn't it queer, when you wish it, your feet
Onward will carry you, right down the street!
Isn't it queer, when you'd open your hand,
Open it flies! Can your palm understand?
Isn't it queer that you scarce have to think
Ere things are obeying you, quick as a wink!
Isn't it queer that by night and by day
Your breath keeps on breathing; your heart beats away?
We read books and papers about submarines,
And wireless and fireless and flying machines,
But when you consider, now, isn't it true,
The marvelous marvel of marvels is you?
—St. Nicholas Book of Verse.

EXTRACT FROM THE PASTORAL LETTER

Atlantic City, Oct. 23, 1934

Find War Alien to Christian Ideals

The Church is determined to combat this propaganda with every agency at its command. War is outlawed, and solemn peace pacts affirm it. We reaffirm the position taken by your Bishops in their Davenport pastoral of 1933. As Christians we can have no part in any program that is designed to violate these principles enunciated by the Prince of Peace. War is murder on a colossal scale. The only armed force, whether on land or sea, which is justifiable, is a constabulary designed to regulate

and safeguard these interests that have to do with the prosecution of an orderly social and economic life. The testimony of the Great War shows the wicked folly of such a struggle and its aftermath has shattered the world's hopes and issued in confusions and disorders, the magnitude of which we are as yet incapable of measuring.

The Christian Church cannot and will not deny loyalty and fealty to its Lord by being partner in any scheme, national or international, that contemplates the wholesale destruction of human life. It refuses to respond to that form of cheap patriotism that has as its slogan: "In times of peace prepare for war." It regards as wicked the waste of the Nation's wealth in the building of vast armament and the maintenance of greatly augmented forces on land and sea.

The increased emphasis upon nationalism is a factor to be reckoned with in the promotion of rivalries and misunderstandings that inevitably provoke hatreds, disorders and strife. Loyalty to one's nation or adopted country may be consistently maintained without magnifying national superiority or attempting to control and dominate world trade at the expense of other nations.

PAY THAT COAL BILL

Sunday, Nov. 3rd, Is Coal Sunday

Be sure you come prepared to pay for your dollar's worth of coal.

We have a big program to put over this year and it will be important to have the church buildings properly heated. Nobody likes to sit in a big, cold room. NOT even YOU.

THE SUNDAY EVENING SERVICES will be in the church instead of the Sunday School room. The auditorium is big and will take lots of fuel to heat it.

THE YOUNG PEOPLES SOCIETY means to have social functions during the season and they must give their friends and guests a warm welcome when they meet.

THE GIRL SCOUTS will be using the Parish House every TUESDAY EVENING. And to keep them from catching colds and such things, we must have coal in the old fire box.

THE BOYS CLUB AND THE SENIOR CHOIR want to hold their meetings on Thursday nights. We would be pretty ungrateful if we failed to make them feel warm and cozy. Especially is this so with the Choir, who GIVE their services to the church. If the church is cold when they rehearse, they may sound like the "bull frogs in the pool" on Sundays. And that would serve you and me right. Anyway, it's cheaper to buy a dollar's worth of coal than a dollar's worth of cough cure. You get lots more for your money.

Then, too, the JUNIOR CHOIR will practice Friday nights. And I'm sure you agree with me that they have richly earned a warm place in our affections. The practical way to keep this WARM place WARM, is to see to it we have lots of coal in the old coal bin this winter.

We Need $400.00

If our more than 400 members each give their dollar we will pay our coal bill. And Sunday night, November 3rd, we can say our prayers, jump into bed, and go right to sleep, for OUR CONSCIENCE will be clear.

Very WARMLY yours,
The Rector.

HOW ARE GANGSTERS MADE?

The Following Is the Favorite Recipe of Lots of Crazy Adults

One normally bright child. (Boy or Girl).

Two lazy and indulgent parents.

One bad street gang.

One corner candy store run by a woman of easy morals.

One neighborhood social club patronized by girls of rotten minds and bodies.

A stack of putrid literature extolling crooks, murderers and molls.

DIRECTIONS: Mix together. Set the mixture aside for a SHORT time to ferment. You will be amazed at the effects. Your normal child has grown, it seems over night, from a happy kid into a snarling, killing, thieving crook.

There are certain elements you must be careful to guard against to keep from spoiling the recipe The parents must be exceedingly careful to see that the child has its own way in all moral and spiritual matters. If you FORCE the child to attend Sunday School and Church Service on Sunday instead of afternoon games on the lot, or card gamblings in the house of no repute, or the Sunday evening jazz party, you will throw the mixture out of solution and your ideal crook or killer may become a tame everyday God fearing honest citizen.

The Church and Sunday School beat the devil in their influence over normal kids!

Also, you must be sure to season the child's everyday home life with cursing and swearing and lewd jokes and merciless beatings and exhibitions of immorality and drunkenness. You want to be sure to make a great epic out of the way you cheated a pal or a trolley car conductor; or got more

change than was due you in a business deal and how you chuckled over the man's loss which was your gain. You must be sure to extol petty thieving; to smile at getting drunk; to wink at immorality; not to go to church yourself and not to expect the child to go.

Hundreds of thousands of parents have tried this recipe with startling success. They have had the satisfaction of standing outside the iron bars of cell doors talking to their offspring who won through and had, even in early youth, become public enemies with long criminal records. Some parents have had the joy of seeing their sons and daughters shot to death resisting arrest. Some have witnessed the interesting sight of the hanging or the electrocution of the children God gave them to rear. All society is given the privilege of paying one hundred millions of dollars a year to hunt down, convict, jail, support or kill this brew of sin which indulgent or brutal parents foist on society.

Will the parents of this nation never wake up and teach their children the way to righteousness! Hunt up your boys and girls. See that they go to Church and Sunday School. MAKE SURE THEY COME BY BRINGING THEM. Stop sneering at the Church. Begin to sneer at the forces of evil You will like the change that will come into your family life, and your boys and girls will rise up to bless you for making of them Godfearing men and women.

Scout the idea that your child will love you more if you give him his own way. He is just like every little cub of the animal kingdom and must be patiently trained. You had better make him cry for discipline's sake now. If you do not, he will make you cry long and bitterly later on. For his, as well as your own happiness, take the advice of the wise man of the Bible and spoil the rod and spare the child.

We hope to welcome you and your boys and girls next Sunday in Church and Sunday School.

OUR ANNUAL BAZAAR

As Usual, It Will Be on the First Thursday, Friday and Saturday of December

The subject of our Annual Bazaar was brought up for discussion at the September meeting of the Woman's Auxiliary. The night was a miserable, rainy occasion, and the downpour was so heavy that not many members had the courage to come out; consequently, our meeting was small as to numbers.

But, as to subjects discussed, it was one of the biggest and best meetings we have held for many a day. Foremost in the list was our Bazaar. We could do little in the way of laying plans for the event, but those of us who were at the meeting were sure we must have it.

So long as the Bazaar did not get beyond the discussion point, the Rector is taking it upon himself to form a general plan and appoint the folk to take charge of the different booths.

Our friends and fellow communicant, George Downes, has promised already to help us in the decoration scheme.

We will have about the same layout as in previous years. For instance, there will be the Fancy Work Booth, under the direction of Mrs. Frank Schmidt. The Men's Furnishings under the Brotherhood of St. Andrew. The Groceries and Provisions, under Miss Anna Schabacker and Miss Carrie Strang; that is, in case Hannah Nuttall is unable to attend. The Girl Scouts will have charge of the Candy Table. The Woman's Auxiliary will have charge of the Household Goods Booth. Miss Lydia Maguire, the Fish Pond. Toilet Articles, etc., and the Radio Game will be in charge of the Young Peoples Society. And, of course, the Kitchen will be under the supervision of Mrs. Frank Pine and her chosen lieutenants. The Doll Table will again be in charge of Margaret Nelson.

In spots this program is somewhat vague, but we cannot be more definite until we are assured that those who were formerly in charge of certain booths, will be willing to serve this year.

WHAT WE NEED!

We need donations of all sorts of fancy work for the Fancy Work Table.

We need donations of aprons, towels, wash cloths, iron holders, etc., for the household table.

We need donations of cakes and homemade candies for the Candy Booth.

We need donations of all sorts of groceries, canned goods, meats, butter, eggs, coffee, tea, milk, ice, bread, cakes etc. etc. for the kitchen; also money to buy other materials such as ice cream, pies, fruit, etc.

We need donations of new Christmas Cards, new books, old jewelry, good cast off clothing, chance prizes, things for the Fish Pond and a million other things you have to give away which we can sell. As usual the charge of admission will be 10 cents, 3 tickets for 25 cents. Each ticket of admission will have a coupon attached, good for 10 cent purchases at any booth in the Bazaar. In other words, you get the value of 30 cents in return for your three tickets of admission, which cost you 25 cents. However, it must be borne in mind that these coupons will not be exchanged in money. They must be used in making purchases in the Bazaar. Nor will any change be made in money. The coupon must be used at its full value for purchase.

Certain valuable prizes will be awarded during

the Bazaar. A full list will be announced the week before the Bazaar.

Be sure you wait for the Bazaar for your Christmas purchases. You will save money and you will afford to give finer presents than ever before.

Saturday night will be the occasion of THE RECTOR'S BIG $1.00 TURKEY DINNER FOR 50 CENTS WITH ALL THE TRIMMINGS!

A LETTER OF APPRECITION FROM NEW YORK

THE NATIONAL COUNCIL
Protestant Episcopal Church
281 FOURTH AVENUE
NEW YORK, N. Y.

July 12, 1935

The Rev. H. C. McHenry,
Third and Reed Streets,
Phila., Pa.

My Dear Mr. McHenry:

It takes some time to catch up with what has been done in the past year by many parishes and missions in support of the Church's Program. In going over the record and finding what your congregation at St. John the Evangelist has been able and willing to do last year, I feel prompted to send to you and through you to them this note of appreciation for their faithful service and support of this great task.

With every good wish and hearty congratulations,

Faithfully yours,
Philip Cook.
President of National Council.

THE PARISH GOLD MINE

There's a gold mine in St. John's Parish!
It has never been worked.

But we are laying plans and getting the machinery in shape to begin digging for this gold at the earliest possible opportunity.

There are several hundred ore pockets in this mine and they are scattered all over the place.

Every church family who has no church envelopes for parochial support is one of these ore pockets. Year after year we have added new members to the church, but we have foolishly failed to systematically provide these new members with packages of envelopes; consequently, they didn't yield up their share of "gold" for the church. The old, overworked pockets of the original "givers up" have been mainly responsible for meeting our church debts.

Now the time has come to dig gold from these unworked "pockets." We hope you are going to be good sports and yield up your share of precious metal. You are going to meet a prospector some day soon. He is going to "tap" you and see if "thar's gold in them hills." He, or she, will give the name and address to headquarters (The Finance Committee), where "pay dirt" is found and in the "Sweet Bye and Bye," which means pretty soon, the unworked POCKET will get a PACKET. It will contain Church Envelopes!

AS TO BAPTISMAL CERTIFICATES

A Nominal Charge Will Be Made Hereafter for Duplicates

There are so many demands for copies of Baptismal Certificates that have been lost or mislaid that it has created a serious situation for us and something must be done about it. It is not such a simple matter as you would suppose to fill out a duplicate certificate. Many, many times the applicant cannot recall the date of birth, or does not give his name, or was actually christened in another parish of a similar name as ours. We have many such applications from people who were christened in the Church of St. John the Evangelist, Roman Catholic, 13th and Chestnut Streets. Sometimes the christenings are not entered in their proper place on the Register which necessitates going over the books painstakingly before the record is dug up. This is particularly so in the case of adults making application. We have wasted hours in such searches. Also, being human, a former rector may have forgotten to make a record of the christening; in which case, we spend hours in fruitless search.

In a parish, the size of St. John's, this searching of the records and writing duplicate certificates for those who have been too careless to preserve the original, consumes an enormous amount of time, labor and expense. We can no longer afford to give free service and duplicate certificates. Hence, in the future THE CHURCH WILL CHARGE THE NOMINAL SUM OF ONE DOLLAR FOR TRACING CHRISTENINGS AND ISSUING DUPLICATE CERTIFICATES.

May we advise all parents to preserve carefully the original certificate; for you never know when it will be necessary to produce it in legal matters or as proof the child is of working age. Both national government and employers demand the birth certificate to prove the age of an applicant for an old age pension, or a job in a store. Several old age pensions have been held up in our own parish because the applicants had lost their Baptismal Certificates and had no means of proving either when or where they were born.

Also, let us warn the parents never to try and alter the date of birth on their child's original baptismal certificate. Many parents have been guilty of this misdemeanor in order to put their children to work before they have reached the work age. If any such altered certificates are brought to us in the future for correction, it will cost the applicant double the price for a duplicate; so watch your step, if you get caught you may get into serious trouble with the authorities.

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.

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William Little
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Miss Martha Lafferty
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Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Thelma Sutterlin
Miss Viola Young

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. Edward Rutter
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor.

Weist, Dorothy
Jenkins, Blanche
West, Mary
Henderson, Laura
Armstrong, Marion
Rutter, Ruth
Munion, Eleanor
Olsen, Blanche
Tomlin, Evelyn
Beck, Catherine
Wilhelm, Catherine
Last, Jeannette
Heisler, Frances
Bennett, Hester
Redding, Louise
Ewell, Thelma
Kaiser, Emma
Grinnell, Dorothy
Grinnell, Raymond
Hoff, Henry
Robbins, William
Robbins, Joseph
Tomlin, Joseph
Weist, Albert
Johnson, Edward
Heisler, Joseph
Heisler, Edward

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
John F. Preole, Assistant Director
B. Frank Drumm, Secretary

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.
Secretary—Miss Adelia Pearo.

St. John's Boys' Club

Raymond Cressee, Leader.

BAPTISMS

Dolan, Janet Mary
Dolan, Lockwood Burton
Stewart, Shirley Ann
Tupper, William John
Tupper, Mary Elizabeth
Tupper, Walter Thomas
Tupper, Laura Virginia
Tupper, Alfred Wesley
Whelan, Leo John

BURIALS

Halyburton, Charles
Beyer, Sr., Thomas H.

MARRIAGE

Charles Rutter and Lillian C. Karstien

PATRONIZE OUR ADVERTISERS

CHURCH CALENDAR

SUNDAY:
Morning Prayer and Sermon .....10:45 A. M.
Sunday School ..... 2:30 P. M.
Brotherhood of St. Andrew ..... 7:00 P. M.
Daughters of the King ..... 7:30 P. M.
Evening Service and Sermon ..... 8:00 P. M.
Holy Communion, First Sunday .....10:45 A. M.
Christenings, Sundays by appointment.

TUESDAY:
Woman's Auxiliary
Girl Scout Troop No. 50

THURSDAY:
Senior Choir Rehearsal
Boy's Club

FRIDAY:
Young People's Society
Junior Choir Rehearsal

Let Us Be Kind

Let us be kind,
The way is long and lonely,
And human hearts are asking for this blessing only,
That we be kind.

We can not know the grief that men may borrow,
We can not see the souls storm-swept by sorrow,
But love can shine upon the way, to-day, to-morrow,
Let us be kind.

Let us be kind,
This is a wealth that has no measure
This is of heaven and earth the highest treasure—
That we be kind.

A tender word, a smile of love in meeting
A song of hope and victory, to those retreating
A glimpse of God, and brotherhood while life is fleeting
Let us be kind.

Let us be kind,
Around the world the tears of time are falling
And for the loved and lost these human hearts are calling
Let us be kind.
To age and youth let gracious words be spoken,
Upon the wheel of pain so many weary lives are broken,
We live in vain who give no tender token,
Let us be kind.

Let us be kind,
The sunset tints will soon be in the west,
Too late the flowers are laid then on the quiet breast,
Let us be kind.

And when the angel's guides have sought and found us,
Their hands shall link the golden ties of earth, that bound us,
And heaven and home shall brighten all around us,
Let us be kind.

anon.

TEN TO GO

Then We Touch the Century Mark

Who says 13 is an unlucky number?

St. Johnites don't believe it.

Take for instance Sunday, October 13th.

That was the day the Bishop appointed for his second visit to St. John's Church this year.

In June we presented 60 candidates for Confirmation. We thought that was a fairly good year's work. Imagine our surprise to learn that several folk of the Parish began almost at once to express regret because they had not been confirmed.

Being of a venturesome disposition, and probably having a taint of the gambler in our blood, we began to toy with the idea of presenting a second class for Confirmation in the fall of the year. The more we **thought** of it the **more** we thought of it. Finally we started. With the aid of our Parish Visitor, Miss Hannah Nuttall, we began to accumulate names. Then when Hannah fell and broke her hip, Miss Carrie Strang, Miss Anna Shabacker, Mrs. Harry Fanger and several other communicants of the Parish turned in and helped to put it over. We even raided the bridal party of Charles and Lillian and captured the Bridesmaid and one of the guests. Did you ever hear of such doings?

Next thing was to get the consent of the Bishop to pay us a second visit. We wrote him a letter explaining the situation and asked if he could spare

some of his valuable time to confirm a second class.

Did he say yes?

Just read his letter!

September 26, 1935.

Rev. H. Cresson McHenry,
225 South Third Street,
Philadelphia, Pa.

Dear Mr. McHenry:

I am glad that the work has progressed as much as it has at St. John the Evangelist. I think it is one of the most marvelous works in the Diocese. If the notice is not too short, I will be very glad to give you Sunday evening, October thirteenth. Kindly let me know the time of the Service.

Sincerely yours,

Francis M. Taitt

We said we had the spirit of the gambler in us.

Well, now, come to think it over, maybe we are not such dashing venturers after all. When we got the Bishop's reply we got what you might truthfully describe as refrigerated pedal extremities. If you catch our meaning.

We were "in it" like the Bishop's two little mice were in that can of milk. We had to either drown or else we had to paddle around like forty hoping for the best. Well, we did as the wise little mouse did—we paddled about until at last we churned our milk of despair into a little pad of butter of hope and we did not "lose face" after all.

Right up to the minute of the Bishop's arrival we kept pegging away.

While the Bishop was putting on his vestments for Service, we were Christening a man who had been overlooked in his infancy; and, by the time the procession was moving, both the Bishop and the newly christened candidate and your very excited Rector were moving with proper dignity in the wake of the double choir and the class.

The results of our labors were beyond our dreams. When the time arrived we presented 30 candidates. Exactly one half as large as our June Class of 60 candidates. This brought our total for the year to 90 Confirmations.

We have only 10 to go to make 100.

The Bishop said he would come again this year if we wanted him.

How about it?

Shall we go after that other 10 and ring the bell?

We're all set if **you** say so.

Of course, old man Critique says, "What's the use of working for numbers. Folks are sure to back-slide."

Well, folks must have some place to back-slide from. That being the case, why not be confirmed? Maybe they won't back-slide after all. That being the case, old man Critique won't need to cry his crocodile tears out of his hypocritical eyes over their fall from Grace.

The one and only reason for his dubitancy is he's afraid some, maybe most, of the Confirmation class might stick and serve God and be forever lost to sin.

Here is the list of our Class B of 1935:

Cunningham, Ida Amelia
Carson, Catherine
Ford, Anna Mary
Ford, Alice Anna
Griffith, Ida
Griffith, Elizabeth
Hoyer, Mrs. Catherine
Harford, K. E.
Holtzheimer, Mary Elizabeth
Heisler, Catherine
Krupienski, Gertrude
Rutter, Viola Marian
Saunders, Mary Elizabeth
Sears, Marian
Grinnell, Dorothy Mary
Tupper, Laura Virginia
Carr, Edward
Cook, James
DeCosta, Frank
Grinnell, Raymond
Humes, Gardner
Lewis, George
Neill, Wesley
Parker, Samuel
Rambo, Jacob
Rambo, William
Rambo, Thomas
Rambo, Edward
Robbins, William
Whelan, Leo

Our Sunday School Rally

The Attendance was Good and the Spirit was Good.

According to schedule we reorganized our Sunday School September 15th with a Grand Rally held in the church; and, although this was a whole month earlier than usual, we had a big turn out of officers, teachers and scholars. There was very little change in the personnel. Gladys Hopkins was appointed pianist for the Kindergarten and Mabel Robbins was installed teacher of the class formerly taught by Betty Outen.

One of the pleasing features of the occasion was the Junior Choir. Our new and highly successful singing organization of young boys and girls added life to the service. They have won their way right into the hearts of the Sunday School.

The service was modeled upon what the Rector hopes will be the plan for Sunday School sessions during the year. More attention will be given by all the departments to the teaching of the Sacraments. The Kindergarten will be thoroughly organized and made more attractive for the little folk Our object in inviting Gladys to preside at the piano is to give the kiddies a wider and better selected list of real child melodies. We hope to make our Kindergarten singing one of the features of the Sunday School.

As soon as he can do so the Rector will form a

simple and easy ritual for the Kindergarten—a sort of form that will keep the children interested.

Another matter taken up by the Rector was the new series of lessons for the Senior Department and Adult Bible Classes. We have devoted two years to the study of the Life of Christ. We now intend to devote our attention to the PARABLES OF JESUS CHRIST. Each parable will be taken in chronological order so far as possible. The occasion of telling it, the place where it was told, the geography of the place, the moral or spiritual lesson Jesus illustrated, and a score of other interesting questions will be considered in the study.

As we personally feel that the whole system of the moral philosophy of Jesus is illustrated in parabolic form, we look forward with enthusiasm to a year of delightful study.

Even though RALLY DAY was intensely warm, we enjoyed the occasion immensely and we hope and believe it augurs a successful season of teaching in old St. John's.

As usual, both geography and history of the Holy Lands will form an important part of the curriculum.

Come out and join us

Our Parish Pilgrimage

Results this year somewhat encouraging.

Sunday, September 29th, just two weeks after our Sunday School RALLY we staged a PARISH PILGRIMAGE to contact the absentee S. S. Scholars. These Missionary Sundays are always great events in the year's work. It gives us an intelligent idea as to why there are certain vacant chairs in our classes. This PILGRIMAGE was very like all the rest, with the exception it was more encouraging, by far.

The number of absentee scholars scheduled to be visited was 100. An analysis of the reasons given for absence is most interesting and worthy of our study.

First of all, we must say that many stated they did not know S. S. had been organized for the season. There is possibly some excuse for this. First of all, we organized a full month in advance of past years. Our reason for doing so was obvious when we learned other schools about us had their Rally Day early in September. Many of our scholars would attend these other rallies and, in some cases, identify themselves with these schools; a case of the early bird catching the worm, as it were. This explains to some degree many absentees.

We herewith give the analysis for your study: Present at Roll Call of absentees, 15; Left permanently, 2; Moved, 6 Attend sports, 2; Sick, 7; Not at home, 12; No excuse, 5; Will come next Sunday 27; Too small, 5; Too old, 2; Out of town, 3; Go on week-ends, 8; No clothing, 8; May return, 1; Rather attend church, 2; Will come if someone brings them, 6; Do not want to come, 4; Live too far away, 4; Truant, 1; Total, 134.

Now we know that some statistical bird is about to ring the bell and say, how come! You visited one hundred absentees and you come back with one hundred and thirty-four excuses. Easy! Some of the absentees had two excuses or at least one excuse and one promise, such as 1, Sick; and 2, will come next Sunday.

The fifteen reported present at Roll Call were fifteen whose names were on the visiting list, but who were present at school when we called the Roll of Names on the list previous to sending forth our Pilgrims; the purpose being to cut down the number of visits, if any on the list were present. Naturally, we expect every year to mark off certain scholars who have left or moved. The really surprising and somewhat gratifying item of interest is that record of so few who attend Sunday sports and games rather than Sunday School. The number reported sick is very much below normal we are happy to note. Those not at home and absent on week-ends are very small in number considering the fact that summer is scarcely over and the glorious Autumn days are enough to tempt the Saints for a spin through the russet and red and orange and brown and green of the wood and field. As to those who are too small to come unless an older scholar stops to take them and bring them home again, WE NEED VOLUNTEERS who will take over this weekly task. The really funny excuse for not attending S. S. is that one of being too old. The ridiculous feature of this peculiar set-up is that neither of the two are over sixteen years, if that old. We were rather surprised to learn that only eight scholars reported having no clothing. Heretofore, about fifty per cent. of our scholars were out of Sunday School for that reason. Nevertheless, we have scholars out of school because they have no clothing. WHAT CAN WE DO ABOUT IT? We can get fair suits for $8 and $10 and shoes for $1.75. What we need is somebody to give us money or buy the clothing for these needy.

DOES THE IDEA APPEAL TO YOU? If so, let the Rector know. Those who live at a distance too far to travel, could do one of two things. First, arrange to attend just so often during the month; or else join a Sunday School in their neighborhood and attend regularly. Now there is that group who do not want to come. We are concerned with them. We would like to know the real reason WHY they do not want to come. If there is anything we ought to correct or if there is anything we are neglecting to do which we should do, we would be most grateful if we were given "the high sign." We want our School to be interesting and attractive and if we are failing to make it so, we are missing the

mark of efficiency. The Rector will consider it a special favor if our four DON'T-WANT-TO scholars will take us into their confidence and tell us why?

I wonder if those five who have no excuse for being absent are lacking interest in our School for the same reason. Then there is that one lone truant who was sent to school and never arrived. Our imagination plays all around that one little wanderer. Did she, yes it was a girl, have any thought in her mind, when she left the house, that she was going to play truant? Or did she meet some other person who proved stronger than she and persuaded her to give up the idea of going to Sunday School? And where did she go? Whom did she meet? What did she do? How long did she stay? What did she tell the folks when she went home? Did she suffer harm while away from home and not in Sunday School? Is she likely to repeat this little act of deception? What is going to be the final result of her truancy? She is our anxious problem. What can we do about it?

WHAT DID THE P. P. ACCOMPLISH?

The best answer to that question is to tell you the further story of our check-up on the Sunday School the following Sunday. In order that you may appreciate the significance of what we are about to say, let us remind you that Sunday, October 6th, the Sunday following the P. P., was very cold and very rainy. It was just the kind of Sunday afternoon to tempt one to stay home. However, when we called for a check-up of attendance by classes, we were mightily surprised to find that in spite of the inclemency of the weather, FORTY-SIX OF OUR PREVIOUS ABSENTEES WERE PRESENT. Add these to the fourteen who had reported present at the ABSENTEE ROLL CALL; this means that out of the one hundred non-attendants, sixty had reported present.

And are we pleased

Co-operation

What does it mean?—what does it accomplish?

I've just looked up the definition of "co-operation" in the dictionary and learn that it means to act or operate jointly and harmoniously with others. Now to my mind it is very important to know that fact. It seems to me that we are forever using many syllabled words without fully appreciating their inner meaning. CO-OPERATION in spiritual matters means working harmoniously together and with God. That is to say we are working with each other, as well as with God. We are not competing with each other. We are not jealous of what others do. We do not try to make light of the efforts of others. It means we come right out openly and, with a smile, declare ourselves IN on any movement to the Glory of God and the Spread of His Kingdom.

We do not pledge allegiance to any clique, or gang, or crowd which separates itself from the main body. Everything we do we will do in harmony with ALL the Children of God. If we can not work peaceably with each other, how can we possibly do the work of love and peace which God enjoins? Certainly we can not be IN DISCORD with each other and IN HARMONY with God at the same time.

What you and I must do is to go down to the river and drown our egos. They are certainly nothing but nuisances anyhow and are continually getting us into trouble. To our way of thinking the man without an exaggerated ego is almost the perfect man. Anyway, he is a mighty pleasant fellow to meet and work with. And he WILL go more than half way to co-operate. "Playing a lone hand" may seem to be heroic to some anti-social folk; but IT IS NOT GOD'S FAMILY IDEA. Neither you nor I are in competition in spiritual things. We are the Sons and Daughters of INFINITE LOVE and all Love is INFINITE HARMONY. If you will not work with your brother in harmony you are outside the cycle of Love and are in competition with everybody and everything whose motive and inspiration is love And, being out of harmony, you can accomplish no lasting good for your brother or for God. SATAN HATH ENTERED YOUR HEART.

If, on the other hand, you are in co-operation with your brother and with God, your power to perform and accomplish is limitless. There is no such thing as failure when you and I and God co-operate. There never has been and never will be any combination of circumstances or forces that can thwart you when you and I and God work together. Why not try out this combination of power and learn through experience the truth of "United we stand; divided we fall."

With true CO-OPERATION St. John's Church can convert the most besotted sinner and criminal in Southwark.

From Panama

A Letter from Miss McHenry

Ancon, Canal Zone, Sept. 9. Just a few days ago a letter came to the Rectory from Miss Helen McHenry, whom we have "loaned" to the Mission Field in Panama—she is assistant to Miss Ogden, who is in charge of the Children's Home in Ancon, Canal Zone. She writes on September 9:

"I had to look twice at the calendar before I wrote the date on this letter. It is hard to realize

PATRONIZE OUR ADVERTISERS

that it will be a month tomorrow since I sailed from New York. I have had so many new experiences that time has passed very quickly. I shall never forget how I felt when I first saw and heard these children. I wondered whether I should ever be able to tell them apart—most of them are so dark—and I was quite sure I should never be able to understand them. But now I can't imagine why I ever thought they looked alike! They are as different and as individual as any United States American children. As for understanding them, I have picked up some of the more common Spanish words (I know verbs only in the imperative mood!) and I have become accustomed to their attempts at speaking English. So we get along fairly well.

"I play the organ for the daily chapel services and expect to use some time during the Sunday School period to teach the children some new hymns. 'Golden Harps are Sounding' is their favorite! I have the older group of children, ranging in age from ten to fifteen. But that does not mean a great deal because only four of them are further advanced than the third grade in school! It was so hard to find something they would all understand. We have decided, though, to make a model of the Cathedral; they love to work with their hands and do that kind of work well. Miss Ogden wants me to teach them the Creed and the Lord's Prayer and the Smybols of the Church in connection with their work. The children want some stories, too. I wish you could see them as they listen to a story. Most of them do not understand a word I say, but one of the older children, who knows English, acts as interpreter. When I have said all that I think she can remember, I stop; then she begins 'Dice que'—and then she's off—and sometimes I wonder if I ever said all she says I did.

"The Children's Home was started by Bishop Carson while he was a minister here at St. Luke's. He realized that some such plan was needed for the children up in the interior, and also on the streets here in Panama. Most of the families are desperately poor. They live, whole families, in one room and the houses are very dark and anything but sanitary. Bishop Morris carried on the work and built the Home where we are now. I think their efforts have been rewarded. I have met several of the graduates and they are fine young people. Some of the girls are married and are rearing their children according to the modern methods of child care. Others have good positions in the stores and business houses because they can speak both Spanish and English. Another is just about to enter San Tomas' Hospital to become a nurse. One of the boys is an orderly there at the Hospital, another is a fireman, another works for the Panama Railroad during the day and studies singing at night. He has a very good bass voice and expects to sing in the opera this winter in Panama!

A Group: 3 Philipinos, a Russian and a Panamanian

"The Home has no definite connection with the Cathedral although Dean Wragg is the President of the Board. It is not supported by the National Council or by any other organization, but merely by voluntary contributions. The people in the Canal Zone are donating food because the Governor's wife is very much interested and has asked them to do so. She has tried to reach the people who expect to be in Panama for a few years, so that Miss Ogden can count on them for monthly donations. The food is left at the Cathedral and Miss Ogden gets it in her car. She is the only one who can bring it into Panama because she has special permission from the Government of Panama to do so.

"Most of the children have one parent living, but there are eight who are whole orphans. If the parents can do so, they are asked to help clothe the children. Three of the girls—two ten years old and one four—are provided for entirely by the Home. There are only two boys—German and Cristobal. German is fifteen; Cristobal, whom we call Chichi, is twelve, but rather small for his age. I have charge of the clothes for both of them, and it worries me so because they have next to nothing. Chichi especially needs just about everything a boy could need. It is a problem to keep him decently clothed for school. Around the house he wears overalls that are patches all over. He is a happy little fellow, though, and has a good time playing with the parrot and the goat—and teasing the girls."

Broadcasting From S. J. C.

The burning question before us is our COAL BILL!!!

How old must a boy or girl be to be too old to go to Sunday School?

That Sunday SCHOOL RALLY was a hum-

dinger. And didn't the Junior Choir pep up the occasion?

On the corner of a block is a restaurant with the flaming sign: "Never Closed." On the other corner a drug store displays its motto: "Open All Night."

Between the two Lee Wong has his modest laundry. Not to be outdone he has an electric sign that can be read for a block or more away. It reads: "Me Wakee Too."

It took a long time for the BROADCASTER list to grow; but it is much longer now. Getit?

The yearly cost of crime in the United States is $15,000,000,000, or $120 a year for every citizen. There are 12,000 murders, 100,000 assaults, 50,000 robberies and 40,000 burglaries every year, according to No. 2 G man of the Nation, Clyde Tolson. . . . William Mulqueeney and Irwin Davis, aviators who were forced to kill Len Koenecke, ball player, in an airplane over Toronto, were freed of all charges in connection with the slaying.

We would call the attention of our children's parents to analysis of our SUNDAY SCHOOL MISSIONARY JOURNEY. It is interesting to them from many angles.

"What did you put in this prescription?"

"That I can tell only to the doctor," said the druggist.

"The doctor wants to know. Seems I gave you a Chinese laundry ticket and you filled that."

We have heard favorable comments on our new series of S. S. lessons.

The success of our SUNDAY EVENING SERVICES in the church exceeds our expectations. We hope they will continue to attract.

ARE YOU SATISFIED IN YOUR HEART THAT YOU HAVE GIVEN AS MUCH TO YOUR CHURCH AS YOU HAVE GOT FROM IT? How about your wife, where did you first meet her? How about your husband, where did you first meet him? How about those bright children who were born of that union—are they no asset at all? How about your job? How about that help in time of need? So much for material things. Now, how about the INSPIRATION which stimulated you to reach for the stars of achievement? How about the SPIRITUAL IMPULSE which made you conscious of God? ARE YOU SATISFIED YOU HAVE GIVEN AS MUCH TO THE CHURCH AS THE CHURCH HAS GIVEN TO YOU?

No man, woman or child is justified in staying away from church service BECAUSE THEY ARE BEHIND IN THEIR CHURCH ENVELOPES AND CAN NOT AFFORD TO PAY THEM. Such false consciousness is the Devil's best method of keeping you out of reach of the means of Grace. EVEN IF YOU HAVE NO MONEY TO GIVE YOU CAN AT LEAST GIVE YOUR HEART TO GOD. Who was it who said: "My son, give me thine heart"? Find that sentence in the Bible.

A young woman complained sometime ago that she did not go to church because the young people were not sociable. I am wondering why she attends any church. Did she wish to be entertained, or did she wish to worship? Certainly GOD would have welcomed her warmly even if others did fail to entertain her.

"Before I came to this place I lost my shirt in a foreign enterprise.' '

"How'd it happen?"

"I sent it to a Chinese laundry!"

Teacher: "Who lived in the garden of Eden?"

Little Girl: "The Adams."

MR. SAMUEL SNELL takes first prize in Harvest Home Contributions. His gift of onions, turnips, potatoes, cabbage, apples, etc., were given by the bag and by the basket. Many a poor family will bless him for his magnificent donation. SAMUEL, YOU ARE THE PRINCE OF GIVERS.

What did you think of the results of our PARISH PILGRIMAGE? Personally we think a return of 60 scholars out of a possible hundred absentees is doing pretty good. Especially when you consider it was raining cats and dogs the Sunday they came back.

"Lend me five dollars, old man. I promise you, on the word of a gentleman, to pay it back tomorrow."

"Bring the gentleman around and let me see him."

SIXTY-ONE FAMILIES RECEIVED BIG CARRY-ALL BAGS OF FOOD DONATED AT OUR HARVEST HOME.

The joy of Giving

When love is the motive of our giving the joy of sacrifice becomes a great reality. There is the story of an old Jewish woman, the death of whose only son threw her upon her own resources for support. Their relations had been singularly close even for mother and son. At his death the mother sought ease for her sorrow by erecting the most

costly memorial she could afford. At first she considered a great stone monument. Then she said, "No, a dead thing does not satisfy me as a symbol of a living love. I must show my love by a living memorial."

She was a lace-maker. Possessing great skill she was able to repair old heirloom laces so perfectly as to command a considerable income. But she moved out of her comfortable home and took up her abode in a tenement. Every cent she could spare she saved for her son's memorial.

A salesgirl, who sold the old woman thread, developed symptoms of tuberculosis. One day the girl received a letter from a local banker. "My dear Miss—," it ran, "I am very glad to inform you that a sufficient sum of money has been placed in my hands to enable you to go to a Sanatorium where you can recover your health." She went and she was healed.

Almost unbelievable benefactions flowed from the caloused fingers of this one woman out of love for a son. After each one she would look at his picture and say, "Another living memorial for you." Sorrow left her heart and joy entered in and dwelt there.

At the centre of Christ's Gospel is the demand for stewardship. Output and not intake; giving not receiving; losing one's life and not saving it—this Is Christ's way of making life great. The Christian does not simply give because he owes; he gives because he loves.

In a certain convention hall a great sign was displayed bearing the question, "What would you be worth if you lost all your money?" When we come down to the quiet moments, that is a very searching question. It is not "What is my estate worth," but "What am I worth," that counts. And the answer is, "The extent of my love."

This is as true of a Parish as it is of an individual. What is our Parish worth? It is worth what it gives and not a nickel more. It is worth the Faith and Hope and Love it gives, the part it plays in advancing the Mission of the Church, the lives it equips and sends forth for Stalwart service in making "Thy Kingdom come."

We shall respect our Parish, and ourselves as members of the Parish, in proportion as its value is evidenced in what it gives rather than in what it has.—ANONYMOUS.

The Aftermath of Our Harvest Home

Sunday, October 6th, was the occasion of St. John's Harvest Home. Members of the Parish brought donations of vegetables, fruit, groceries, and canned goods to distribute to the poor.

What happened to the stack of food we received?

Well, next evening, certain members of our Parish organizations met Carrie Strang and Miss Schabacker at the church. They had a long list of poor families who needed aid. These good people spent all evening filling carry-all bags with food and other donations. When they were through their task they were surrounded by 61 bags filled with food. These bags were immediately delivered by truck to the needy families. If you average as low as four individuals to a family, it means we have temporarily fed 244 persons. And we know enough of these folk to know they deserved what we gave them and more, too.

Who were they? That's none of your business, we don't publish the names of our needy

It is pitiful to witness the suffering there is in South Philadelphia. One feels so helpless to relieve their misery for nobody seems to be responsible. If you try to locate the trouble all you see is one group pointing the finger and "passing the buck" to another group. Each states in turn they can do nothing because in some mysterious way the family does not come up to the requirements or standards or rules or something of each "relief" group in turn.

Unless these various groups stop their specializing tactics and get busy relieving the distress in South Philadelphia, this winter will be purgatory for the poor.

In the meantime, there is nothing else to do than to appoint a PARISH WELFARE COMMITTEE whose duty will be to search out and report the poor families to the Rector and the Parish Visitor with recommendations as to the needs of each. The Rector in turn will broadcast to the Parish and appeal for aid.

The Rector will ask the members of the DAUGHTERS OF THE KING and the BROTHERHOOD OF ST. ANDREW to act as a joint Committee on Family Welfare.

The Rector will have more to say anon!

Meet the Bility Family

It is quite an interesting group. Allow us to introduce its various members and commend them to your friendship.

A. Bility, Relia Bility, Adapta Bility, Dependa Bility, Amia Bility, Capa Bility, Sta Bility, EquaBility, Plausi Bility and No Bility.

Now that you've met them, shake them by the hand and make them your daily companions.

Our Distinguished Members

ONLY THE NAMES OF THOSE WHO HAVE PAID IN EVERY CHURCH ENVELOPE FROM 12-2-34 to 8-25-35 APPEAR ON THE FOLLOWING LIST.

In keeping with our promise to the Parish we hereby publish the names of the Communicants who owe nothing to the Church. This is a DISTINGUISHED LIST which will be maintained throughout the year and will be published once every quarter.

Not a pat on the back

This making public the names of regular supporters of ST. JOHN'S CHURCH is not just a gesture nor a pat on the back to "jolly" you and others to pay your debts to the church. It is more than that. It is to publish to the parish at large the names of those who CAN and DO afford to support the Church of Jesus Christ by adding their OFFERINGS to their WORSHIP. It is only just and proper that those who are ready to sacrifice for God should be DISTINGUISHED from those who would TAKE ALL and GIVE NOTHING.

We are not ignoring others who would give if they could

We are perfectly aware of the fact that there are many communicants who cannot afford to make a regular offering unto the Lord. This list is no reflection upon their sincerity and spiritual mindedness. As a matter of fact, the really poor of our parish have a special niche in the heart of the Rector. HE WORRIES MORE OVER THEIR STATE THAN HE DOES OVER ANY OTHER PROBLEM OF THE PARISH. How signally he has proved his anxious care of our poor is demonstrated in the material aid he has supplied in the past, and also the number of jobs he has gotten for the unemployed.

All such communicants are well known to us and to the others also. Of course, we cannot look for their names among those who are fortunate to have jobs and are sincere enough Christians to offer God a material expression of their gratitude for His Loving Providence.

Nor do we want them to feel they are not just as welcome as he whose offerings are big. The time WILL NEVER COME when St. John's Church will cease to be the poor man's friend—especially if he is one who is trying to serve his God and his fellow man with whole souled service.

How some of the very poor Worship God

I want every reader of this article to scan the names of the DISTINGUISHED MEMBERS carefully. I want you to check off the names of those you know are aged, sick, shut-in unemployed or dependent. I want you to do this and see for yourself how many of God's suffering children love Him enough to give offerings with their worship. Even the, it is but the widow's mite.

YOU CAN CATCH MORE FLIES WITH MOLASSES, BUT—

Many people think you need sugar to catch some people and get them in a mental and spiritual state to combine OFFERINGS with WORSHIP. Maybe that is true, but I cannot imagine how you can persuade any person WHO TAKES ALL AND GIVES NOTHING to have softening of the heart and give what they know is their just due to God. You will always find they shine as critics of everything in the Church and in the Community. They are always the ones whose very sensitive natures are continually getting lacerated. They are those who accuse the rector of always begging for Money. They are those whose names are never found on any list of givers, either in church nor out of church. WE RESPECT AN HONEST CRITIC, but WE LOATH A HYPROCRITE who hides his guilt by pointing the accusing finger at another.

Our Earnest Prayer

Our earnest prayer is that God will soften the hearts of the MISERLY and SELF-INDULGENT church members of our Parish and teach them how to open their purses and give an Offering to God. We want all our selfish brothers to learn how much more blessed it is to give than to receive.

The Real Offender

The worst offenders in the matter of Church support are those who, out of PURE CARELESSNESS, allow their church envelopes to lapse until they have such a pile that are unpaid they feel they can't afford to catch up.

If they would only be systemmatic and pay each envelope when due, the Church would not be so financially "hard up."

One More Word

We have met certain church members on the street who told us they were not coming back to church until they could pay up all their back envelopes.

Why?

There is no disgrace in being honestly poor. GOD DOES NOT CHARGE ADMISSION TO HIS SERVICES. It is more or less of a reflection against the Church of Jesus Christ to imply that Religion is only for those who can afford such a luxury. I know these sensitive souls do not mean for us to take that view of their act of absenteeism. If you cannot afford to give in your weekly envelopes now; you can at least afford to GIVE YOUR PRESENCE to the service. Your presence in church will increase the number of

worshippers and THAT will be to the GLORY OF GOD.

Mr. James Adgate
Mrs. James Adgate
Florence Armstrong
Miss Mary Beisser
Mrs. Madeline Benson
Mr. Walter Bunting
Mrs. Walter Bunting
Mr. John H. Busch
Mrs. Lillian Busch
Mrs. Mary Corson
Mr. Geo. Cressee, Sr.
Mrs. Abbie Cressee
Mr. Geo. Cressee, Jr.
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James Preole
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Mrs. J. K. Rutter
Miss Anna Schabacker
Mr. Frank G. Schmidt
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Catherine Seher
Mrs. Bella Shields
John Spratt
Anna Springer
Dorothy Stenger
Laura Stenger
Ethel Stenger
William Stone
Carrie Strang
Harry Stryker
Mrs. Ethel Sutterlin
Thelma Sutterlin
Annie Vaughn
Lillian M. Walls
Miss Sarah Watts
Mr. John Weber
Mrs. John Weber
Mrs. Margaret Woods
Mr. William Yeager
Mrs. Laura Young
Viola Young

The Coin Card

A new suggestion for raising funds has been made

The Rector distributed several $2.00 Coin Cards before HARVEST HOME DAY to raise money for coal and rent for our poor. Out of this grew the suggestion that if these same coin cards were distributed among the parishioners, no doubt enough money might be raised in a year to meet all bills for repairs and supplies for the Church. Also, it might prove a practical way of raising money for coal and other things.

The suggestion is most appealing and the Rector has decided to give it a try.

Here is the scheme he has in mind. He has ordered 200 Coin Cards. These will be distributed among 200 church members who will be expected to get them filled and return to the Rector.

One girl, Thelma Ewell—took a coin card to get filled for the HARVEST HOME, Sunday, October 6th. She returned the card filled with dimes. The way she did it was to put a dime in the card every time she ate a meal.

THE COIN CARDS ARE READY FOR DISTRIBUTION. In order to place a time limit on returning the cards, we will make a quarterly collection of the cards and also make quarterly distributions of new cards. The first quarterly collection will be the FIRST SUNDAY IN JANUARY, JANUARY 5TH, which will be the EVE OF THE EPIPHANY. Every coin card ought to be returned on that date. If you fill the card BEFORE January 5th, please turn it in and get a new card.

Get your cards now

Apollo Lodge, No. 386, F. & A. M.

William McCombs, Secretary
1726 N. Twenty-fifth Street
PHILADELPHIA

September, 25th, 1935.

Rev. H. Cresson McHenry,
No. 238 W. Apsley St.,
Philadelphia.

Dear Sir. and Brother:

At a stated meeting of Apollo Lodge, No. 386, F. & A. M., held September 18th, 1935, a resolution of thanks from the Lodge was passed to you, the Rector, and the Senior & Junior Choirs and all others who rendered service at the Masonic Home services on September 8th, 1935. Please communicate this to all concerned on the splendid service.

Yours fraternally,
WILLIAM McCOMBS,
Secretary.

Our Growing Subscription List

This is the first list of subscribers to the PARISH BROADCASTER ever published. For nine years we have published our magazine with no expense to the parish. The advertisements have paid for its printing. Now, however, the cost of publishing it has advanced and we were driven to raise funds from other sources to pay our bills. The only means of doing so was to make a drive for paid subscriptions. The Rector put the matter in the hands of the Brotherhood of St. Andrew and two women of the Parish. The result of their canvass for subscriptions thus far has resulted in the following list of members.

At the end of December the BROADCASTER will be entering its TENTH YEAR OF existence. It is our hope that by that time our subscription list will reach one thousand names.

PLEASE DO NOT TURN DOWN OUR SOLICITORS. By giving your dollar you will be aiding us print the paper.

Subscribers to the Parish Broadcaster

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Mrs. John Weber

If you paid your year's subscription and your name is not in this list. Notify us immediately and we will rectify the omission.

SEEING GOD

In these days when hearts are weary, men need to see God.—The Author.

Some say God cannot be seen,
  But oftentimes I sit and dream
Out in the great domain, somewhere—
  And I see God!

Among the trees when all is still,
Except the birds' triumphant thrill,
I pause and gaze, most anywhere,
  And I see God!

I see Him in the flowers, there:
The sweetest fragrance fills the air;
Each bush and tree is ecstasy!
I look beyond, and what I see
  Is God! Is God!

—C. Forest Nichols.

EXAMINATION

Now it is night.
  How much of waste was this fine day?
How many hours have I thrown,
  With indiscretion, to the winds away?

What was my score?
Did I employ for gainful use
Each minute mine to build upon,
  Or dissipatingly abuse?

Am I tonight
A better man than when the dawn
Proclaimed that chance was newly born?
  Or have I left my day in pawn?

Now it is night.
What conquest mine: what battles won?
I can't fool me! Come, truthfully,
  What have I gained? What have I done?

—Jos. R. Cushing.

'TIS BETTER

'Tis better to say or give one thing
  Or to do one tiny deed,
Than to plan to do great ones some day
  For those who are now in need.

'Tis better to do a thing today
  Than to wait for future years;
Tomorrow may be a day too late,
  And bring but regret and tears.

DON'T SPEND - SAVE!

Wrap up your Perishables and Lunches and things in . . .

Wax Paper

And save them from spoiling

Any member of Women's Bible Class No. 2 will take your order

PROCEEDS FOR ST. JOHN'S CHURCH

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor.

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Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor.

Weist, Dorothy
Jenkins, Blanche
West, Mary
Henderson, Laura
Armstrong, Marion
Rutter, Ruth
Munion, Eleanor
Olsen, Blanche
Tomlin, Evelyn
Beck, Catherine
Wilhelm, Catherine
Last, Jeannette
Heisler, Frances
Bennett, Hester
Redding, Louise
Ewell, Thelma
Kaiser, Emma
Grinnell, Dorothy
Grinnell, Raymond
Hoff, Henry
Robbins, William
Robbins, Joseph
Tomlin, Joseph
Weist, Albert
Johnson, Edward
Heisler, Joseph
Heisler, Edward

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
John F. Preole, Assistant Director
B. Frank Drumm, Secretary

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.
Secretary—Miss Adelia Pearo.

St. John's Boys' Club

Raymond Cressee, Leader.

BAPTISMS

Owens, John Joseph
Causton, Marie Dolores
Abbott, Martha Jean

BURIALS

Firestine, Lorenzo K.
Johnson, Jacob
Holtz, Laura A.
Schweppenheiser, Jacob

PATRONIZE OUR ADVERTISERS

CHURCH CALENDAR

SUNDAY:

Morning Prayer and Sermon	10:45 A. M.
Sunday School	2:30 P. M.
Brotherhood of St. Andrew	7:00 P. M.
Daughters of the King	7:30 P. M.
Evening Service and Sermon	8:00 P. M.
Holy Communion, First Sunday	10:45 A. M.

Christenings, Sundays by appointment.

TUESDAY:
Woman's Auxiliary
Girl Scout Troop No. 50

THURSDAY:
Senior Choir Rehearsal
Boy's Club

FRIDAY:
Young People's Society
Junior Choir Rehearsal

DEAR SANTA CLAUS

Dear Santa Claus, please bring to us,
And folks of every land,
The rarest gift you've ever brought . . .
I think you understand.
It is not wealth, not power, nor fame,
Nor ships on seven seas;
It is not stately buildings . . . no,
We have enough of these.
It is not guns nor bayonets,
Nor mighty submarines;
It is not airships for the air,
Nor powerful gas machines.
The thing we want is simple, quite,
But means our soul's release . . .
We're asking that you bring to us
The priceless gift of Peace.
So, put on extra reindeer, please,
Place sideboards on your sleigh,
Let cloudless skies be overhead
To make your day a day;
Then hurry from your Northland home
To homes of every ken;
Leave Peace in all the stockings, please,
And in the hearts of men.

Agnes Just Reid

VAN FOK

(A Thousand Joys)

A Christmas Story Founded on Fact

By Wm. H. Jefferys, M. D.

The professors in Saint John's University, Shanghai, work very hard up to about half-past four or five, when, as is the custom there, they have a cup of tea and then take their daily exercise. For most of them it is tennis or a few holes of golf. Others join the Chinese college boys in their sports and help in their training in baseball, football and track athletics, but it is the common habit with the president of the college—who is known to his friends as "the Doctor", but always called "lau-hoo" (tiger) by the Chinese college boys—to walk off in the country with one or more companions, where there is complete change of scene and surroundings.

William H. J. Jefferys, M. D.
The Friend of All Little Van Foks

One chilly evening in the late autumn, the Doctor was returning from such a walk with a friend. They were a mile or so from home and it was growing dark. As they were hurrying along they crossed a wide creek by means of a narrow stone bridge, and were about to strike out across the fields when they noticed something moving on the muddy bank of the creek. At first they thought it was a dog, but feeling doubtful, they stopped to see, and what they did see was a most miserable little girl who looked about six years of age, sitting on the muddy bank with her head in her hands and sobbing to herself. Her blue cotton clothes were thin and patched and filthy. There were just three things that she had on: a short and ragged coat and trousers, and the bit of red yarn that kept together her plaited hair. She appeared to be lost. She was evidently tired almost to death and looked numb with cold and hunger. Her little body was shaking in the cool night air. If one might judge, it looked to be the most miserable moment in a very wretched little life—a wee child, hungry, ragged, filthy and lost.

Then suddenly someone spoke to her. She

did not look up, but she had seen two figures coming towards her as she peeped between her fingers. You can imagine how terrified she was to see standing right in front of her "two foreign devils", and that they were apparently talking to her. Of course her tongue stuck to the roof of her mouth; at any rate she did not answer, though they asked her a number of questions about who she was and where she came from. She looked as if she wanted to run away, but could not move from weakness and from fright. The "two foreign devils", who were the Doctor and his friend, talked together in a foreign language and then began to ask her more questions. What they said was certainly most kindly, but she had probably often been told that these foreigners did terrible things to children, such as taking out the eyes of babies to make into medicine, so, if she thought at all, she probably thought they were trying to fool her and then kidnap her.

The Doctor said that he was quite sure that she must be a runaway slave girl and that it would not be possible to tell which village she came from since there were villages in every direction. And, since she would not say a word in answer to them and as she was so thin and weak and hungry and cold and—well, he just stooped down and picked her up in his arms and carried her home without any more questions about the matter at all. Of course, the little girl—whom we are going to call "Van Fok" and who is a real little girl, though that is only her name for us—well, she thought she was a "goner" then—kidnapped for sure. We said before that she looked about six years old, but she was really about ten. The four years that did not show were probably the result of bad treatment and hunger and misery. She was a frail little bundle and the Doctor carried her easily. She believed they meant to kill her and make medicine out of her, and she was perfectly helpless and in a panic of fright. Naturally she would not answer any question they asked her. One reason was, of course, her fright; another reason was that, wrapped up in the Doctor's strong arms with his warm coat partly folded about her, and rocked by the motion of his swinging walk, she soon fell sound asleep, and there was another reason—

The last thing that she heard—if she heard at all was the friend saying laughingly to the Doctor that she seemed not to even hear what they said, let alone to be able to speak, and the Doctor leaning over her said: "I don't believe you have a tongue at all"—and perhaps she did not.

When she awoke she found herself surrounded by several women. One was a foreigner, but the rest were her own people. They seemed to be taking all her clothes off. Then they put her in a big, hot bath tub. This was the first deep hot bath she had ever had, where she could get all wet at one time. She heard one of them say to take her clothes out and burn them, but as they had prepared a beautiful, clean, new set of clothes for her, it did not matter. Several times the foreign woman said "she must be dumb". Her poor little body was just skin and bones, but it did feel good to be warm, and as she could still see, they evidently had not yet taken her eyes out. She had always heard that foreigners had evil eyes, but all these people seemed to look at her very kindly, and, although they laughed at her a little bit, it did not seem to hurt.

After her bath she was rubbed dry with a really white towel, and then dressed all in fresh clothes, and her body and legs were wrapped in a warm blanket. There was hot milk to drink and some thin rice gruel (hyi-van) and a real bed instead of a place on the floor, and a whole clean "bi-deu" instead of a piece of a ragged and filthy quilt, and then a long, deep sleep. In the morning and through the next day the women asked her many questions, but she did not appear to hear. She sat all the time with her hands between her knees, her shoulders stooped, her eyes half closed, and her face immovable and terribly sad. Her feet bore the marks of overtight bandaging, and several large bruises were on her body—the marks of her slavery. There was no doubt now she was a slave girl who had run away from her mistress, probably after some particularly hard beating. She had perhaps not intended to stay away, but only wished to escape for the time being, but she had wandered on and on and finally lost herself completely.

Towards evening, after a long and very determined effort to make her say something it was evident to all that she was dumb and they thought she might be deaf also—and the college physician was sent for and agreed that she was dumb. What were they to do with a deaf and dumb child? They could not send her home because they had not the faintest idea where she came from. So wretched was her condition that the probabilities were her mistress would not make any move at all to get her back—indeed, would not want her back. They could not send her to school or put her in "the Orphanage" because she could learn nothing there, and would only keep the other pupils back. After consultation with the Chinese Christians it was decided to put her in a refuge for slave girls which has been built by foreigners in Shanghai and where are put such slave girls as are taken away from their mistresses by the court; or, as in the case of Van Fok, lost or deserted. ("Van Fok" means "A Thousand Joys". Chinese girls usually have pretty names with very pretty meanings, but the meanings don't always come true.) So, on the third day little Van Fok and Mrs. Doctor rode together in a rickasha about three miles to the slave

refuge. A very attractive place it seemed to her, though very strange. There were about sixty girls from four to sixteen years of age in the charge of a foreign woman named "Huh"—that, at least, is what they called her—and, after a pat on the head, Mrs. Doctor left her, telling Miss Huh, who is really a lovely deaconess from America, all about the finding of Van Fok, about her being deaf and dumb and that the bishop's wife, who is the president of the Slave Refuge had sent Van Fok to live there.

It was, you remember, late in the autumn when the little dumb girl came into our lives, whom, since she could not tell us her name, we named "Van Fok". The weeks went by in the refuge; she could not study with the other children, nor join in their games, and for the most part they left her alone. What was the use of trying to talk to a deaf and dumb person, especially to one who never smiled? And she got into the habit of sitting by the hour with her hands between her knees and her eyes on the ground, and with an almost helpless look on her tired little face—but she did begin to get a little color in her cheeks, and she did get a little fatter day by day.

Then Christmas came and, as in all mission schools and hospitals, it is the custom of the Slave refuge also to keep the children's Feast Day. After breakfast, fresh clothes for everybody and service in the chapel, with Christmas flowers and greens and lots of pretty carols, and then a fine feast for everybody, and finally a special present for each child. These presents which are usually dolls for the younger girls and pretty clothes for the older, and books, etc., are especially chosen by the ladies of the refuge. Early in November a list is made of all the children with their names and ages, and with this list to go by, special presents are prepared, and the name of a special child pinned to each present. It takes some time to do this nicely and so it is begun early.

* * * * *

Now all the children are gathered in a big circle in the common room, and, after a little speech, the presents are given out one by one, handed to each child. All the presents have at last been given and the room is ringing with laughter and merry with sunshine and happiness. But gradually a quiet, and a sort of sadness begins to fall. One and then another and then another has realized that all the children in the room have received presents except Van Fok and that she is sitting, as ever, silent, with her hands between her knees, and with her dull eyes hardly raised off the ground. It is easy to see how this happened. The list was made early and before Van Fok came, and somehow the child was so different from all the others, so much a thing apart, no one ever quite got to the point of realizing that she had belonged on the list. She was tenderly cared for and much thought of, but somehow she seemed a thing apart. So, gradually the room became quiet and more and more all eyes turned towards Van Fok. There was finally almost a silence in the big room—an awkward pause—no one knew quite what to do. No one could even tell a deaf and dumb girl that she would bring her a doll tomorrow or some other time. It would not have helped matters.

At last, way across the room, Menli (Beautiful-Beautiful), a child of twelve years old, who has been in the refuge for three years, takes a long and earnest look at Van Fok—

Then she looks down at her doll—

Then she looks again—

Then she looks at her doll once more—

Then she swallows a big lump in her throat—

Then she takes her doll in both hands and walks straight across the room and stands in front of Van Fok—and as she walks a smile breaks out on her face and grows more and more sunny all the way over.

Then she holds out her doll to Van Fok and keeps holding it there.

For a moment Van Fok doesn't make a move, but her eyes become gradually fixed on the doll. For a moment only they are raised to Menli's face and quickly lowered again and there is another pause. Then once more she looks up, this time just a shadow of a smile stealing across her face. Her hands slip out from between her knees and she stretches them both out in Chinese fashion and takesthe doll and folds it gently to her breast. Then she stands up slowly but quite firmly and with her eyes on Menli's face, her lips open, and tremblingly, but perfectly plainly, she says, "Thank you!"

THE BABIES' HOSPITAL OF PHILADELPHIA

Cor. Seventh and Delancey Sts., Philadelphia, Pa.

H. Cresson McHenry, D.D.,
238 West Apsley Street,
Philadelphia, Penna.

My dear Dr. McHenry

A few days ago the nurses in charge of the Weighing Center at St. John's Church handed me a report of the special work of the month. We feel that it is a very good report and I think that you might like to know about it. There were thirty-seven vaccinations, thirty-five diphtheria preventions, and two Schick tests. A very gratifying point is the fact that thirty of the children treated had both the smallpox and diphtheria prevention.

In addition to the medical results which we hope are obtained, we find that health education is growing in popularity among the mothers who attend the Center.

Sincerely yours,
Bella M. Davis
Supervisor: Department of Social and Health Service.

NOTE: St. John's Baby Clinic is one of the oldest as well as the largest in the city. Mothers and babies regardless of creed or color are given scientific advice and treatment.

The Standing Army

Contributors to the Coal Fund

Amerman, Frances
Ashmen, Helen
Amadio, Mrs. Alice
Ashmen, Wesley B.
Ashmen, Mrs. Wesley B.
Barnes, Mrs. Cecelia
Beisser, Miss Mamie
Blech, Mrs. Jennie
Bright, Ruth
Busch, Harry
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Busch, Mrs. John H.
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Gregory, Mrs. George
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Kensil, Margaret
Konowal, Michael
Konowal, Joseph
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Konowal, Peter
Konowal, Louis
Krafft, Mrs. Orenett
Krafft, Edward
Krafft, Orenett
Krafft, Joseph
Krause, William
Krause, Joseph
Krupienski, Gertrude
Lafferty, Martha
Lawrence, Jr., George
Lawrence, Sr., George
Lawrence, Mrs. George
Lawrence, Howard
Lawrence, Catharine
Leach, Ella
Leach, May
Leach, Joseph
Leach, S. Bowman
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Logan, Elizabeth
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Lord, Martha
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Maguire, Mrs. Eliza
Mason, Elizabeth
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McCall, Harry
McCall, Mrs. Harry
McDowell, Mrs. M.
McDowell, Samuel
McFadden, Howard
McHenry, John
McKane, Beatrice
Mehring, Mrs. Anna
Men's Club, Former
Meyers, Mrs. Agnes
Mitchell, Mrs. Madeline
Moore, Joseph
Moore, Mrs. Joseph
Moore, Mrs. Elizabeth
Morse, Mrs. Julia
Nelson, John J.
Nelson, Mrs. John J.
Nuttall, Miss Hannah H.
O'Donnell, Katharine
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Patterson, Carrie May
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Pearo, Mrs. Mary
Pine, Catherine
Pine, Frank
Pine, Walter
Pine, Mrs. Frank
Pine, Edward
Preole, James
Preole, Ruth
Preole, John C.
Reed, Mrs. Frank
Reid, Mrs. Dorothy
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Rutter, Robert
Rutter, Ruth
Rutter, Jeremiah K.
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Rutter, Heber
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Rutter, Mrs. Charles
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Saunders, Mary
Schabacker, Miss Anna
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Sears, Marion
Seher, Catharine
Shields, Mrs. Bella
Shield, Bella
Silbert, George
Sinea, Eva L.
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Snell, Mrs. Samuel
Spratt, John
Spratt, James
Spratt, Catherine
Spratt, John
Spratt, Finley
Springer, Mrs. Anna
Stenger, Mr. and Mrs. W.
Stenger, Mrs. Webster
Stenger, Webster
Stone, William
Stryker, Harry
Substalae, James
Substalae, William
Sutterlin, Thelma
Sutterlin, Mrs. Ethel
Taylor, Benjamin
Taylor, Ethel E.

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The Standing Army, (continued)

Vongalast, Jeanette
Watkins Athletic Club
Watts, Miss Sarah
Walls, Mrs. Lillian
Weber, Mrs. John
Weber, John
Weise, Albert
Weise, Georgia
Weissinger, Mary
Weist, Dorothy
Weist, Sr., Charles
Weist, Jr., Charles
Weist, Mrs. Charles
Wilson, Dorothy
Wilson, George
Woods, Margaret
Yeager, William
Young, Mrs. Laura
Young, Viola

WHY SOME MEN ARE GREAT

Greatness is not a matter of ponderous intellect, or great physical strength or fortuitous opportunity; but the result of spiritual bigness.

A few days after our fall Confirmation Class one of its members met with a most painful accident which resulted in the amputation of several of his toes. He was confined in the Crozier Hospital, Chester, for several days. The Rector felt Mr. Lewis ought to receive immediate attention, but was utterly unable to render it owing to a pressure of work he could not push aside.

Somebody made the remark that our Bishop was in the habit of visiting Crozier Hospital once a week in a pastoral way. Without any assurance as to the reliability of our information, we wrote Bishop Taitt a letter stating we understood he made these weekly visits and, if such were the case, would he include in his visitations our accident friend whom he had so recently confirmed. He did not say he would or he wouldn't, but in a few days we received the following letter from George Lewis.

Crozier Hospital,
Chester, Pa., 11/3/35.

Dear Pastor:

I received your welcome letter last week and was very glad to hear from you. I am sorry I cannot be with you today, but expect to be with you soon.

I had a visitor yesterday, one you asked to see me; the Bishop called on me and he told me you asked him to visit me if he could and he said he liked the work. We had a very pleasant chat. He spoke of the fine class you had for confirmation and hoped you would keep up the good work.

I am improving slowly, but hope to be home soon.

Wishing you success in your work, I am
Your humble servant,
George Lewis.

It gives us a great deal of pleasure to publish the letter because it indicates the real greatness of the Bishop of Pennsylvania; and explains why he is so popular, especially among the lowly.

ST. JOHN'S BOYS CLUB

Reorganization of the Boys' Club for the coming year was held on Thursday evening, October 3, 1935. The officers for the coming year are:

President—Wm. Clendenning

Vice-President—John Dean

Secretary and Treasurer—Wm. Nugent

Our evening begins with a short business meeting; followed by a drill in calisthenics, succeeded by games for everyone. The club is divided into two groups. One consisting of the older boys and the other, the younger boys.

The organization of a basketball team to represent the club has been a means by which St. John's is getting to be known in various boys' clubs throughout the city. Incidentally, our team beat the strong Perry Boys' Club by the score of 25-19, in a very fast and well-played game.

Ping-pong was introduced into the club and has met with great enthusiasm. From the "big" to the "little" fellows, the game is giving much satisfaction.

Amateur night was held on Hallowe'en. The boys in their costumes gave impersonations of various screen and radio stars. Major Bowes' hour had nothing on St. John's Boys' Club. It would have done the Major good to have been with us. And believe me, the usual gong had no place in that troupe of performers. They were great!

Remember, boys, Thursday evenings from 7.00 to 9.45 o'clock. An invitation is extended to any boy desirous of becoming a member, if he will remember to be present at the above evening and stated time. Remember our motto:

"A sound mind in a sound body."

A NEW EXERCISE FOR OUR INTERMEDIATE

Mrs. John Nelson, Jr., one of the popular teachers of our Intermediate Department, tried out a stunt with the kids which is getting surprising

results in the matter of thinking through to moral and spiritual things. It is the fascinating game of acrostics applied to religion.

We submit some samples to show you how well the children can express themselves in fundamental morality.

Helen Patterson's Acrostic (Age 8)

Fill your heart with love.
Obey God.
Read about God in the Bible.
God will forgive us if we are sorry.
In God we trust.
Very few children do not tell the truth.
Every child should go to Sunday School

Elizabeth Easterday's Acrostic

Fathers and mothers should go to church.
Open the Bible and read about Jesus.
Read and learn the Ten Commandments
Give in money for Jesus.
I love to learn about God.
Visit the House of God.
Every day we should learn about God.

Ruth Rudder ow's Acrostic

For little ladies it is best for them to go to Sunday School.
Other people can go, too.
Rules to learn about God.
God will help you if you ask Him.
I go to Sunday School every Sunday.
Visit God's house every day you can.
Even if it is only Sunday, you are welcome.

Can any one reading these thought-out sentences of these little girls doubt the practical nature of their spiritual training.

CORPORATE COMMUNION OF THE MEN AND BOYS OF THE PARISH

At the weekly meeting of the Brotherhood of St. Andrew held Sunday, November 10, it was resolved that the Rector of the Parish be asked to appoint the Sunday morning nearest St. Andrew's Day (November 30th) for **A CORPORATE CELEBRATION OF THE HOLY COMMUNION** FOR THE MEN AND BOYS OF THE PARISH. Acting upon the request of the Society, the Rector announces that the service will be celebrated SUNDAY, DECEMBER 1ST, at 9.00 A. M., which is the day following St. Andrew's Day.

The Corporate Communion for Men and Boys of the Parish of St. John the Evangelist has become a regular annual gathering and is always well attended. This year we are making special efforts to see how near 100 per cent. of our male communicants will come out and receive.

Now do not get us wrong! We are not working for a big display of men. What we are striving to do is to get every man and boy to show his loyalty to Jesus Christ and His Cause by courageously stepping forward and kneeling before His Altar of sacrifice and receive from Him the Sacraments of His Love.

Being the first Sunday in the month, therefore being the Sunday on which we naturally celebrate the Holy Communion at the 10.45 o'clock service, we feel that most of our men and boys would count on making their Communion as usual. We chose that day, therefore, and the hour of 9 A. M. as a most acceptable time for ALL THE MEN AND BOYS OF THE PARISH to receive. Those male members of the parish who cannot attend the 9 o'clock celebration will, of course, be welcome to receive at the regular 10.45 o'clock service.

We Want Every St. Johnite Out

Remember the Date and the Hour,

Sunday, Dec. 1st, 9:00 A. M.

SHALL WE PRAY OR SHALL WE PLAY?

Tuesday, November 5th, all Philadelphia went to the polls to vote on this momentous question.

The ballot was 5 to 1 in favor of playing.

It was joyously hailed as a big "moral" victory over the Sunday Blue Laws. It was a "strike for freedom".

Oh Yeah!

Now suppose we put up the following resolution for popular decision at our next election:

"RESOLVED, THAT WE, THE CITIZENS OF PHILADELPHIA, CLOSE ALL THE CHURCHES AND SYNAGOGUES AND TAKE THE BIBLE OUT OF THE PUBLIC SCHOOLS."

Were I one of those gamblers who bet only on sure things I'd offer all comers 1,000 to 1 it would pass at a ratio of 95 to 5 or better.

WHY?

Because Philadelphia is just the same as every community in the world. It is overwhelmingly pagan.

BUT THEN IT IS IMPROVING GREATLY.

Why, there was one time in history when there was only one Christian in the world.

AND THEY CRUCIFIED HIM.

BUT TODAY!

Look around you and you will find literally

hundreds of thousands of followers of the Nazarene who seriously practice his ideals, and pray.

Religion and morality always have been unpopular. That Sunday movie vote will not affect Sunday evening church attendance by so much as 1. They who voted in favor of it belong to a class who lack the delicate discrimination between the spiritual and the sensual.

IN THEIR IGNORANCE THEY EMPHASIZE THE WRONG THING.

Some will not like that observation and will pour confusion upon me by proving they **do** go to church Sunday morning and put their penny in the Alms Basin.

Now! Now! You mustn't try to fool old foxy grandpa!

He knows you go **SOMETIMES** to Church **SOME** Sunday mornings, if it's raining and you can't go elsewhere. He has seen you there once every so often.

But what **he** wants to know is why are you hiding what you do the other 167 hours in the week.

You can no more be a genuine Christian by spending one hour a week in church on Sunday morning, engage in all sorts of sports Sunday afternoon and wind up God's day in the movies, than could an ancient mystic take time out from his orisons and read sex stories and remain a mystic.

What we are really concerned about is the matter of commercializing our Philadelphia Sunday by a New York Syndicate whose only interest in the movie game is one of dollars and cents—money which will be taken out of Philadelphia and spent in New York in a desperate attempt to bolster up the movie bonds which are steadily depreciating in value and today are worth little more than the paper on which they are printed. All the big and soft jobs in the syndicate are held by New York people; only the little laboring jobs are doled out to Philadelphians.

It seems to me that we Philadelphians are pretty careless in disposing of our Sunday birthright to gratify the greed of a foreign syndicate and to encourage the big irreligious population of our city to contemptuously sweep the ideals of Jesus Christ into the ash can. But then New York always did laugh at Philadelphia. To them we are just boobs.

Of course, the triumph of sensualists is but temporary. The pendulum of the clock of Eternity swings both ways, and sooner or later the forces of materialism will crash down in utter destruction under the impact of the backswing, and the Spiritual Verities will prevail.

Man still ruins, **BUT** God still reigns.

BROADCASTING FROM STATION S. J. C.

CHRISTMAS IS COMING

Before you buy your presents why not pay up all your over-due church envelopes? It'll make Christmas shopping lots more enjoyable.

"Hey, where were you born?"
"Oscaloosa. Why?"
"I dunno. Why?"—Punch Bowl.

MEN AND BOYS

Remember, the date is Sunday, December 1st, at 9 A. M.

What do you think of the FIRESIDE CLUB idea?

He: "What part of the car causes the most accidents?"
She: "The nut that holds the wheel."—Widow.

All our accident cases seem to be progressing nicely.

There's one man in the Parish who thinks **Bishop Taitt** is a great Bishop. He's the fellow the Bishop visited in Crozier Hospital, Chester, Pa.

"Get my kit ready quick," shouted the doctor. "Some fellow has phoned that he can't live without me."

"Oh, that call is for me," said his daughter as she seized the phone and glued her ear to it.

How much more "prosperous" are you now than before the movies opened on Sunday? Wasn't that an awful bunch of horse feathers **they tickled you with?**

The manager of a circus was hearing complaints from his employees.

Magnolius: "You says anything to me big boy. an' I'll make you eat yo' words!"

Florian: "Chicken dumplin's, hot biscuits, an' watermelon!"—The Sentinel.

Our Sunday evening services are much better attended since we resumed them in the church auditorium. But what puzzles us is where, oh where, are those members who solemnly promised they would attend evening service when we stopped holding them in the Sunday School room? Three

months have come and gone since we opened up the church and they have not yet appeared.

A school inspector began by putting a few questions to the small girls.

"Now," he said, "if all the good people were white and all the bad people were black, what color would you be?"

Some of the children said white and others black, but little Gloria, who had remained silent until the others replied, said, "Please, sir, I'd be streaky."—London Opinion.

Both the Daughters of the King and the Brotherhood of St. Andrew Chapters are accomplishing great results for the parish. Why don't you identify yourself with one or the other?

An itinerant musician was stranded in a village one Sunday morning, and as he was playing his cornet in the street, he was approached by the clergyman of the parish, who said, "Do you know the Fourth Commandment, my good man?"

"No," the man replied, "but if you will just whistle it over I'll do my best."—London Daily Telegraph.

DON'T

buy your Christmas presents on the installment plan. You will be 'till next Christmas paying the bills. By that time you will have a new boy friend —girl friend. And won't **that** be embarrassing?

A Scotsman on a visit to Canada noticed the mounted head of a bull moose hanging in the hall of the house where he was staying. He asked his host what kind of an animal it was.

"Oh that's a moose," said his host.

"A moose!" exclaimed the Scot. "Eh, mon, what are your rats like over here?"

ALL OUT FOR THE BAZAAR!!!

Nervous Passenger: "Don't drive so fast around the corners. It makes me nervous."

Driver: "You don't want to get scared. Do as I do—shut your eyes when we come to the corners."

Vale, American Sabbath!
Hail, Continental Sunday!!

They **were blue** laws;
They **are red** laws,

In line with other suggestions to bring back prosperity, why not have the Government put **"Post No Bills"** signs on all the mail boxes.—Anon.

Oh, God, Thy love and patience are infinite.
How terrible must be Thy justice!

HOW WOULD YOU LIKE TO JOIN THE FIRESIDE CLUB?

What is its object? Well, that is a sensible question to ask, for who knows whether they want to belong to anything before they know what they are joining?

The idea of the FIRESIDE Club germinated in a certain group of parishioners who were discussing the unsatisfactory return of the Coal Envelopes on Coal Sunday. Out of a possible 980 returns we received the number you see published in this issue of the BROADCASTER. We were speculating as to the cause of this peculiar disinterestedness in so vital a thing as heating the church and parish house. Everybody had their explanation of the phenomenon, yet there was underneath the common feeling that the matter of Coal Collections was wrong. For reasons that are very obvious the appointing of a certain Sunday in the year as COAL SUNDAY is not altogether practicable and does not produce the required results i. e. the needed funds to pay our winter coal bill. One or two of these reasons will illustrate our point. For instance, a parishioner may find it impossible to give A DOLLAR to the Coal Fund on COAL SUNDAY because he could not afford it; especially if he is a married man and unemployed. Again ONE DOLLAR looks as big as one hundred cents and some of our spiritual astigmatic brothers have chills and fever every time you suggest to them to be a good sport and pay their share of our coal bill. Also many, who conscientiously feel they cannot give a dollar on Coal Sunday are ashamed to give less, solve their problem by giving nothing. Others, and lots of others at that, just pay no attention to COAL SUNDAY and leave us to worry how to raise money to pay coal bills. Hence the suggestion of:

THE FIRESIDE CLUB

The idea, suggested by one of the group, is to form a Parish Club under the suggested name and invite everybody of the parish to join. Each member will receive a book in which will be entered once a month the sum of 10 cents or more for adults as their dues to the Fireside Club.

The Junior Firesiders can join and be members in good standing by paying 5 cents or more a month as their dues.

To be a junior one must be under 14 years of age.

The advantage of being a Firesider, either senior or junior, is that on the Sunday set aside as COAL SUNDAY, the paid-up members of the Club WILL NOT BE EXPECTED to turn in a coal envelope. The dues they pay each month will be

the only assessment required of them.

Also, the names of all paid-up Firesiders will appear in the BROADCASTER published immediately after COAL SUNDAY. The FIRESIDE MONTHLY DUES will be collected by your District Captain on his monthly rounds to deliver your Broadcaster or your Communion notice.

Every Firesider will be provided with an account book costing about 10 cents in which the District Captain must enter every payment due on the date received. Just like you pay your insurance, except instead of being weekly payments, they will be monthly payments. The advantages of the

FIRESIDE CLUB

are apparent at once. No adult and few junior Firesiders will find it a hardship to pay such small monthly dues. On the other hand those same small dues will be ample to pay our annual coal bill every winter.

Beginning JANUARY 1, 1936, we will organize our FIRESIDE CLUB and will give every parishioner a chance to make application for membership.

Remember, by joining the FIRESIDE CLUB and paying your small monthly dues you will not need to pay a dollar on Coal Sunday to be in good standing. Your Fireside Due Book, if fully paid up, is your guarantee of good standing.

And also remember, all boys and girls under 14 years of age can be Junior Firesiders by the paying of 5 cents a month every month.

All who join by the last Sunday in January, 1936, will be registered as

Charter Members of the Fireside Club

THE DAUGHTERS OF THE KING

Sunday, November 10, the Daughters of the King Chapter of the Parish presented three candidates for Installation into their Chapter. The service is both beautiful and impressive and we are sure the newly installed members must have been inspired to greater activity in the service to their Heavenly Father. One incident that marred the occasion was the absence of the Directress of the Chapter, Miss M. B. Fisher, who is always present at the D. of K. Meetings unless prevented, as she was on this occasion, by sickness. In her absence, the Secretary of the Chapter, Mrs. Rudolph Woerner, acted in her stead. The hearty responses of the members of the Chapter was a feature of the service which was very intriguing.

Ever since the Daughters of the King have held their weekly meetings on Sunday evenings before church service, they have had surprisingly interesting sessions. The devotional service is followed by an earnest discussion of the condition of the parish financially and spiritually. Its members are most active in visiting the sick of the parish, looking up delinquent church members and Sunday School scholars; reporting to the rector cases of distress and need, arranging with him for christenings, exhorting members who are delinquent in their church dues, soliciting members who have no packages of church envelopes to take and use them.

Then, too, the Daughters of the King are a praying group. Their loyalty to God's service means more than just meeting weekly, talking over parochial conditions, going forth in the interest of the people; but when need arises they can and do read the Bible to and pray with those who are sick, shut-in, aged or unable through poverty, or family cares, to attend church service.

Their ministrations in the Parish are of the highest spiritual order. Their advice and assistance to the Rector is such as only women can give. And we thank God for such consecration. May their membership and influence grow more and more.

A cordial invitation is extended to all the women of the parish to attend the D. of K. Sunday evening meetings at 7.30 o'clock. Whether you are a member or not you will be warmly welcomed, especially if you sincerely desire to do service for the Heavenly Father.

The Rector tries to attend every Sunday evening meeting.

Will you be a DAUGHTER OF THE KING, and, as a gracious Princess, serve your sovereign with loyal devotion in spreading the influence of his realm?

BROTHERHOOD CHAPTER

We congratulate the Parish upon having such an active body of men as the Brotherhood of St. Andrew. It is an organization that has dedicated its services, individually and collectively, to parochial work under the guidance of the Rector. The progress it has made this year is amazing. For instance, their practical missionary work among men and boys of the parish was an important and solid factor in our presenting 90 candidates this year for Confirmation. Through their active service and personal delivery of the Broadcaster to our members our bills for postage have been greatly reduced.

The monthly delivery of notices of the Holy Communion have enormously increased the attendance at that service. The line of men and boys

at the last Celebration was most imposing. Again the postage for circulating letters and envelopes for Coal Sunday was cut to a minimum by means of their aid in delivering them personally.

Their constant and regular visiting among the members of the church is building up contacts between the families and the church which are most cordial and helpful to all concerned. They are in a position to correct any misconception in the minds of the people and to interpret the wishes of the rector as to his ambitions for the future of the parish.

This parochial work is not done in an haphazard or systemless way. The Parish is divided into districts. Each district is under the Captaincy of one Brotherhood man. He is entitled to draft as many assistants as he needs from among the Brotherhood. He has in his custody a permanent register of the families living in his district. If a family or person moves out of his district into another, he transfers the register card to the Captain of the district in which the party has moved.

Through their activities the Rector has a better comprehension of the male portion of his Parish than he ever had in the past. He gratefully acknowledges the lifting of this responsibility from his shoulders.

The wonderful feature of the work is the true spirit of co-operation and harmony that exists in the Brotherhood. We have our different opinions, naturally. But the consideration and courtesy each shows for the views of the other is a demonstration of Christian acceptance of the views and feelings of others. Opposition is never shown in an aggressive manner. Co-operation is anxiously sought on all questions and ventures.

The weekly service of the Brotherhood of St. Andrew is brief but earnest. Everybody is expected to know how to pray and to exercise himself in public prayer when asked by the Director to do so. Naturally the spirit of service and consecration is deep and real among the members.

No, we are not a group of supermen, nor are we saints of light. We are just men, conscious of all our shortcomings and anxious to do something for God and our brother to prove we are aware of our responsibilities as Christians for the progress of the Kingdom.

If other men of the Parish are looking for a means to do practical service for Jesus Christ, we welcome them to our Brotherhood. However, do not seek admission if you are not ready to serve. We cannot have our work impaired through lack of interest and inclination.

This Brotherhood business is a business. We want all consecrated, loyal and true men and boys to join our ranks. We need every man who will work for the glory of God and the spread of His Kingdom.

Are You the Man We Need?

THE CHURCH

(The lins of the old poet, George Herbert, have in them much good counsel for modern churchgoers. In reproducing them we have used the old-style spelling.)

When once thy foot enters the church behave,
God is more there than thou; for thou are there
Onely by his permission. Then beware,
And make thyself all reverence and fear.
Kneeling ne'er spoiled silk stocking. Quit thy state.
All are equally within the church's gate.

Resort to sermons, but to prayers most;
Praying's the end of preaching. O be drest,
Stay not for th' other pin. Why, thou hast lost
A joy for it worth worlds. Thus hell doth jest
Away thy blessings, and extreamly flout thee:
Thy clothes being fast, but thy soul loose about thee.

In time of service seal up both thine eies,
And send them to thine heart; that, spying sinne,
They may weep out the stains by them did rise.
Those doors being shut, all by the are comes in
Who marks in church-time others symmetrie,
Makes all their beauty his deformitie.

Let vain or busie thoughts have there no part;
Bring not thy plough, thy plots, thy pleasures thither.
Christ purged his temple; so must thou thy heart;
All worldly thoughts are but theeves, met together
To cousin thee . . .

Judge not the preacher, for he is thy judge.
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good; if all want sense,
God takes text and preacheth patience.

Jest not at preacher's language or expression.
How know'st thou but thy sinnes made his miscarry?
Thn turn thy faults and his into confession.
God sent him, whatsoe're he be. O tarry
And love him for his Master. His condition,
Though it be ill, makes him no ill physician.

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.

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Samuel Snell, Sr.
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Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Thelma Sutterlin
Miss Viola Young

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. Edward Rutter
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor.

Weist, Dorothy
Jenkins, Blanche
West, Mary
Henderson, Laura
Armstrong, Marion
Rutter, Ruth
Munion, Eleanor
Olsen, Blanche
Tomlin, Evelyn
Beck, Catherine
Wilhelm, Catherine
Last, Jeannette
Heisler, Frances
Bennett, Hester
Redding, Louise
Ewell, Thelma
Kaiser, Emma
Grinnell, Dorothy
Grinnell, Raymond
Hoff, Henry
Robbins, William
Robbins, Joseph
Tomlin, Joseph
Weist, Albert
Johnson, Edward
Heisler, Joseph

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.

St. John's Boys' Club

Raymond Cressee, Leader.

BAPTISMS

Elizabeth May Tittermary

BURIALS

Heber Marnie
Carl Nelson
James Pifferling
George W. Woodworth
Anna Abbott
Louise L. Adams
James Bayard
Mary E. Carney
Alexander Johnson

WEDDINGS

George E. Herbert, Jr., and Mary E. MacMichael

JOIN THE FIRESIDE CLUB

CHURCH CALENDAR

SUNDAY:

Morning Prayer and Sermon	10:45 A. M.
Sunday School	2:30 P. M.
Brotherhood of St. Andrew	7:00 P. M.
Daughters of the King	7:30 P. M.
Evening Service and Sermon	8:00 P. M.
Holy Communion, First Sunday	10:45 A. M.

Christenings, Sundays by appointment.

TUESDAY:
Woman's Auxiliary
Girl Scout Troop No. 50

THURSDAY:
Senior Choir Rehearsal
Boy's Club

FRIDAY:
Young People's Society
Junior Choir Rehearsal

"NOT GROWING OLD"

They say that I am growing old.
I've heard them tell it times untold,
In language plain and bold—
But I'm not growing old.
This frail old shell in which I dwell
Is growing old, I know full well—
But I am not the shell.
What if my hair is turning gray?
Gray hairs are honorable, they say.
What if my eyesight's growing dim?
I still can see to follow Him
Who sacrificed His life for me
Upon the Cross of Calvary.
What should I Care if Time's old plow
Has left its furrows on my brow?
Another house, not made with hand,
Awaits me in the Glory Land.
What tho I falter in my walk?
What tho my tongue refuse to talk?
I still can tread the Narrow Way;
I still can watch, and praise, and pray.
My hearing may not be as keen
As in the past it may have been,
Still I can hear my Saviour say
In Whispers soft, "This is the way."
The outward man, do what I can
To lengthen out his life's short span.
Shall perish, and return to dust,
As everything in nature must.
The inward man, the Scriptures say,
Is growing stronger every day,
Then how can I be growing old
When safe within my Saviour's fold?
E're long my soul shall fly away,
And leave this tenement of clay,
This robe of flesh I'll drop, and rise
To seize the "everlasting prize,"—
I'll meet you on the Streets of Gold,
And prove that I'm not growing old.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

II Cor. 4:16-18

THE FIRESIDE CLUB

The Idea Is Catching the Imagination

Again we wish to bring to the attention of the Parishioners the new and very important organization, the FIRESIDE CLUB. We have been gratified to see how the idea has caught the imagination of the members of our Parish. The Club is actually launched and is gaining new members every day.

The object of the Club is to raise our Coal Fund by means of easy monthly payments of 10 cents a month for adult members and five cents a month for boys and girls fourteen years of age and under.

The plan is a very simple one. A person wishing to join pays ten cents for a due book and they have joined. After that the District Superintendent calls at the member's home once a month on or near the fifteenth of the month to collect and enter the receipt in the due book. Folks out of parish bounds bring their due books and their assessments on the Sunday nearest the 15th of the month, pay over their dues and get their receipt.

One book is sufficient for five members of a family as there is only one monthly collection and there are five blank spaces for each month in the due book.

If there are more than five persons in a family two books will suffice.

Some of the Fireside members have paid a year's dues already. That is 10 cents for their due book and $1.20 monthly dues, making in all $1.30. The same can be done by any member of the Parish and they retain their receipted due book as their evidence that they have paid in full.

On Sunday, December 29th, the Rector received a returned due book with $2.00 cash to be credited in the book. This book is the property of one of the oldest and poorest women of the Parish. She wanted to be sure that "the church did not suffer if anything should happen to her."

IF GOD HAD MORE SUCH LOYAL CHILDREN, WHAT A DIFFERENT WORLD THIS WOULD BE!

The only adverse criticism we have heard respecting the plan of the FIRESIDE CLUB is the person did not believe in paying on the installment plan. That is scarcely a sound objection, for, even though one should hold that peculiar view, he is still at liberty to follow the example of the consecrated octogenarian widow and pay the year's dues in advance.

Others have followed this example and are paid in full until January, 1937.

Of course, it is understood that those who join the FIRESIDE CLUB and pay regularly through the year, will not be expected to contribute any assessment on Coal Sunday and will receive no coal envelope except on request, but their names WILL appear in the list of contributors to the COAL FUND that will be published in the BROADCASTER as usual.

Why Was the Fireside Club Organized?

For the good and sufficient reason that the Parish must raise funds to pay its coal bill. The old method of appointing a Sunday in November as COAL SUNDAY; then spending several dol-

JOIN THE FIRESIDE CLUB

lars for 500 mimeographed letters and envelopes; also several dollars more for special coal envelopes; also spending a week steadily directing the letters to the families and individuals of the Parish; also writing the name of each parishioner upon the Coal Envelope to be deposited on the Alms Basin; also spending several more days in crediting the money to each giver; also making up an alphabetical list of names for the Broadcaster, running the risk of missing somebody's name and giving offense; also, after going to this enormous trouble, to receive a return of only about 1-7 of the Coal Envelopes prepared and issued, because the parishioners receiving them are too poor to pay down one dollar all at one time and are too proud to pay less. The Rector does an enormous job and gets a pitifully meager return for the labor of his staff and himself; and, with the menace of a shortage in the Coal Fund hanging over him all winter.

The FIRESIDE CLUB method wipes out these bills for printing, stationery and stamps for mailing outside the Parish. It lifts this load of labor from your Rector's shoulders. It makes it possible for the poorest in the parish to contribute and it provides an adequate revenue to meet our coal bill however severe the winter may be.

ANY PARISHIONER WHO HAS THE INTEREST OF HIS PARISH AT HEART MUST SEE THAT IT IS THE ONLY POSSIBLE AND PRACTICAL MEANS OF MEETING THE SITUATION.

So be loyal and true and join the easy payment plan of buying our Church Coal and lighten the burden of responsibility of your Rector.

Join the Fireside Club Now

OUR DISTRICT SUPERINTENDENTS

An Experiment That Has Produced Extraordinary Results

Several months ago the BROTHERHOOD CHAPTER of the Parish took over the job of dividing the Parish into Districts and appointing a resident Brotherhood man to the position of SUPERINTENDENT over the District.

The duties of a DISTRICT SUPERINTENDENT are various. He personally distributes the Church Periodical, the BROADCASTER, to the church families in his district. Also, the monthly notices of the HOLY COMMUNION. Also Easter, Coal, Christmas Envelopes. A service that is saving the Parish two hundred dollars a year in postage. Besides this very practical work they report the sick, the unemployed and keep the rector in touch with all emergency cases that arise. Their specialty is to contact the men and boys of their Districts, especially those who have no church or Sunday School connections. The number of men and boys confirmed in 1935 is eloquent testimony of the great work they did in that special line.

The DISTRICT SUPERINTENDENTS will have charge of the monthly dues of the FIRESIDE CLUB which we hope to inaugurate January 1, 1936. This Club, you will recall, is to raise Coal Funds for the church. The monthly dues to adults from 15 years and over will be 10 cents a month. Children of 14 years and under 5 cents a month. Your District Superintendent will credit your paid dues in your FIRESIDE CLUB BOOK and will turn over his collections to the Rector of the Parish, who will receipt his book and deposit the money to the credit of the Coal Fund.

If there is any need to get in quick touch with the Rector, report to your District Superintendent who knows how to locate him with the least possible loss of time. You may need him in case of serious illness, accident, sudden death, emergency baptism, weddings, etc. In order to be prepared for such an emergency be sure you know the name and address of your DISTRICT SUPERINTENDENT.

Following is a list of our DISTRICT SUPERINTENDENTS and the section of the Parish under their supervision. Please make a note of the name and address of the Superintendent. He is always ready to serve you in any capacity.

District No. 1

Northern Boundary, Walnut Street, 200 South
Southern " Dickinson Street, 1500 South
Eastern " Delaware River
Western " South 8th Street

DISTRICT SUPERINTENDENT—Mr. Walter Pine, 1242 E. Moyamensing Ave.

District No. 2

Northern Boundary, Dickinson Street, 1500 South
Southern " Mifflin Street, 1900 South
Eastern " Delaware River
Western " South 8th Street

DISTRICT SUPERINTENDENT—Mr. William Gilbert, 233 Watkins Street

District No. 3

Northern Boundary, Mifflin Street, 1900 South
Southern " Snyder Avenue, 2100 South
Eastern " Delaware River
Western " South Broad Street

DISTRICT SUPERINTENDENT—Mr. John F. PREOLE, 116 Daly Street

District No. 4

Northern Boundary, Snyder Avenue, 2100 South
Southern " Wolf Street, 2300 South
Eastern " Delaware River
Western " South Broad Street

DISTRICT SUPERINTENDENT—Mr. Frank Drumm, 2128 S. Lee Street

District No. 5

Northern Boundary, Wolf Street, 2300 South
Southern " Martinville
Eastern " Delaware River
Western " South 8th Street

DISTRICT SUPERINTENDENT—Mr. Archibald Beck, 1718 S. Front Street

District No. 6

Northern Boundary, Reed Street, 1400 South
Southern " Wolf Street, 2300 South
Eastern " South Broad Street
Western " South West Philadelphia

DISTRICT SUPERINTENDENT—Mr. William King, 2955 Gerritt Street

JOIN THE FIRESIDE CLUB

EXTRA COAL CONTRIBUTORS

We herewith publish a Second list of late contributors to our Coal Fund. We thank them for so conscientiously fulfilling their duty. May the other 500 members follow their fine example and send THEIR Coal Envelope. Everyone is needed NOW. We will publish a later COAL LIST of those who still wish to pay THEIR SHARE of our Coal Bill. Be a sport and follow the example of these friends who did not forget.

Adgate, James
Adgate, Mrs. James
Amadio, Mrs. Alice
Ashmen, Mrs. Wesley B.
Ashmen, Wesley B.
Bunting, Agnes
Bunting, Walter
Carbarnes, Anna
Carbarnes, Mrs. Harry
Carnes, Emily
Clark, Emily
Clark, Harry
Clark, Mrs. Harry
Clerico, Ferdy
Clerico, Mrs. Ferdy
Cucknell, Anna
Dart, Edward J.
DeCosta, Margaret M.
DeCosta, Frank
Dougherty, Mrs. Frances
Drumm, Benjamin F.
Ferrell, Florence J.
Gallagher, Mrs. Hanna
Gallagher, Hanna
Garson, John
Garson, Mrs. John
Gregory, George
Gresh, Mrs. Margaret
Hasson, William
Hasson, Mrs. William
Holton, Edna
Holton, Joseph
Holton, Mrs. Margaret
Holtzheimer, Mr. & Mrs. W.
Hopkins, Mr. & Mrs. Harry
Jensen, Mrs. Carl
Jensen, Carl
Kensil, Margaret
Kraft, Joseph
Kraft, Harry
Lampman, Robert
Lawrence, James
Maguire, George
Maguire, Lydia
Maier, LeRoy
Maier, Dorothy
Maier, Sarah
McCall, Samuel B.
McCall, Samuel
McCall, Elmina
Milligan, Edward
Milligan, Mrs. Mary
Moore, Mrs. Elizabeth
Nehlig, Mr. & Mrs. A.
O'Donnell, Katherine
Pascoe, Helen
Pascoe, Mabel
Patterson, Mrs. Anna
Piccione, Mrs. E.
Pine, Catharine
Preole, John
Preole, James
Rand, Andrew
Rand, Mrs. Andrew
Raymond, Emma
Raymond, George
Reed, Mrs. Dorothy
Robinson, Mrs. Annie
Rocks, Edward
Rutter, Edward
Rutter, Elizabeth
Rutter, Jennie
Schmidt, Gertrude
Seher, Catharine
Shields, Bella
Smith, Miss Mary
Smith, Mary
Smith, Raymond
Snell, Samuel
Stenger, Dorothy
Stenger Ethel
Woerner, Sr., Rudolph

CHRISTMAS AT ST. JOHN'S

The day before Christmas, early in the morning it snowed. It was not a heavy traffic-blocking snow; just a nice, light, snow mantle that spread itself over all the dark and ugly places and made everything white and beautiful, just like it ought to be on the blessed Christmas Day. The day itself was perfect. The air was crisp and snappy, just enough snow clouds to make the picture truly beautiful, and the sun shining in all its glory in a sky of winter blue. All nature seemed to say—

A Merry Christmas to You

The early Celebration was well attended by the faithful. The one feature of beauty at both services was the carol singing of the Junior Choir just preceding the service. About ten minutes before, the members of the Junior Choir, vested in cardinal red cassocks, wearing Buster Brown collars and red ties (the girl wearing berets), proceeded two abreast from the Sacristy to the front of the Choir, spread out on each side with the boys standing in the Choir Aisle and sang that beautiful old Christmas Carol, "O Holy Night." After the singing of the carol, which by the way was beautifully rendered, they faced inward and proceeded two abreast down the nave of the church, the boys bringing up the rear, wheeled to the left, crossed the church to the north exit, passed out, marched through the hall to the center entrance and led the Senior Choir in procession back to the Choir.

The Christmas decorations were very simple but rich. There were pendant on the Chancel wall, each side of the Altar, big beautiful Christmas wreaths held in place with broad, red, silk ribbon. On the Altar was a solid bank of potted Poinsettias of flaming red from end to end. In the corners of the Chancel stood two beautifully proportioned Christmas trees. Entwined in the iron grill of the Choir was a thick streamer of laurel. That was all; but the effect was good.

We were fortunate to have the Rev. Dallas E. Buzby of St. Lawrence University, Canton, New York, as our guest priest. Mr. Buzby assisted at the early service and was the Celebrant at the later service. He is very popular with St. John's Parishioners who were delighted to have him visit us and take part in our Christmas celebration. We hope he derived as much pleasure out of his visit as he gave us.

As usual, the Communicants crowded the church at both services. We noticed in the congregations scores of people who have been absent for a long time. We were made happy to have them with us again and hope we will see more of them in the future.

The anthems rendered by the Senior Choir were old favorites we never tire of hearing. Specially well rendered was the Gloria in Excelsis from Mozart's Twelfth Mass. The Choir sang it with a finished beauty that thrilled. Then the triumphant close of the service with the Sevenfold Amen was the finishing touch to two perfect services.

Then the Recessional, the Closing Prayer, the happy greetings and homeward bound.

Yes, it was a perfect Christmas Day.

CHRISTMAS LIST NUMBER ONE

Every year several members of the Parish find it impossible to give their Christmas donation to the Church on Christmas Day. Many of them bring the envelopes on the Sunday after Christmas; or even as late as the Second Sunday after Christmas. The delay is due to various good reasons; such, for instance, as one's inability to attend ser-

JOIN THE FIRESIDE CLUB

vices on Christmas Day, due to illness or some other unavoidable circumstance.

Recognizing this fact we publish what we term LIST NUMBER ONE in this issue of the Broadcaster. Next month will appear LIST NUMBER TWO in which will be credited those who bring their Christmas Offering too late for this issue of our Parish periodical.

You will notice we have done this with the names of the late contributors to our COAL FUND.

Adgate, James
Adgate, Mrs. James
Amadio, Alice H.
Amerman, Frances
Armstrong, Marion
Armstrong, Florence
Ashmen, Mrs. W.
Ashmen, Helen
Ashmen, Mrs. Wesley
Barnes, Mrs. C.
Bender, Mrs. Caroline
Busch, Frederick
Bower, Mrs. Helen
Bower, Katherine
Beck, Mrs. A.
Beisser, Miss Mamie
Blech, Mrs. J.
Bradley, Sara
Bright, Ruth
Busch, John H.
Busch, Harry
Busch, Mrs. F.
Busch, Mrs. Lillian
Busch, Mrs. H.
Carbarnes, Anna
Carbarnes, Mrs. Harry
Carnes, Emily
Chamberlain, Mrs. James
Chestnut, Reba
Clark, Harry B.
Clark, Mrs. Harry B.
Clendenning, Charles
Clendenning, William
Cooper, Joseph
Connelly, Marie
Corson, Mrs. Mary
Cressee, Abbie
Cressee, Jr., George
Cressee, Sr., George
Cressee, Raymond
Cucknell, Anna
Cunningham, Mrs. Ida
Cunningham, William
Cunningham, Robert
DeCosta, Margaret
DeCosta, Frank
Dart, Edward
Daugherty, William
Davis, Naomi
Davis, Mrs. Amelia
Davis, Marion
Davis, Eleanor
Dean, Virginia
Dean, Mary
Deitrich, Marie
Dingler, Mrs. Annie
Doane, Laura
Dolan, Jennie
Dougherty, Frances
Drumm, Raymond
Drumm, Benjamin F.
Drumm, Robert
Dunbar, Irma
Dunbar, Annie
Dunbar, Elizabeth
Daughters of the King
Emberschied, Mrs. Anna
Fanger, Jr., Harry
Fanger, Anna
Fanger, Mrs. Anna
Farrell, Florence
Fisher, M. Beatrice
Gallagher, Joseph
Gallagher, William
Gallagher, Kate
Garson, John
Garson, Walter
Garson, Mary
Garson, Robert
Gibson, Mrs. Laura
Gregory, Grace
Gregory, Sr., Geo. W.
Green, William
Green, Joseph
Green, Emma
Greenfield, Robert
Greenfield, Lydia
Gregory, Jr., George F.
Gresh, Margaret
Griffith, Ida
Griffith, Elizabeth
Griggs, Elizabeth
Griggs, Anna L.
Grinnell, Dorothy
Grinnell, Raymond
Hagen, Charles
Hagan, Jr., Charles
Hagan, Ida V.
Hagan, Michael
Hamilton, Florence
Hare, Mrs. Bertha
Harford, Kathryn E.
Hartman, Sr., Wm. E.
Hartman, Jr., Wm. E.
Hartman, John
Hasson, Mrs. William
Hasson, William
Heinemann, Mrs. Mary
Heinemann, Mrs. H.
Heisler, Mrs. Eunice
Heisler, Edwin
Heisler, Joseph
Heisler, Jacqueline
Henderson, Theresa
Henderson, Mrs. Laura
Henderson, Laura
Henderson, Christop'r
Henkle, Mrs. Rebecca
Hill, Mrs. Florence
Hof, Henry
Holton, Margaret
Holton, Mrs. Margaret
Holton, Edna
Holton, Elizabeth
Holton, Joseph
Holtzheimer, Mrs. M.
Holtzheimer, William
Holtzheimer, Helen
Holtzheimer, R.
Hoyer, Catharine
Jackson, Elsie
Jaeschke, Mrs. Gus
Jaeschke, Gus
Jaeschke, Herman
Jaeschke, Elizabeth
Jenkins, Marie
Jenkins, Blanche
Jensen, Marius
Jensen, Mrs. Marius
Johnson, Nancy
Kaiser, Mrs. Emma
Kaiser, Emma
Keck, Marie
Kelly, Gerald
Kelly, Anna
Kelly, William
Kelly, Mrs. Mary
Kelly, Mrs. Sarah
Kelly, Frank
Kelly, Frances
Kelly, Wesley
Kelly, Burton
Kensil, Margaret
Kensil, John
Kensil, William
King, William
Kleinz, Mrs. Anna
Knowlton, Mrs. Frank
Knowlton, Sr., Frank
Knowlton, Jr., Frank
Konowal, Joseph
Konowal, Mr. M.
Konowal, Mrs. M.
Konowal, Peter
Konowal, Louis
Kraft, Joseph R.
Krafft, Mrs. Orenett
Krafft, Edward
Krafft, Orenett
Kraft, Harry
Krause, Sarah
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Lafferty, Albert
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Lawrence, Howard
Lawrence, Jr., George
Lawrence, Catherine
Lawrence, George
Lawrence, James
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Leach, Cornelius
Leach, S. Bowman
Leach, May
Leach, Joseph
Lenhart, Mrs. Margaret
Lenhart, Margaret
Lenhart, David
Lenhart, Eleanor
Lenhart, Jr., David
Little, Mary
Lord, Frederick
Lord, Martha
Lord, Agnes
MacAvoy, Annie J.
MacAvoy, Jr., William
MacAvoy, John
MacAvoy, Lillian
MacVaugh, Anna
MacVaugh, Sylvania
MacVaugh, William
Maguire, Lydia
Maguire, Mrs. Eliza
Maguire, George
Maneely, Mrs. Lillian
Major, William E.
Marnie, Thomas
Mason, Elizabeth
Matthews, Vernon
Matthews, Mrs. Vernon
McCall, Ella
McCall, Catharine
McCall, Harry
McCloskey, Mrs. Carrie
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McDowell, Mary
McFadden, Howard
McHenry, H. Cresson
McHenry, John E.
McIntyre, William
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McMullen, Anna
McMullen, Helen
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Meyers, Mrs. Agnes
Miller, Warren
Miller, Eleanor
Miller, Anna
Miller, Robert
Milligan, Mrs. Mary
Milligan, Edward
Mitchell, Madeline
Moore, Joseph
Moore, Mrs. Joseph
Morse, Mrs. Julia
Munion, Harry
Munion, Winthrop
Munion, Kathryn
Nehlig, Mrs. Ida
Neill, Westley
Nelson, John
Nelson, Mrs. John
Nugent, Jr., William
Nugent, Eleanor
Nuttall, Miss Hannah
O'Donnell, Mrs. Catharine
Orr, Mary
Patterson, Anna
Patterson, Carrie May
Patterson, Mrs. John
Patterson, John
Pearo, Mrs. Mary
Pearo, Adelia

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Poynter, Jennie
Preole, John F.
Pine, Mrs. Frank
Pine, Walter
Preole, Ruth
Preole, John C.
Preole, Eleanor
Preole, James

Rand, Mary
Raymond, Emma
Raymond, George
Redding, Frances
Redding, Louisa
Redding, Elaine
Redding, Dorothy
Reed, Lottie
Reid, Mrs. Dorothy
Reid, Adeline
Righter, George H.
Righter, Bertha
Robins, Mabel
Robins, Joseph
Robins, Anna
Robinson, Mrs. Annie
Robinson, James
Rocks, Edward
Roddy, Mrs. Dora
Rudderow, Ruth
Rudderow, Bertha
Rudderow, May
Rutter, Mrs. Elizabeth
Rutter, Mrs. Jeremiah K.
Rutter, Jeremiah K.
Rutter, Edward
Rutter Robert
Rutter, Lillian
Rutter, Charles
Rutter, Rose
Rutter, Michael
Rutter, Viola
Rutter, Heber
Rutter, Elizabeth
Rutter, Ruth
Rutter, Jennie
Rutter, James

Saunders, Mary
Sayers, Eugene
Sayers, Elmer
Schabacker, Anna
Schmidt, Frank G.
Schmidt, Theresa
Seher, Catharine
Sherman, Mrs. M.
Shives, Mr. William
Shives, Mrs. William
Shockley, Margaret
Simpson, Emma
Silbert, Mrs. Ella
Silbert, Ella
Silbert, George
Silbert, Elizabeth
Silbert, Philip
Snell, Sr., Mr. Samuel
Snell, Sr., Mrs. Samuel
Snell, Jr., Samuel
Snell, Jr., Mrs. Samuel
Snell, Richard
Spratt, Thomas
Spratt, Margaret
Spratt, Jr., John
Spratt, James
Spratt, Jr., John
Spratt, John
Spratt, Finley
Spratt, Catherine
Springer, Mrs. Anna
Stenger, Dorothy
Stenger, Ethel
Stockman, Elizabeth
Stockman, James
Stockman, Elizabeth
Stockman, Samuel
Stockman Florence
Stockman, Robert
Stone, William
Strang, Elizabeth
Strang, Caroline
Stryker, Valentine
Stryker, Harry
Substalae, Florence
Substale, James
Substale, William
Sutterlin, Thelma
Sutterlin, Mrs. Ethel

Taylor, Benjamin F.
Taylor, Ethel
Tomlin, Joseph
Tomlin, Margaret
Tomlin, Evelyn
Tomlin, Calvin

Volkman, Herbert W.
Volkman, Minnie
Volpe, Peter
Vongalast, Jeanette

Walker, Margaret L.
Walker, Ada M.
Walker, Mabel G.
Walker, Ada
Walls, Lillian
Ward, Mildred
Warren Samuel
Watkins, Mary
Watkins, Richard
Watts, Miss Sarah
Weber, John
Weber, Lettie
Weise, Georgia
Weise, Albert
Weist, Florence
Weist, Charles
Wilhelm, Kate
Wilhelm, Catherine
Woerner, Beatrice
Woerner, Sr., Rudolph
Woerner, Hannah
Woods, Margaret

Yeager, William
Young, Laura
Young, William
Young, Viola

Ziegler, Mrs. Martha
Ziegler, Mary

THE POOR OF OUR PARISH

They Do Not Want Charity—They Want Work

We have a score of men and women in our Parish who need employment. They will gladly work for any reasonable wage to support their families. They do not like charity and accept it only as a last resort to keep from freezing and starving. So much "passing the buck" by the welfare organizations is being practiced that the self-respecting poor want nothing to do with them. There is a growing discontent among our poor and unemployed that is dangerous. Somebody had better wake up and take notice of conditions and stop playing with human misery. They want jobs and are willing to give a day's work for a day's pay. They represent all branches of mechanical and unskilled labor. If you know of any vacancies send your information to your Rector and do it quickly.

THE ANNUAL BAZAAR

It Was an Unusual Financial Success

Our Annual Bazaar has come and gone. From a financial point it was a greater success than we had any reason to expect, considering the conditions of the times and the persistent high percentage of unemployment. No doubt our friends of the Parish are beginning to appreciate the high class of our Bazaar, and are awakening to the realization that it is not an ordinary church rummage sale, but that it is a legitimate sale of new goods, fresh from the factory and the jobber, bought specially for the Bazaar at regular wholesale prices and sold in a regular way at a minimum retail profit,—much lower than the stores can afford. When this realization finally seeps through, no doubt our friends will do the obvious and economical thing and will economize by doing their Christmas shopping with us.

The Fancy Goods Table was laden with many beautiful and valuable pieces, samples of the rare needle art of our women. They sold at ridiculously low prices. In a department store or an art needle shop they could not have been bought for less than $10.00 to $100.00. There were pieces for every conceivable use and decoration, for the table, the bed, the favorite chair, the taboret, the piano top, the radio, the sofa, etc., etc., etc., etc.

The bargains on the Men's Furnishings counter were so intriguing that the table was swept clean early Friday night. Many persons who bought from us, tested the truth of our claim and went to two department stores to compare the quality and price of their purchase and learned to their pleasure and satisfaction that we were underselling the big stores 15 cents to $1.50 on ties, mufflers, socks and handkerchiefs and the stores were selling the identical goods from the identical factory we patronized. We are still receiving repeat orders for socks and ties. That is the best possible proof of the quality of our merchandise. We will be glad

to fill more repeat orders.

The Grocery Table was laden with fresh packed goods from Montgomery Company, instead of a heterogeneous collection of stuff. We had displayed fresh canned goods of vegetables and fruit, sugar, coffee, flour, cereals, Salt, soap, honey, cleansers, oranges apples potatoes, cabbage, onions, glasses of jelly, cocoa, spaghetti, etc., etc. All of which was bought and sold over the counter as store goods. In this connection, however, we must acknowledge the fine donation of SAMUEL SNELL, SR., who GAVE the fruit and vegetables to the Bazaar and he must have picked the cream of his stock, for there were scarcely any unsound pieces among all his big donation. Folks who buy such things in large quantities know exactly what I mean in thus describing the excellency of Sam's gift. The kitchen was supplied with meats, etc., from the George Wells Company and delivered fresh every night. The ice cream, milk, butter, eggs, etc., from Abbotts. Tryon Company supplied lots of dolls, toys, cameras, fountain pens, games, etc.

We bought our candy of a well-known downtown manufacturer. Several members of the parish helped out by donating homemade candy, fudge, etc. The girls of the Y. P. S. had charge of the toilet goods table and purchased their stock from leading perfume and toilet articles manufacturers.

It is rather curious to note that the household goods table was not as well stocked as it should have been. This was due to the fact that many of our friends who promised to make aprons, pot holders, towels, etc., failed to make good; consequently, not having much for sale it was soon sold.

We did have a few second hand articles on sale but we made no serious attempt to sell them.

There is a long list of firms, manufacturers, and stores who made valuable contributions to the Bazaar, and we take this occasion to thank each firm and advise the members of our Parish that we will be personally proud to learn that they are reciprocating by buying the products of these firms.

BROADCASTING FROM S.T.J.C.

THIS IS A. D. 1936

* * * * *

Your happiness this year is entirely up to you.

* * * * *

What do you think of our Junior Choir now?

* * * * *

Several Christmas Envelopes are overdue.

* * * * *

ARE YOU A MEMBER OF THE FIRESIDE CLUB?

* * * * *

A young daughter of a radio announcer, who was called upon to say grace at a family dinner, bowed her head and said in loud, clear tones: "This food comes to us through the courtesy of Almighty God."

* * * * *

We are glad to publish the long list of members who brought in their Coal Envelopes after Coal Sunday. We appreciate the truth of the old saw—It is better late than never.

HAVE YOU GOT YOUR CHURCH ENVELOPES FOR 1936?

* * * * *

The Sunday Movies have made little or no impression upon our Sunday School attendance. It is quite evident that the better class of parents have a higher regard for the morals of their children than they have of paying interest on worthless bonds of the movie syndicates.

* * * * *

Hubby—"The bank has returned that check."

Wifie—"Isn't that splendid! What can we buy with it this time?"

* * * * *

Through the kindness of interested friends the rector was able this year to distribute a stack of grocery orders and Christmas baskets among our poor.

* * * * *

Through the same source he was able to provide shoes and clothing and pay rent for several families in the parish. Distribution of relief and sick diet is in such a chaotic state that this assistance was most welcome.

* * * * *

How would you like to sit in your house before a stove without a fire, a snow storm raging outside for twenty-four hours and the thermometer registering twelve degrees? Well, that is just what happened to several families, including children, in our parish during Christmas and New Year holidays.

What a ghastly thing it is to theorize "scientifically" about "relief" while whole families are starving and freezing.

Which is most important, a big fat salary to a social theorist or a crust of bread to a starving kid?

* * * * *

He (on the telephone)—"Hello, darling, would you like to have dinner with me tonight?"

She—"I'd love to, dear."

He—"Well, tell your mother I'll be over at seven o'clock."

* * * * *

On the first Sunday AFTER Christmas and FOLLOWING the Sunday School Christmas Festival, we had the largest attendance at Sunday School than we had for several weeks. And several more scholars than were present on the Sunday before Christmas. Do you get what we mean?

* * * * *

Miss Helen W. McHenry returned from the Canal Zone, December 23rd and was given a reception by the Girl Scout Troop of St. John's Parish on St. John the Evangelist night after the Sunday School Festival.

* * * * *

We would like to repeat some nice things that were said by the Rector about Margaret Nelson on that occasion. Among other remarks he said, "Margaret was the only woman of the required personal magnetism, education and training, who could carry on the Girl Scout Work successfully during Helen's absence. She did not substitute for Helen; she took up and carried on for Helen, and did it magnificently. Every Girl Scout knows it and is grateful to Margaret.

* * * * *

The three greatest masterpieces in literature, it is said, are the Lord's Prayer, the Twenty-Third

Psalm, and Lincoln't Gettysburg Address. Incidentally, recall their wording:

"Our Father which art in Heaven, hallowed be thy name."

"The Lord is my shepherd; I shall not want."

"Fourscore and seven years ago."

Not a three-syllable word in them; hardly any two-syllable words. All the greatest things in human life are one syllable things—love, joy, hope, home, child, wife, trust, faith, God. All great things are simple.

* * * * *

The boys of St. John's Choir join the Rector in thanking the members of the INDEPENDENCE SQUARE LIONS CLUB for that splendid Christmas lunch and those overladen bags of gifts they received Monday, December 23rd, at the noonday party of the LIONS. Personally, we are proud to be a member of the Club.

* * * * *

Dr. William Magee (familiarly known far and wide as Billy Magee) and the other members of the Rotary Club of Philadelphia, who are a bunch of the biggest hearted fellows in the city, and their ladies, gave one hundred and twenty-five southwark kids the time of their young lives Saturday afternoon, December 21, at the old Friends School, 15th and Cherry Streets. How those Rotarians mixed it up with the kids and what a wild party they had!

* * * * *

Rufus—"Did you hear that joke about a guide in Egypt who showed a tourist two skulls of Cleopatra—one when she was a girl and one when she was a woman."

Goofus—"No; let's hear it."

* * * * *

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In the roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray:
"This is my work; my blessing, not my doom,
Of all who live, I am the one by whom
This work can best be done in the right way."

—Van Dyke.

* * * * *

WE WANT MONEY TO BUY COAL FOR OUR POOR FAMILIES OF SOUTHWARK!!!

* * * * *

NOW, EVERYBODY GET BUSY AND WORK HARD FOR OLD ST. JOHN'S EVERY DAY OF 1936 AND DO IT WITH A WHISTLE AND A GRIN—FOR THE LORD LOVETH A CHEERFUL DIGGER.

* * * * *

MR. CHARLES WOOD

Chairman of the National Federation of Episcopal Young People WILL BE THE SPEAKER AT THE AFTERNOON SESSION ON ANNIVERSARY SUNDAY, FEBRUARY 2ND, at 2.30 o'clock.

THE TOLERANCE CODE

From the pen of P. H. Callahan, distinguished Catholic layman of Louisville, Kentucky, comes this fine gem of writing. Colonel Callahan calls it **The Tolerance Code.**

Tolerance does not mean that I believe that your religion is as good as mine, that it does not matter what a person believes; tolerance does not mean that I or you must surrender a single tenet what we hold as true, that we must whittle down our respective beliefs and convictions, reduce them to a common denominator, make them a colorless, tasteless, unacceptable general concoction.

Tolerance means, in the first place, that I go on the assumption that you are sincere in your belief that your religion is the right one; it means that we will accord to each other the right to believe whatever we wish so long as our beliefs will not interfere with the commonly recognized decencies and generally accepted proprieties; it means that we, who are of different faiths, are more anxious to understand one another, than to refute one another; we are more desirous of appreciating one another's views and difficulties than we are of criticizing or condemning one another; it means that when we judge one another we shall judge with the greatest consideration and charity; it means that under given circumstances we will agree to disagree in the matter of religious beliefs, but that we are resolved not to make life miserable for one another, we are resolved not to put up barriers between us, we are not going to deprive one another of civic or social rights or privileges, just because we happen to entertain different ideas in regard to the supreme maker of us all.

Tolerance means more than all that: It means that we are going to have a high regard for one another's intentions, that we will not question one another's sincerity of purpose, that we will respect one another for being true to our convictions, that we will be anxious to cooperate with one another in all efforts that will make for civic, economic or social betterment.

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The Parish Broadcaster

VOL. 10, No. 2 PHILADELPHIA, FEBRUARY, 1936 By Mail $1.00 Yearly

The Parish Broadcaster

Published in the interest of the Church of St. John the Evangelist, N. W. Cor. Third and Reed Sts., Philadelphia, Pa.
REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

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Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.

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Miss Thelma Sutterlin
Miss Viola Young

SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine

Members of the Junior Choir
Mrs. John J. Nelson, Jr., Instructor.

Weist, Dorothy
Jenkins, Blanche
West, Mary
Henderson, Laura
Armstrong, Marion
Rutter, Ruth
Munion, Eleanor
Olsen, Blanche
Tomlin, Evelyn
Beck, Catherine
Wilhelm, Catherine
Last, Jeannette
Heisler, Frances
Bennett, Hester
Redding, Louise
Ewell, Thelma
Kaiser, Enima
Grinnell, Dorothy
Grinnell, Raymond
Hoff, Henry
Robbins, William
Robbins, Joseph
Tomlin, Joseph
Weist, Albert
Johnson, Edward
Heisler, Joseph

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew
Rector, Director, pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Daughters of the King
Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50
Helen W. McHenry, Captain.

Young People's Society
President—The Rector.
Treasurer—Mrs. Vernon Matthews.

St. John's Boys' Club
Raymond Cressee, Leader.

DIRECTORY OF DISTRICT SUPERINTENDENTS

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District No. 2—William Gilbert, 233 Watkins St.
District No. 3—John F. Preole, 116 Daly St.
District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—Archibald Beck, 1718 S. Front St.
District No. 6—William King, 2955 Gerritt St.

BAPTISMS

John Louis Miller

BURIALS

Anna Lafferty
Mary Dean

JOIN THE FIRESIDE CLUB

CHURCH CALENDAR

SUNDAY:
- Morning Prayer and Sermon .....10:45 A. M.
- Sunday School ..... 2:30 P. M.
- Brotherhood of St. Andrew ..... 7:00 P. M.
- Daughters of the King ..... 7:30 P. M.
- Evening Service and Sermon ..... 8:00 P. M.
- Holy Communion, First Sunday .....10:45 A. M.
- Christenings, Sundays by appointment.

TUESDAY:
- Woman's Auxiliary
- Girl Scout Troop No. 50

THURSDAY:
- Senior Choir Rehearsal
- Boy's Club

FRIDAY:
- Young People's Society
- Junior Choir Rehearsal

TEN COMMANDMENTS FOR CHURCH ATTENDANTS

I.

Thou shalt not come to service late,
Nor for the Amen refuse to wait.

II.

Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.

III.

But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.

IV.

The endmost seat thou shalt leave free,
For more must share the pew with thee.

V.

The offering-plate thou shalt not fear,
But give thine uttermost with cheer.

VI.

Thou shalt the bulletin peruse,
And look there for the Church's news.

VII.

Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.

VIII.

Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.

IX.

Thou shalt in every way be kind,
Compassionate, of tender mind.

X.

And, so by all thy spirit's grace,
Thou shalt show God within this place.

—Duplex-Richmond, Va.

THE WOMAN'S AUXILIARY

The Every Church Woman's Organization

Every church woman, whether rich or poor, high or low, educated or uneducated, white or black or red or yellow, are members of this grand, Christian body. You have the right to attend all the W. A. meetings of the Parish. You have the right to take part in all its proceedings and vote upon every question that arises. If you wish, you may make any suggestions you think worthy of consideration and expect that all such suggestions be treated with proper respect.

The Purpose of the Woman's Auxiliary

In each Parish it is the inspiration of the Priest. One cannot conceive a parish minus a WOMAN'S AUXILIARY. Personally, I would not serve as Rector in a Parish that did not assume that the WOMAN'S AUXILIARY was a most important institution of parochial life. It is the Society towards which all earnest women are drawn who desire to cooperate with those who are sincerely doing the will of their Heavenly Father. The reason for this is the WOMAN'S AUXILIARY has a very definite and a very intimate function within church bounds. A lively chapter of this admirable association performs miracles of service among the sick, the shut-in, the aged, the destitute and the sinful of the Parish. And their quiet and sympathetic COOPERATION with their Rector is profoundly appreciated by him. It is such a relief for him to know he has back of him such a corps of willing and cheerful workers, who do not criticise but use their energies to serve.

It is an honor to be actively identified with the Order. The greatest, most charming and influential women of the Church are proud "to belong." The most humble are welcomed in its meetings. And poor and rich alike join voice in prayer and praise to our Father in Heaven.

As "you are known by the company you keep" why don't YOU join this group of earnest women and help work out God's Plan?

But do not be too parochial in your conception of the WOMAN'S AUXILIARY. It is by all odds the greatest missionary organization in the world. What these wonderful women do at home in the matter of good works is as a drop in the bucket compared to that world-wide missionary work they so effectively put over. I wonder what would happen to the scores of mission stations, hospitals and schools at home and in foreign lands should the WOMAN'S AUXILIARY suddenly collapse? Such a thing is unthinkable, of course. But the answer to that speculative question is illuminating as to the Auxiliary's power and influence. Could such a

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thing happen the whole missionary program of the church would be definitely stopped.

That Little Blue Box

Have you ever considered THAT LITTLE BLUE BOX of the WOMAN'S AUXILIARY? It is a wonderful little box. Most folk think it is only a receptacle for coins dropped in as an expression of gratitude to God for some special blessing He has vouchsafed them. The mind does not go very far beyond the gesture of thanksgiving.

But may I assure you it is much more than a collection box with a purpose. As a matter of fact, as soon as you obey the impulse to thank God for your blessings by depositing your alms in it, wonderful things begin to happen inside that box.

No, you cannot see them with the naked eye. You cannot see them at all until you first make certain mystic preparations to clear your vision. For instance, you must read with deepest concentration such passages of Holy Writ as St. Matthew 25:31-46. Then you must kneel before the Throne of Grace and ask "Him" to open the eyes of your spirit that you may see. And if you ask in faith, believing I have no doubt but that when you look, that little blue box will take on the appearance of a tiny Altar, before which will appear a censer from which is ascending the fumes of the sweetest, oldest and rarest of all aromas—the incense of Divine Love. As you look you will see the plume of smoke slowly weave into figures and things, a miniature moving picture of places, peoples and events you little dreamed of. You will see beautiful lands, wild jungles, overcrowded cities filled with strange people of a strange civilization, glacial heights of wonderful mountains, sweeping plains and prairies, strange customs and stranger civilizations.

As the incense continues to arise, other pictures are formed, pictures of crude, little mountain shacks in Alaskan settings; and broad, western plains where the American Indian, once the proudest of the human race, is given medical treatment, taught the beautiful lesson of God's love and where His children are instructed in the rudiments of a better civilization.

Pictures of hospitals, crowded with suffering humanity in foreign lands of heathen nations.

Pictures of mission schools attended by children of strange races in curious customs and habits.

Pictures of the igloo chapels of the Eskimo country amid the ice wastes of the North.

Pictures of missions in the dark jungles of Africa beside the broad sweep of its beautiful rivers.

Pictures of the progress of christianity in the cultural nations of China and Japan.

Pictures of the rough life of the mountain whites and southern negro.

Pictures of the forests, plains and mountains of far away Liberia.

Pictures of the Church's schools and chapels in the beautiful tropical surroundings of South America and the Islands of the Sea.

And, as you gaze in growing awe and reverence at the mighty mission of that little blue box, there seems to arise to one's ears a hymn of praise and thanksgiving sung in every tongue and only understood by the ear of the Spirit. Like a world wide hook-up of a mighty radio, the little blue box sends out to our apprehension the sweet, soul-stirring strain of the hymn of Redemption through Grace.

Yes, from that little blue box comes the most powerful cinema ever produced by man. And the last scene we behold is almost too overpowering in its beauty and its suggestiveness.

Again the smoke of incense mounts and weaves the final picture. We see, as it were, the heavens open. "He" is sitting upon His Throne, surrounded by His legions of Angels. Before Him pass in endless procession the redeemed out of every nation, race and people; singing hymns of adoration to Him upon the Throne and to the LAMB who offered himself a sacrifice for all nations of men under the sun.

In their wake come those whose consecrated service the LITTLE BLUE BOX sustained; who, through suffering, by sacrificing father and mother, and brother and sister, and home and friends, to a life of solitude amid strange people, made possible this great company of the Redeemed before God and His Throne, which we now behold with spiritual vision.

Yes, all these one sees in that LITTLE BLUE BOX. YOU must get one and keep it near you. When you feel a little out of sorts and things don't seem to go just right just take time off and look at the cinema of love in the little blue box and life will be sweet again. What THEY have suffered shames our little worries and bows our hearts in love for all our blessings.

82 YEARS OLD

St. John's Church Justifies Its Long Career

Sunday, February 2nd, we celebrated our Eighty-Second Birthday in the characteristic St. John's way of doing things. The program was put through according to schedule. In the morning we had the Celebration of the Holy Communion. At 12.30 Parish Dinner was served. The Sunday School and its friends spent an interesting time in the church from 2.30 to 4.00 P. M. Mr. Charles Wood was our special speaker and naturally made

a hit with our young people. We are looking forward to a return engagement with him. From 4 to 5 P. M., between twenty to twenty-five cottage prayer services were held in the homes of the sick and shut-ins of the parish by groups of communicants under appointed leaders. Supper was served at 5 P. M., and at 8 o'clock we had a gathering of the Parish organizations and the Anniversary Sermon.

The Morning Service

There were several outstanding features worthy of special mention. For instance, at the Morning Service the Rector was surprised by a big delegation from APOLLO LODGE NO. 386, F. and A. M., accompanied by their wives. They had come to join in the celebration and were welcomed with sincere cordiality. One instance in particular pleased the Rector. Nearly every brother made his communion on this occasion. The Rector will ever cherish that fine gesture of fraternalism from his brother lodge members.

Another feature of the morning was the elaborate musical program rendered by the combined choirs. Again the Junior Choir filed out of the Sacristy just previous to the Processional and sang a selection entitled, "Dear Lord, Remember me." It was done very effectively and with a beautiful spirit of devotion.

The other feature to be mentioned is the long line of communicants who received the Sacraments. We are safe in saying that upon no other Anniversary did so many make their Communion. We wondered at that time if the founders of the Parish could look in upon that scene what their feelings would be. We are sure they would be deeply thankful for being inspired to lay the foundation of such a great work.

Mrs. Pine and Her Aides

Nothing need be said of the serving of the Parish Dinner and Supper. Mrs. Pine and her splendid corps of aides prepared and served it and that's all that need be said—except we have a sneaking suspicion that several hundred boys and girls went on a hunger strike two or three days before. You should have seen the appetites they brought with them. About the only thing they didn't gobble down were the dishes and the tablecloth.

The Afternoon Events

There were also a few incidents of the afternoon which are worth remembering. The first was the size of the Sunday School, especially the Intermediate Department. We did not know the Department had grown so large. It was nearly as big as the Senior Department and, as usual, displayed the fine discipline of the teachers.

Mr. Charles Wood, as we said before, was most interesting. He is not so old as to have forgotten the dreams and ambitions of youth and he has the happy faculty of being able to talk in the language of youth. We want him to come again and talk some more.

Our Cottage Prayer Services

Probably the greatest event of the day was the going forth of the parishioners at 4 o'clock into the homes of the sick, the aged, and the shut-ins of the parish—not only to visit them but to have old fashioned prayer services with them. Each group was under a chosen leader. They took with them Bibles, Hymn Books and Prayer Books and in each house they entered they had the Creed, Prayers, Hymn Singing and Scripture Readings. The groups started out a little diffidently, not having done such a thing before but they returned radiant with pleasure from their experience. What stories they told of their reception and how pleased was everybody because they were remembered in such a way. We do not know who benefited most from these services—the visitors or the visited. Of one thing we are sure—those who went visiting were glad they did.

The Evening Service

At the massing of the Parish Organizations, in the evening, the Girl Scouts took occasion to present Mrs. John Nelson with a slight token of their appreciation and affection for her care of them during the absence of Miss Helen McHenry from August to December. Others appreciate what Margaret did for the girls and are just as grateful to her as they are.

The organizations in procession were the combined choirs, the Girl Scouts, the Boys Club, the Daughters of the King, the Woman's Auxiliary, the Young Peoples Society, the Brotherhood of St. Andrew and members of the Sunday School.

It was a bright and interesting and not too long a service to spoil the day so crowded with big events.

By the way our Rector gave us a watchword for this year. It is

Cooperation

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To the Friends of St. John's Parish

We must take time and space to express our deep gratitude to you who so generously helped to relieve the terrible suffering of our poor during the bitter cold weather through which we are passing.

What we would have done without that aid is too problematical for us to answer. It is an unprecedented situation for us. We are a very feeble folk at best. More than sixty per cent. of us are unemployed. A big percentage of the remainder are working for inadequate wages and are barely able to make ends meet under ordinary and normal conditions. When we are overtaken by such a desperately cold winter as this we are paralyzed. We do not have the proper shoes and clothing, nor do we have a proper supply of fuel. We are forced to resort to all sorts of methods to face the situation with the least possible suffering.

Just when we were despairingly wondering how we could keep our poor from starving and freezing, help arrived. God put it into the hearts of the more fortunate to divide a portion of their wealth with us. We can never forget the great sense of relief and thanksgiving to God we experienced when we got the first relief.

Yes, dear friends of St. John's, you will never know what a wonderful thing you did. Not only does God approve your generous act of Christian mercy, but the poor you have helped are praying for you that a special blessing may rest on you for coming so promptly to your brother's relief. Yours was a beautiful gesture of love and concern for your brother in distress.

GOD BLESS YOU ALL!

JOIN THE FIRESIDE CLUB

A LETTER FROM AN OLD FRIEND

Jan. 14, 1936

Dear Folks:

I just want to write a little note to tell you or, at least, try to convey to you just how much St. John's and its people mean to me. Really, every time I visit it seems just like "coming back home." Everyone is so nice and genial to me and I feel that you are all so close to me.

On Sunday eve I heard your Junior Choir and oh, boy, what a choir! You know most junior choirs are divided into two classes; those who 'look nice' in the procession and can't warble a note and those who sing and don't look so elegant. But, behold, I found that St. John's junior choir both looks elegant (I love the red cassocks, being a High churchman) and can sing! That is really something for you all to be justly proud of. And I take my hat off to whomever it was who trained those little people; it is just great!

Then too let me say a word in appreciation of your workers. I met with a group of them before the service and are they live wires: they are. I just wish I could get such a bunch together.

And last of all, but not least of all, let me say a word about your Rector. I know you all appreciate and love him. But it is always nice to know that others outside the congregation also feel the same way. (You know he probably will omit this part of the letter but I wrote it, just the same, so he should read it) But in the few years that I have known Mr McHenry he has always gone out of his way to help me in every way he could and it is only because he gave me the first opportunity that I was able to first come among you and enjoy your friendship. So you really have an exceptional priest as your rector.

And now I close by issuing the invitation to any of you who may chance journey Erieward, that you will always find a warm welcome at St. Mark's. "And so, may the Lord bless you and keep you and prosper your efforts on behalf of His Kingdom and the spread of His Gospel.

Sincerely, your friend
Walter W. Ware

CONSECRATING OUR SENSES

A Lenten Suggestion to the Faithful

A few more weeks and we enter upon the most solemn season of the Christian year. Solemn, because of its lesson of Divine Love and Sacrifice.

What a complete sacrifice it was!

We children of God never have grasped the real price Jesus paid for our redemption. The bigness of it is beyond our ken. It may be that if we consecrate all our faculties to him the truth will be revealed and then we shall understand. For instance, in the matter of

Feeling

If we would understand the mystery of our Redemption we must be in rapport with Jesus. We must bring ourselves to FEEL He loved us dearly and willingly offered Himself the Divine Sacrifice for sin. We must FEEL the urge back of those forty days of fasting and prayer. We must FEEL the mightiness of His war with Satan. We must FEEL the great importance of the issues of that struggle—for the prize was our spiritual freedom from bondage. We must FEEL his utter exhaustion at the end of the conflict and realize it WAS a war and not a sham battle. We must FEEL the concern of the angels who "came to minister unto him" for THEY knew the eternal issues that were involved.

If we can stir up this SENSE OF FEELING to the point that the Battle of the Wilderness becomes the reality it was and not a romance of the dim past, we will be well started on our way to spiritual development. The first thing that must happen to us is to FEEL that Jesus is real; Satan is real; sin is real; salvation is real. We must FEEL that we need Jesus and his warlike power every day to strengthen and encourage us.

Seeing

But victory will depend largely upon our ability to SEE the true issues. We need to know the impulse of God which moved Him to sacrifice His son for our redemption. We must know why Jesus was so willing to be that sacrifice. We must know how completely involved individually is each of us in this whole amazing gesture of God. We must learn that in the eyes of God we are of more value than the birds of the air or the flowers of the field.

Lent is the time to develope this sense of SEEING OUR IMPORTANCE TO GOD; for we really are important to Him. On the other hand we must realize GOD'S IMPORTANCE TO US. What we need is an understanding as to what and why we are to Jesus.

If we would clearly see our glorious relationship with God we must eliminate every physical or material obstruction which mars our view. Worldly pleasures, pursuit of wealth and fame blind the eyes of our spirits so that we cannot apprehend the love of God. Our first duty to ourselves therefore, is to consecrate our sense of apprehension to contemplation of God's interest in us. We must apply some of that eye salve St. John recommends in Revelation 3:18, so that we may see clearly our duty and our goal.

Tasting

But we must do more than have our spiritual

vision adjusted so that things will be in focus. We must also acquire an hungering and thirsting after Righteousness. We must taste and see that he is good. We must cure ourselves of our perverted taste for the cloying, unwholesome, poisonous sweetness of self-indulgence, and acquire a taste for spiritual bread and spiritual drink.

Lent is a good time to regulate our moral and spiritual diet—to eliminate that which is harmful, to acquire that which is sustaining. At first your change of taste may not seem palatable, yet when once you are determined to feed freely on the food of the spirit, you will know the real benefits of that change. You will enjoy the spiritual food of His Body and the stimulating and bracing effect of His blood. Surely the consecration of our sense of TASTE for spiritual things is a Lenten occupation worth the effort.

Hearing

God has specially equipped us with a perfect spiritual Radio system. By means of it we can talk to Him in prayer and in turn He can talk to us in His "still small voice." That "voice" which persisted and prevailed against the crash of thunder and the roar of torrent and would not be stilled 'til the Prophet answered God. So it is with every son of God. He hears our voice and heeds our desires. In turn He sends forth His voice to our consciousness, warning, rebuking, admonishing, encouraging, approving. We can hear Him every day if we but "listen in." Some try to stifle that "still, small voice" of God because it interferes and disturbs them in their sins. Yet, if we but knew the truth that by hearing and heeding the "voice" we attain to a bigger and more satisfactory life in God.

Lent is the season to overhaul our spiritual Radio. We must try to get rid of the static of sin which so often interferes with clear reception. We must use short waves for greater power. We want it powered with the electricity of the spirit, so that we may make quick and easy contacts with God. It is easy to adjust the ears of the spirit to tune in on God. All we need do is to concentrate on Him; consecrate our hearing to His service and listen in to all the messages He relays to us.

Exercising

With the consecration of our senses must go the exercise of them in the service of God. We must throw off the lassitude and inertia of sin. We must exercise ourselves in Christian Service to others. Personal convenience, time, strength, fortune or what have we, must be sacrificed to the visiting of God's poor and sick, to giving charity where charity is needed; and not to lay too much stress upon the worthiness of the unfortunate; to comforting the bereaved; to praying with God's children; to spending our days and nights in looking about to see that we have left nothing undone that we should have done; that, by the consecration of our senses and the exercising of them in God's service, we may attain the glorious realization of the wonderful beauty of living.

Why not make our object this Lenten season the consecration of all our senses to the service of God. That way lies everlasting satisfaction and peace. The path in which we will be free to walk with God.

THE "F" CLUB

The Fireside Club is growing fast. We now have a membership of over 314 persons. The monthly dues are coming in very satisfactorily. Our next move is to check up the names of those who have joined and to get after the folks who have not joined. It is our purpose to approach everybody and give each a chance to join or turn down the proposition. Those who do not approve the plan will be listed to receive coal envelopes in November. Those who join will be exempt from the November list.

There are some communicants who live a distance from the Church who cannot be reached by the District Superintendents. May we suggest that they make a habit of bringing their books and their dues to church on the first Sunday morning of each month when they make their Communion and pay their dues to Frank Drumm, who is the Secretary-Treasurer of the "F" Club.

If you do not care to be bothered with bringing your book every month leave it with Frank. He will receive your dues, take your name and credit the amount in your book for you.

"WHY I GO TO CHURCH"
Hon. John Wanamaker

You might just as pertinently inquire "Why do I eat?" or "Why do I sleep?"—because I find one is just as necessary to my well-being as the other.

I could eat well and sleep well, and yet be a very miserable man without the spiritual uplift that only comes from an attendance upon the Divine ordinances.

Then again, it is a great privilege to touch shoulders with the earnest Christian men who are also interested in promoting Christ's Kingdom upon earth.

For four years while Postmaster General under the Harrison administration, I traveled nearly 100,000 miles in order to be present each week at my own church.

I have made it the rule of my life to be in my

regular place each Lord's day when in health and in the country, believing that Paul was inspired to write that we should not forsake the assembling of ourselves together.

I also believe that the temptations of every man are great, and unless he has more than the ordinary groundwork of honesty and faithfulness, he may be caught by the sudden wind of plausible opportunity and tumble over the precipice and be ruined.

BROADCASTING FROM S. T. J. C.

ASH WEDNESDAY, FEBRUARY 26TH
OLD ST. JOHN'S PARISH, 82 YEARS OLD, AND AS CHIPPER AS A CRICKET.

* * * * *

What's Fast?

If you are quick you are fast.
If you are tied you are fast.
If you associate with evil companions,
you are fast.
If you quit eating for conscience sake, you fast.
So What?

* * * * *

The Poor of our Parish thank the FRIENDS of our Parish for their timely aid in the cold spell. The terrible weather brought us very close together.

* * * * *

Anybody who has been idle a long time and at last got a job and DOES NOT THANK GOD FOR IT WITH A WEEKLY OFFERING, deserves to lose that job.

* * * * *

"And do you have any religious views," asked the lady of her new maid, who had just arrived.

"No, Ma'am" she replied, "but I have some fine ones of Niagara Falls and the Great Lakes."

* * * * *

An OFFERING is something of value we give in gratitude for blessings received.

* * * * *

How many bones does a man need in his body?

Four.

Why only four?

Well, he needs: 1, A Wishbone; 2, A Funnybone; 3, A Jaw Bone; 4, A Backbone. That's enough.

* * * * *

If you have a job, rent paid, coal in the bin, family comfortably clothed and shod, all you can eat, can go to the movies, keep a car and yet feel you cannot afford a decent weekly church offering of one tenth of your income, you are pretty cheap.

It is better to say something good about a bad man than to say something bad about a good man.

* * * * *

A relief worker was checking up on a "poor" farmer who had applied for help.

"We heard you were seen driving a car. Do you own a car?"

"No, lady," replied the farmer, "I sometimes drive a car but it isn't mine."

"But," persisted the visitor, "They say your daughter drives in a car to high school every day."

"Well," confessed the farmer, "It's like this about the car. It belongs to my brother-in-law's sister and sometimes she lets us drive it. My girl hasn't any other way to get to school."

The reply satisfied the visitor and she left the supplies.

Pull out your watch and see how long it takes you to get that one!

* * * * *

Why does the persistently absent member from every means of Grace criticize so severely the Rector for not visiting oftener? How about setting him an example and putting him to shame?

* * * * *

Apollo Lodge, No. 386, F. and A. M., went to church on our 82nd Anniversary and, with true fraternal spirit, helped their Senior Warden put over a successful service. We are proud of our brothers and hope they will come again and bring their dear wives with them as on this occasion.

* * * * *

Our Cottage Prayer Services proved as great a blessing to the visitors as to the visited. We started a little self-conscious but we ended with spiritual elation. God is so good in pointing out such a dear way to serve Him and His shut-in children.

* * * * *

The Choirs deserve special mention for the fine way they rendered that elaborate and difficult program.

* * * * *

Mrs. Pine declared she fed 400 people. Anyhow the potato salad gave out.

* * * * *

Where in the world do such small kids get such big appetites. And where do they stow all they eat? They must be made of india rubber and can stretch and stretch.

* * * * *

THE SLOGAN FOR 1936 IS COOPERATION

JOIN THE FIRESIDE CLUB

IT HAPPENED IN SOUTH PHILADELPHIA

Wednesday, January 15th, a little four-year-old girl was burned to death. Her nightgown flared up as she tried to help her destitute mother light a fire in the kitchen range. The mother had "borrowed" a supply of coke from a neighbor to start a fire. The little tot, shivering from the chill, was impatient to get warm. Her mother had warned her to stay away from the stove and went into an adjoining room to attend to her two months old baby boy. The little girl stuffed some paper into the stove. Some of the burning paper fell against her clothing which burst into flames.

The mother wrapped her in a rug to smother the flames. Neighbors rushed to her aid. Both of her hands were terribly burnt. They were rushed to the hospital for treatment. The little girl died and the mother's hands were bandaged so that she is helpless to do anything.

A week ago the mother, accompanied by a neighbor, came to the writer's office and asked to have her other children christened for fear something might happen to them. Then it was the Rector learned of the terrible accident.

The mother was a pitiful sight, sitting helpless, with both hands two big bunches of bandages. On inquiry we learned the hospital was holding up their treatment because she did not have twenty-five cents to pay. She had no food in the house. The society who was supposed to be helping the family had stopped all aid because they claimed the man would not work, who in turn claimed he could not, because he was sick.

As matters developed the family was freezing and destitute. Had the family received the aid they needed in all probability the accident would not have occurred and the child would be living today. The family would have had fuel—the little home would have been warm. To top off the load of misery and suffering, the constable had levied on the poor little sticks of furniture.

Sunday the children were christened; and, though the family had never been identified with our church, we felt it our duty after the christening, to have the family visited. The District Superintendent of that District was asked to call and report the condition. The next day he came to our office and said he had never seen such horrible living conditions—that he had seen poverty in his day but nothing compared to this. The thermometer was registering 10 degrees; and, because they had no fuel, they were chopping up their miserable furniture and burning it stick by stick.

In the kitchen there was nothing left but an old table—no chairs—and if you wanted to sit down you could do so on the floor or the steps which wind up to the miserable empty rooms above. There he found the mother with her bandaged hands hanging down, helpless to do anything. The two children were wrapped up in blankets to keep them from freezing to death and nothing to eat in the house. The rector fished up a few dollars and told the D. S. to go out at once and buy a bag of coal and some food for the family, while the society, who should have considered the state of the poor mother and helpless children, made up their minds what they would do because the father had "refused to work."

WHY is it necessary to so cruelly and mercilessly punish the innocent and helpless because the wage earner is "suspected" of being a fraud.

Common humanity would urge the most callous to help a broken hearted woman whose child had been burnt to death and herself rendered helpless in her frantic effort to save the tot's life.

Common decency would demand that the other children should be protected from cold and starvation.

What a wonderful cure for petty officialism and hard heartedness it would be to shut up some of our anti-social folk in a refrigerator on nothing to eat for a week.

Even if the father and husband is lazy—which is very doubtful—why murder the mother and children?

Yet such things happen in Philadelphia—the City of Brotherly Love!

HOW TO GET THE CHURCH INTO DEBT

1. Refuse to pledge an offering.
2. Delay in paying your pledge and pay only if asked.
3. Never pay your pledge—be a defaulter.
4. Pay as little as you can. A cent a week or 52 cents a year would just about put the church in the red.
5. Bluff the church by taking a package of envelopes and throwing it into the waste basket. That's a trick that even the Devil enjoys.

How to Get the Church Out of Debt

1. Make a voluntary pledge to give an offering.
2. Pay promptly every week. And, if for any reason, you were unable to be present the week previous, bring the back envelope too.
3. Your pledge is your WORD OF HONOR to GOD. If you default in payments you cheat God.
4. Give as much as you can afford, because the Lord LOVETH a CHEERFUL giver.

JOIN THE FIRESIDE CLUB

5. Take your Church Envelopes, put them in a conspicuous place so that you will always be reminded of them. The last thing every Saturday night, after your prayers, fill up the envelope for the next day, put it in the pocket of your Sunday clothes and go to bed.

That's the Way to Get and Keep the Church Out of Debt

Additional Contributors to the Xmas List

Annie Vaughn
Eleanor Munion
John Vaughn
Myrtle Kitchner
Margaret Cucknell

OUR PLAN

ST. PAUL WRITES IN I CORINTHIANS 16:2 AS FOLLOWS:

"UPON THE FIRST DAY OF THE WEEK LET EVERYONE OF YOU LAY BY HIM IN STORE AS GOD HATH PROSPERED HIM."

"First Day of the Week"

That's Sunday. To do what St. Paul tells you to do you must get a packet of envelopes dated for each Sunday in the year. Such co-operation is of great help to the church. Weekly payments mean a steady income and not a haphazard amount now and then.

If you miss a Sunday be sure you bring the back envelope next Sunday and keep up-to-date.

Folks who pay by the week are always paid up. Folks who are long term payers seldom keep their pledge.

"Let Every One"

That means every confirmed man, woman and child of the family is exhorted to make an individual pledge. A separate offering teaches individual responsibility. YOUR OFFERING TO GOD IS A PERSONAL MATTER. You cannot delegate this responsibility to another.

Your financial relations with God is on a credit and debit basis. If you make an offering you receive credit in accordance with the portion of your goods you give and for the spirit in which you give.

"As God Has Prospered"

That means that your offerings be in ratio with your income or wages. If you give on a proportionate scale and will do it honestly—not trying to hide a part of your assets like Ananias did—you will have done your duty towards God and His church. Your credit with God is good and the support of His church is assured.

A Proportionate Scale

Per Capita yearly income	Approximate Percentage	Per Capita weekly contribution
$ 100.	2	$ .05
200.	2¼	.10
300.	2½	.15
400.	2¾	.20
500.	3	.30
600.	3¼	.40
700.	3½	.50
800.	3¾	.60
900.	4	.70
1000.	4¼	.80
1100.	4½	.95
1200.	4¾	1.10
1300.	5	1.25
1400.	5¼	1.40
1500.	5½	1.60
1600.	5¾	1.75
1700.	6	1.95
1800.	6¼	2.15
1900.	6½	2.35
2000.	6¾	2.60

If everyone will honestly pay according to this scale the Church Budget will be raised without any extra appeals or schemes of raising money.

This is the only just method of distributing our financial responsibility. It is our moral obligation to pay as

God Hath Prospered Us

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION, $1.00 IN ADVANCE

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Mrs. Vernon Matthews, Organist and Choirleader

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Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
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Mr. Edward Pine

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Beck, Catherine
Ewell, Thelma
Gallagher, Hannah
Heisler, Frances
Henderson, Laura
Jenkins, Blanche
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
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Redding, Louise
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Grinnell, Raymond
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Johnson, Edward
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Robbins, Joseph
Robbins, William
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Sarah Morris
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REMEMBER YOUR EASTER OFFERING.

CHURCH CALENDAR

SUNDAY:
- Morning Prayer and Sermon .....10:45 A. M.
- Sunday School ..... 2:30 P. M.
- Brotherhood of St. Andrew ..... 7:00 P. M.
- Daughters of the King ..... 7:30 P. M.
- Evening Service and Sermon ..... 8:00 P. M.
- Holy Communion, First Sunday .....10:45 A. M.
- Christenings, Sundays by appointment.

TUESDAY:
- Woman's Auxiliary
- Girl Scout Troop No. 50

THURSDAY:
- Senior Choir Rehearsal
- Boy's Club

FRIDAY:
- Young People's Society
- Junior Choir Rehearsal

EASTER DAY

Rev. Robert Long

**What is this day? Why do we see*
The joy of man and maid and child?
The widowed mother too has smiled,
A pensive smile although it be.
Is this a civic festal day
When friendship yearly knows no bounds
And all the sporting-field resounds
With acclamations from the fray?
Peace! peace! in reverence bow thy head
And silent hear the carols tell
How Christ today rent death and Hell
And rose in triumph from the dead!
From man a universal wail
Of deepest woe had reached the sky;
From death how fainly would he fly
But all his strength he sees must fail.
To live, and know he lives, in death;
To know the soul can never die;
To know there is a God on high,
A God who gives immortal breath—
This, this his prayer in every age
While dimly, faintly shone the light
Throughout that universal night
Which shrowded heathen priest and sage.
Great Son of God! who did descend
With life from Heaven and light for all
And freed mankind from sin's dark thrall
For Thee eternal praises blend.
This is the Resurrection morn!
Behold the Son of God arise!
A pledge to us that he who dies
In Adam, may in Christ be born;
Be born in an immortal Love
Where sin no more can vex the soul—
Forever while the ages roll
To live with God in Christ above.
Rejoice! loud Alleluias sing!
Ye heavenly choirs take up the sound
In concert, till the deep profound
With loud and long Hosannas ring!

**Editor's Note*

Our selection "Easter Day" is from the pen of the Rev. Robert Long and has never before been published. The composer was my own particular friend and college chum. The poem was dedicated to a mutual friend for whom both "Bobby" and I had the highest regard. And although "Bobby" entered into life many years ago she has kept this among her most valued treasures. She loaned me the original, written in that so well-known old-fashioned hand, which as I gazed upon, conjured before my memory that loosely knit figure with its peculiar, awkward gait. He seemed to be swinging along from the past to the present, with that same droll smile and squinting humorous look he had, just as though he was going to repeat his favorite little joke—"Now H. I've reduced it to a nut shell —that is, a coco nut shell."

Oh, friend of mine, willingly I offer your gift to the readers of the Broadcaster, as my tribute to the memory of one of God's special children.

EASTER DAY

St. John 15:13-14

Sometimes one wonders who inspired the beautiful arrangement of the Church Year in seasons setting forth the chief events in the Divine Career of Jesus Christ. Each season teaches its own important lesson which one must know to have an intelligent and consistent idea of the progress of events in God's scheme of Redemption.

ADVENT, the first season of the Christian Year, is the time we commemorate the approach of the fulfillment of God's promise made generations before, i.e., the sending forth His Beloved bearing the Gospel of Peace and reconciliation to erring man.

CHRISTMAS commemorates the next important event, the actual arrival of Jesus, Son of God, Saviour of the world. The fulfillment of the promise forecasted in Advent.

EPIPHANY is the feast of the Gentiles, in which they joyously show forth their gratitude to Almighty God for including them, as well as the Jews, in the plan of Salvation. The manifestation to the Wise Men is their sufficient warrant of God's mercy to them.

LENT, the season of fasting and prayer, the days of meditation upon the earthly career of Jesus, his struggle against temptation, his struggle against an unregenerate world; and the season in which we strive to forget our sin and remember God's love and

REMEMBER YOUR EASTER COMMUNION.

the sacrifice of Jesus Christ.

Then Easter

so beautifully and truly called the Queen Feast of the Christian Year. One cannot help but feel that this is the ultimate towards which the previous events of the Christian Year were tending. Step by step we have been led to this revealing of God's plan of Salvation. First the promise; then the promise realized; then the inclusion of the Gentiles; then the lessons from the ministry of the Master and our final spiritual preparation for the stupendous miracle of the ages; the destruction of the arrogance of death and the triumph of life, forever establishing the everlasting truth, that life never ceases; it is self-perpetuating.

As children of the light we have naturally been terrified at the grinning horror of death. The natural reaction of the generations against death has been a strong negation of its power or permanence.

Easter Day is the day of revealing. It is the day that exposes the weakness of death and the unconquered power of life, which is eternal youth and power. Neither time, nor war, nor pestilence nor usurper death, can overcome life and cause it to cease. The grave may hide it for a few days, but the Lord of Life throws off the increments of death and comes forth radiant with vigor, strength and fuller life.

Easter Day is the day of days, it is the day of vindication of God's power and supreme rule over time and space and matter and the destinies of man. It is the day of reassurance for terrified mankind, who, beaten and bruised and scarred and discouraged by temptation and sin, looks up into the face of the smiling Christ and hears that wonderful voice encouraging him not to be afraid. The debt of sin is paid, the chains of condemnation are broken. The imposter and deceiver ceases to rule. Come unto me and be at rest. How very true it is—Easter is the day of the fulfillment of God's promise of the redemption of the world.

Lord, grant me grace to worship Thee in spirit and in truth this Easter Day. For Jesus' sake, who hast conquered death that I might live eternally.

Amen

YOUR GRACE OFFERING

I Chronicles 29:14

Have you ever sat down to breakfast, dinner or supper and, looking over the food before you, asked yourself whence it came?

If you lack imagination you will say it comes from the butcher, the grocer, the milk man and the baker, of course.

Yes, of course! But where did THEY get that meat and those vegetables and that bread and butter and milk, and the tea and coffee and fruit?

Ah! That's another story and quite a fascinating one at that. In fact, at every meal we are brought face to face with romance and travel and tragedy.

For instance, see that succulent platter of beef? That was, only a few days or weeks ago, part of an animal roaming the hills in sunlight and storm of the great, wide, open spaces, completing a picture of nature unsurpassed in grandeur.

That slice of bread you are eating, once upon a time was beautiful golden grains of wheat ripening in the sun and rain and wind in a field of undulating glory.

The spot of butter you just spread upon it and that dash of cream you just put in your coffee, just this morning came tearing through space at desperate haste from the dairy lands of upper New York, or of your own State so as to be in time for your breakfast.

These potatoes, peas and parsnips, are foreign to urban life and were given their being and growth in the soil of the farm lands, perhaps remote.

That banana you have just picked from the fruit dish is more than likely a native of South America brought to you from some unknown fruit raising plantation by ancient cart, by boat, by rail, by truck and landed ker-plunk on your table.

That sugar you are spooning from the bowl came to our refineries from foreign places or from the great beet plantations of the far West.

That tea you are drinking is a brew of aromatic leaves picked by yellow fingers in far away Formosa, or unexplored parts of China. Or is it coffee you are pouring? Well, that too, is the extract of a peculiar bean which probably had its origin in Java, a land so far away that I nor you know little of its people and their quaint customs.

The pepper, cloves, alspice and all, perhaps are natives of India, that mysterious land of casts and wealth and abject poverty.

Even the salt you are using may have traveled all the way from the shores of the great Salt Lake to add savour and health to your food.

In fact, every time we "sit at meat," no matter how humble the fare, we surround ourselves with tragedy, romance, sun, rain, wind and alien things which nature, in many strange countries, has provided for satisfying hunger and for sustaining life.

Even the water we drink from this glass may have had its source in some ideal nook in the heart of some high mountain from which it flowed for hundreds of miles right into our drinking glass.

Yes, everything we eat or drink is nature's contribution to our existence.

And what is Nature?

Well, it is the vehicle through which the All Provident Father pours His superabundance upon His children. He mixes the nitrates, the limes, the phosphorus, etc., in the earth to give its germinating and productive power. He scatters the seed after its kind all over the land. He sends His sun and wind and rain and frost and heat to swell the seed and force production. He brings the fruit to its maturity and ready for food. He multiplies the herds and flocks a thousandfold. He fills the sea and lakes and rivers and streams with spawn until their waters are teeming with fish. He populates the air, the forest, the plains, the mountains with game. And all this He stores in the great storehouse of nature until man has need of them.

The very fire our mothers use to cook our meal comes from God's great reservoirs of coal, of gas, of oil. The very light by which we see to eat is the reflection of His great sun. The dishes from which we eat are baked matrix of His earth. The table on which our food is served and the chairs upon which we are sitting had their origin in the heart of the forest amid the music of gurgling waters, the crash of nature and the blast of storm.

REMEMBER YOUR EASTER OFFERING.

One time it was part of a lord of the forest which sheltered the nestlings while the parent bird caroled them to slumber. The silver and the cutlery with which we eat are from the mines where He secreted His silver and His iron.

Not one thing, either food or object, could we create. All we did was to take what God supplied and adapt it to our need.

Whoever would have thought my common daily meal involved such mighty preparation!

No wonder we should be thankful to God for these series of miracles He performs that we may live.

We OUGHT to show Him our gratitude.

We OUGHT to set right there in the center of our dinner table a GRACE OFFERING BOX.

We OUGHT to drop a coin of Grace in it every time we sit down to enjoy the food He has provided.

We OUGHT to make this GRACE OFFERING a part of our SUNDAY SCHOOL LENTEN OFFERING.

And we WILL do so, if we realize it means the spreading of the Gospel among the nations, races and people who, through the Grace of God contribute so bountifully to our needs and comforts.

Get a Grace Offering Box Now!

Put it on your table, drop your offerings in it generously. Show God you know that all things come from Him, and to Him you are making this gesture of thanksgiving in all sincerity.

OUR SUNDAY SCHOOL LENTEN OFFERING

The Double Purpose of This Offering Makes It Important

We are now bending our energies in a concerted effort to raise our Sunday School Lenten Offering. it is imperative that it reaches the $1000.00 mark at least. The necessity is due to the fact that this is our only means of raising the apportionment of St. John's Parish which must be paid to the Diocese. Also, it is St. John's contribution to the missionary work of the Church. WE MUST NEVER FORGET THE YEARS WHEN OUR PARISH WAS SO WEAK FINANCIALLY THAT WE WERE GRANTED AN ANNUAL GIFT OF $1000 BY THE MISSIONARY DEPARTMENT TO PAY OUR PAROCHIAL EXPENSES. Common gratitude imposes upon us the duty of always supporting the Missionary Funds of the Church.

In order to raise this $1,000.00 the Sunday School Classes are assessed as follows:

Kindergarten	$150.00	Adelia Pearo	35.00
Intermediate	200.00	Viola Young	50.00
Men's Bible Class	300.00	Eleanor Nugent	35.00
Women's No. 1 B. C.	75.00	Florence Armstrong	25.00
Women's No. 2 B. C.	250.00	Martha Lafferty	50.00
Raymond Cressee	50.00	Emma Kaiser	40.00
John Preole	50.00	Total	$1310.00

The Classes are given wide latitude in their efforts to raise their assessments and every member of the parish, especially the parents and relations of the child are urged to help him or her raise the Class Assessment for THE HONOR OF THE CHILD'S CLASS.

The way the friends can do this is to help the child sell candy eggs; sell tickets if the class is giving an entertainment of any kind; encourage the child to fill its Mite Chest with pennies; take a Thank Offering Chest and place it on the table for the family, when they sit down to eat, to drop a small coin in as their thanks for the food they are about to eat; and on Easter Day give it to the child to add to his or her Class Offering.

Please

be careful of the child's Mite Chest and see that it is patronized by the scholar regularly. AND PLEASE SEE THAT THE CHILD BRINGS IT TO HIS CLASS ON EASTER DAY. Help us teach your child to work for the honor of the Class to which he belongs. It is a fine sentiment of loyalty and will serve the child well in after life to respect the claims of social institutions upon his honor.

Watch That Mite Chest!!!

TWO OF THEM WENT THAT DAY TO EMMAUS

Sad were their hearts—all unexplained,
The mystery of their loss
And whereso'er they looked there fell
The shadow of the cross.

Yet, 'neath this burden of fallen hopes
And crushing mystery,
They carried still the precious gift
Of loving charity.

And when the stranger would have gone
Upon his lonely way,
They pressed him to abide with them
While night's dark shadows lay.

Then, as in twilight's hour they sat
About the humble board.
What joy to look with gladdened eyes
Upon their Risen Lord.

Walnut Creek *A. C.*

NEW DUTIES OF THE DISTRICT SUPERINTENDENTS

A Matter of Importance and Interest to All Communicants

It is our wish that the District Superintendents of our Parish make Block Collections once every quarter of all overdue Church Envelopes in their respective districts.

Our method will be somewhat as follows: The Finance Committee will audit Mr. Weber's books each quarter for the purpose of checking up on delinquent members. A card will be addressed to each member stating how many Church Envelopes he owes to the Church. When the Committee's job

REMEMBER YOUR EASTER COMMUNION.

is finished the cards will be put in the hands of the District Superintendents for collection. The Superintendents will have back of them the full authority of the Rector and the Vestry.

This new policy is not an arbitrary act of either the Rector or the Vestry. It is a suggestion which has come from several communicants who are delinquent and owe the church several overdue envelopes. Their story is this:

If someone, having the proper authority to do so, would call upon them at least once a quarter and present them with a statement of their account, they would not grow so careless and let their envelopes accumulate until it is next to impossible to liquidate their account.

The suggestion has its merits and we believe will help us meet an embarrassing situation. That is why we are adopting it, hoping for unanimous co-operation.

May we cite a condition which will illustrate the necessity of setting up such a system. The first quarter of the church year closed Saturday, February 29th. When we audited our Treasurer's accounts we found he had a balance of 35 cents with unpaid bills and accounts on hand amounting to over $100.00.

The cause of this unusual state of affairs was three-fold.

FIRST, the winter of 1935-36 was so severe that many communicants were storm bound and were prevented for weeks from attending church service.

SECOND, many were confined to their homes on account of sickness or the lack of proper clothing. And,—

THIRD, we are sorry to say many just didn't feel any responsibility in the matter and paid no attention to the heaping up of overdue envelopes. Yet they are financially able to pay regularly.

We St. Johnites cannot offer for our excuse that we are a poor parish and unable to support our church. It is true the great proportion of our membership are unemployed and desperately poor. We have, by actual count and not by estimate or guess work, 940 members. About 300 of that number have packages of Church Envelopes. The other 640 are unable to make regular church offerings—some of them do give when they can afford to do so. But many can give nothing, but contrariwise, must be assisted.

Nevertheless, with nearly 300 packages of envelopes distributed through the Parish our income ought to be large enough to meet our current expenses if we get a reasonably regular weekly return. Even though our envelope holders cannot afford big offerings.

Our impression is that the block collections by our District Superintendents will stimulate the giving of envelopes and will provide the necessary revenue to pay our bills.

In the Meantime

may I suggest to all who are in arrears that they make it a matter of conscience to have every overdue church envelope paid in BEFORE EASTER. Let's come to our Easter Communion with a clear conscience in the matter of our OFFERINGS to God. You can easily do this by paying in a few every Sunday in Lent.

And Remember

your District Superintendent is authorized to receive Church Envelopes or dues of any other nature, —whether Fireside Club dues, money for tickets, candy, radio parties or Broadcaster subscriptions. Give your Superintendent your money, get from him a receipt, which he will gladly give and see that your slate is clean on Easter Day.

Make use of your D. S. He is a fine and trustworthy fellow and is your cordial friend and adviser.

But be sure you are dealing with your D. S. Any other agent MUST be authorized by the Rector with the knowledge of your Superintendent. If any person attempts to make collections of money or materials of any kind and cannot show authority from the Rector, refuse to do business with him or her and report the matter at once to your Superintendent.

MY LENTEN PLEDGE

As I think of the great sacrifice my loving Saviour made for me:

In His forty days of fasting and prayer,

In His ministry of service and teaching,

By His consent to bear the punishment for my sins upon the Cross that I might be redeemed and restored to the love of God, my Heavenly Father.

I Pledge

My absolute surrender to His Will in all things:

To attend every means of Grace;

To make my Communions with all possible regularity;

To support my parish with generous offerings;

To help, aid and assist my weak and unfortunate brothers as far as my circumstances will allow;

To make a determined effort to overcome my sin;

To make my **EASTER OFFERING** one worthy of me which will not be a mockery and an insult to my Saviour on the Anniversary of His Resurrection.

This I promise and pledge to accomplish this Lenten Season.

God Helping Me

GOD AND GLORY OR DEATH AND DISASTER—WHICH SHALL I CHOOSE?

Much has been written and sung of the love of God, of His greatness, His power, but how little de we understand Him. How little do we know about Him. How vague we are when we try to describe Him. Only those who have Him close to their hearts, who live their daily lives hand in hand with Him can really know His beauty, His loving kindness, His patience, His wisdom, His justice. Only those who seek Him, those who find joy and peace and happiness in His companionship can have even a faint glimmer of His Glorious Heavenly Presence.

God is Supreme and those who seek Him in love, desiring to know more about Him, yearning to draw closer to Him in wisdom and understanding, they shall see and partake of His glory. And those who are indifferent, not really committed to the paths of sin and unrighteousness, merely not

REMEMBER YOUR EASTER OFFERING.

interested, what about them? Even they must sooner or later realize His power, even they will one day seek Him and long to know all they can possibly learn of His wisdom and power. For there is that within each child of God which recognizes His right to obedience, His right to love and service, they must comply with this urge even though they do not desire to do so.

They must recognize the fact that God is Supreme and there is none other like unto Him. They will come to an understanding of this Truth and they too will seek Him, for in Him only can they find fulfillment. In Him only can they find peace. In Him only can they find the reason for their coming into existence.

And what of the scoffers? They who fear not God or man. They whose lives are filled with the results of their own base passions, their own degradation, what of them? "Before the beginning I was," and before the beginning were they. They always were, and they always will be, a part of this God whom they would deride and deny. But God, knowing their weakness, is patient, long suffering, for He knows that He is greater than they. He knows that within them is the Divine Spark, a part of His very Self, which is stronger than anything they may think or say, or do. Back of everything is the beginning, and in the beginning He made them a part of Himself, sooner or later they must return to their source. He is indeed patient, He is also just. All life, all existence is under the laws of God. In all the Universe there is nothing which does not obey these laws. His laws are unchangeable, even as He is. We can disobey His laws, We can decide we will have things our own way. We can deny Him and abuse Him and love Him not, but as we sow, we shall surely reap. For everything we destroy we shall reap destruction, even as for everything we build we shall know the joy of creation. For every sorrow or pain we cause another we shall know a like sorrow or pain or heartache. Since we are God's children, and as such have the gift of CHOICE, we can do many things which are not in accordance with His Plan for us. But when we do them of ourselves let us not hold God responsible. Let us realize that we but reap that which we have sown. Let us realize we must make our own happiness or unhappiness as we keep or break God's Laws. We can never get away from God. We may drift with the tide of life. We may take the line of least resistance, we may let it sweep us out to sea. We may loose ourselves in the ocean of our own wrong-doing, drifters, those without anchorage,but before we choose to go our way, before we choose to drift through life, let us remember that each step must be retraced, each fault must be overcome. Each sin must be paid for, and we, ourselves, are our own judge and jury.

I think I can hear you say, I am not doubting what you are telling me, but what about those who seem to glide through life, trouble seems never to come their way. Sorrow seems to pass them by. Their lives are sweet with unearned luxuries, they seem to be of the chosen ones. They have everything to make them happy and comfortable, and at peace with the world, what of them?

Everything we have in life is a trust. Everything we do is a test. Everything we think and say and do is the evidence of our worthiness, or unworthiness. We are all put upon the earth in order that the God within us may find expression. Our sole purpose in life is to express the God within us that we may find ourselves, and know our AT-ONE-MENT with Him. We are His stewards, He has given us talents, He will expect an accounting of our stewardship. He has given to each of us according to our ability and strength, and He will expect an accounting according to that which He has given to us. We are free to chose our path in life. We understand the law of Right and Wrong. We are co-partners with God and, as such, much is expected of us. However, we will never be required to do that which we cannot do. We will be judged according to the knowledge we possess. We must strive to acquire knowledge. We must strive to live in harmony with God if we are ever to know our AT-ONE-MENT with Him. Since the beginning is this great purpose of God. Expression of the Divine within, and a returning to the Source whence we came, completing the cycle we make our atonement with Him and in making our atonement—we realize that we are once again AT-ONE-WITH-HIM, the Source of your being, AT-ONE-MENT with the Living God who gave you life and from His very self gave you that which would make this AT-ONE-MENT possible.

You never can get away from God. You may realize His wonderful, loving power and seek it, and try to live a life of obedience to His Will. Or you may chose to be indifferent and careless of His love and strive to live life in your own way. You may chose the baser things of life and seek your expression in low living, in passion and lust, but nonetheless must you ultimately chose good and retrace your journey step by step, for that which is Divine within you is stronger than passion, stronger than self-will, stronger than any other influence in your life, stronger than hate, for that which is within you is LOVE, and love is Divine, and DIVINE LOVE is stronger even than life itself. You may think that life here on earth is all there is and when this particular chapter is closed you can write finish, but let me tell you in sincerity and truth, life on the earth plane is only one day's journey compared to the years of Eternity ahead of you and you can make the day's journey pleasant and profitable, so that your Eternity may be joyous and complete and beautiful, or you can fail to grasp your opportunities while on earth and your years of Eternity will prove unsatisfactory and filled with the regret of unfinished tasks, lost opportunities. It is true when we say we make our own heaven, and we make our own hell, but it is also true, we can be what we will be, for God has given to us the Divine Gift of Choice. We can chose His Way and we can chose our way. We can make our sojourn on earth a pleasant experience or we can make it a hell for ourselves and all those we contact. Which will we choose, God and Glory, or death and disaster?

S. E. Nelson

REMEMBER YOUR EASTER COMMUNION.

YOUR RECTOR IS ASHAMED

After a Quarter of a Century's Service to the Parish, He is Not Getting the Financial Support That He Deserves.

If anybody had told your Rector a generation ago that he could not hope to get the necessary financial support to carry on the parochial work of St. John's Church he would not have believed it. He always had a high regard for his people and "pointed with pride" to their wonderful achievements.

Things Seem to Be Changed

Now things seem to be changed. He finds he is embarrassed constantly by what seems to be a lack of co-operation—especially in financial support. Years ago when we had a much smaller membership list and only about 100 packages of Church envelopes in circulation, we were self-supporting in the matter of current expenses. Now, that we report to the Diocese that we have BY ACTUAL ACCOUNT AND NOT BY ESTIMATE, a Parish Register of 940 souls, and we have nearly 300 packages of Church Envelopes in circulation, we find ourselves in debt on current expenses.

Why the Change?

What has caused this astonishing change? Is it due to hard times? Were 350 persons ten years ago able to do more for the development of the Christian Church than 940 persons can do today? Some, no doubt, will say that times have changed greatly and every institution, both public and private, has suffered a sharp reduction in finances, and that explains the change.

No, it does not, for in the worst years of the depression St. John's Church was so loyally supported by its membership that we were not only able to pay our running expenses but we were able to do a little to relieve the suffering of the unemployed in our Parish.

YOUR RECTOR WAS PROUD

in those days. He boasted a little about how one of the poorest parishes in the Diocese was not only keeping up its end financially but was actually helping its less fortunate members with necessary relief, of food, fuel, clothing and rent. The morale of the parish in those days was fine. Of course, we were hard pressed, but we did not seem to mind it because we felt we owed it to the church to help our brother parishioners and keep our slate clean of debt.

Now

with a membership of 940 souls (you may count them if you don't believe it) and 300 packages of Church Envelopes in circulation, and times growing better and better every day, we find ourselves without funds to pay our bills, which are less than $2500 a year.

How Do You Explain It?

There is no **explanation** possible. **Apologies** are in order instead. First of all the membership as **individuals** have grown careless as to their church responsibilities. They have lost their fine conception that **offerings must always be a part of worship.** Pleasure, self indulgence, etc., must have sneaked in upon us and robbed us of our sense of duty towards God.

This state of mind is due to our failure to give God the glory for our well-being, our friends, our homes, our jobs, our means of pleasure and our daily blessings. Lately these things have come to us so easily that, like over-indulged children, we take His gifts as a matter of course and it never enters our stupid heads to show Him the common decency of making a THANK OFFERING for His daily love and care.

You Just Didn't Think

how much you are under obligations to God—did you? Well, I'm positive that if you sit down and do an half-hour's thought on how much you owe God you will feel just as your Rector feels. **You will be ashamed** of your neglect of God's interests in South Philadelphia and I'm confident YOU WILL TURN IN ALL YOUR OVERDUE CHURCH ENVELOPES AT ONCE and help your Rector meet our obligations.

I'm sure it is not unworthy ingratitude to God but just plain un thoughtfulness on your part that has cause this state of affairs.

Let's Use This Lenten Season

as a good time to repent of our carelessness towards God and His Church and let's make God a promise that we will have ALL our overdue envelopes returned to the Church and our account paid in full.

Then your Rector will no longer

Be Ashamed, But Proud

of his big parish who turns out to be 100 per cent. in favor of supporting God in South Philadelphia.

By the Way, How Many Overdue Church Envelopes Do You Owe?

BROADCASTING FROM STATION S. T. J. C.

Lent is the season of spiritual overhauling.

Are you practicing abstinence?

Are you continuing instant in prayer?

Are you attending every means of Grace?

Are you making any sacrifices?

Are you keeping the two great Commandments?

Are you making any offerings to God?

ARE YOU PREPARING FOR YOUR EASTER COMMUNION?

* * * * *

You and I have a big job on our hands this Lent. We **must** raise that Sunday School Lenten Offering of $1000.00. We always did it and we can do it again.

* * * * *

No more half-price coal, our funds are exhausted. What a winter! What a winter!!

* * * * *

EASTER JOY

The Easter praises may falter,
And die with the Easter day,
The blossoms that brighten the altar,
In sweetness may fade away;
But after the silence and fading
Lingers a blessing unpriced,
Above all changing and shading,
The love of the living Christ.

Mary L. Dickinson.

REMEMBER YOUR EASTER OFFERING.

THE KEEPING OF HOLY WEEK

Sunday
To remember the Christ in His kingship,
And to join in His praise with the throng;
Monday
To drive from our hearts all base traders,
With purpose courageous and strong;
Tuesday
To hearken all day to His teaching,
As with wisdom past human He speaks;
Wednesday
To be silent in deep meditation
While strength from His Father He seeks;
Thursday
To sit with the Twelve at His table,
Where His actions and words bring surprise;
Friday
To walk with our Lord from the garden
To the Cross where for sinners He dies;
Saturday
To wait at His tomb door in sorrow,
While in prayer for some comfort we seek;
Sunday
To see Him come forth in His triumph,
No longer a servant and meek;
Henceforth to follow Him always—
This, this, is to keep Holy Week!

Church Business.

* * * * *

Points and Pointers

A little boy of a certain parish watched his father intently as in the absence of a warden he assisted in taking up the offering. As the father went back to his pew, the child whispered semi-audibly, "Why, papa, a whole lot of them got in for nothing."

* * * * *

Do not forget, your **Easter Offering** reflects the sum total of your estimate of the value of the sacrifice and resurrection of Jesus Christ—a small offering means this act of Jesus Christ has small meaning to you. You have not yet attained to the true knowledge of its importance.

* * * * *

Let's all try to pay up our overdue church envelopes during Lent. It will be a great adventure in sacrifice for most of us.

* * * * *

A Sunday School teacher had been telling her class the story of the Good Samaritan. When she asked a little boy what the story meant, he said:

"It means that when I am in trouble my neighbors must help me."

. . . . —The Watchman Examiner. . . .

* * * * *

A CHANCE FOR EVERYBODY TO VOTE

In favor of turning in enough money in the church envelopes this coming Sabbath so that at least $200 can be paid on salaries and bills on next Monday.	Yes | X No |

* * * * *

Religious Education can be made practically universal, so far as this country is concerned, "at a cost not to exceed 1 per cent. of the present cost of crime. Our Attorney General has recently stated that the present cost of crime is 12 billions of dollars annually. One per cent. of this would be 120 millions. This would be equivalent to $6.00 each for 20 millions of boys and girls, and would be a generous annual allowance for providing thorough religious education to the 20 millions of boys and girls who are now growing up without it. How long shall we be so short-sighted as to spend 100 times as much on crime itself, as it would cost to prevent the great bulk of it?"

* * * * *

EASTER PROGRAM

Holy Communion ..... 6.30 A. M.
Holy Communion ..... 11.00 A. M.
Sunday School Easter Service ..... 2.30 P. M.

Remember your (a) Easter Envelopes (b) your Mite chests (c) your attendance cards.

* * * * *

EVERY PERSON SELLING 15 BOXES OF CANDY EGGS WILL RECEIVE ONE BOX FREE. THIS MEANS EVERY PERSON.

BE SURE TO BRING PLANTS TO ADORN THE CHANCEL AND ALTER, BRING THEM SATURDAY BEFORE EASTER AND GET THEM EASTER AFTERNOON.

* * * * *

THERE WILL BE NO EVENING SERVICE ON EASTER DAY.

* * * * *

ONE LAST SPECIAL NOTICE: Cottage services for the shut-ins of the Parish will be held **Palm Sunday.** Instead of the regular Sunday School Service we will have a service of preparation and then go forth in groups to carry the Gospel to the less fortunate. Volunteers for the services report to the Rector as soon as possible. **Nobody will be asked to serve. You must do it for the Master's sake and voluntarially.**

* * * * *

METAL POT CLEANERS 10 CTS EACH. PROCEEDS FOR S. S. LENTEN OFFERING.

PURE TOILET SOAP FOR DISCRIMINATING PEOPLE. PROFITS FOR S. S. LENTEN OFFERING.

* * * * *

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REMEMBER YOUR EASTER COMMUNION.

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REV. H. CRESSON McHENRY, Editor

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Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.

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District No. 5—Archibald Beck, 1718 S. Front St.
District No. 6—William King, 2955 Gerritt St.

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Mrs. Vernon Matthews, Organist and Choirleader

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Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor.

Armstrong, Marion
Beck, Catherine
Gallagher, Hannah
Heisler, Frances
Henderson, Laura
Jenkins, Blanche
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Redding, Elaine
Redding, Louise
Rutter, Ruth
Tomblin, Evelyn
Weist, Dorothy
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
Robbins, Joseph
Robbins, William
Substale, James
Tomblin, Joseph
Weist, Albert

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Mrs. Frank Schmidt, Treasurer.

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Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

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Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.

St. John's Boys' Club

Raymond Cressee, Leader.

BAPTISMS

Bradley, John Joseph
Bright, Elizabeth Emily
Olsen, Wilhelmina Marie
Murray, Robert William
Segal, Arline
Trenchard, Julia
Trenchard, Frank James
Trenchard, Viola
Trenchard, Virginia May

BURIALS

Armstrong, George L.
Bunn, Harry
Barnes, Cecelia A.
Griffith, George, Jr.
Gruninger, Mary L.
Hein, Frank
Neher, Thomas
Rambo, Benjamin
Stahl, Augusta

REMEMBER THE FIRESIDE CLUB

CHURCH CALENDAR

SUNDAY:

Morning Prayer and Sermon .....10:45 A. M.
Sunday School ..... 2:30 P. M.
Brotherhood of St. Andrew ..... 7:00 P. M.
Daughters of the King ..... 7:30 P. M.
Evening Service and Sermon ..... 8:00 P. M.
Holy Communion, First Sunday .....10:45 A. M.
Christenings, Sundays by appointment.

TUESDAY:

Woman's Auxiliary
Girl Scout Troop No. 50

THURSDAY:

Senior Choir Rehearsal
Boy's Club

FRIDAY:

Young People's Society
Junior Choir Rehearsal

THE DAILY DEED

BY JOS. R. CUSHING

This be my boy's and now my creed—
"To do each day a kindly deed."
To do each day some helpful act
Unto a friend and what I lacked
These many years in tolerance
I shall, this very day, commence
To reconcile; henceforth I'll try
And set my prejudices by;
I'll hold my tongue in self-restraint
So that its venom may not paint
Ideals my neighbor held as bright
The indigoes and grays of night;
I'll try to cheer the man who's down
And help to pry him from his frown;
Encouragement to those who strive
Shall be my gift; should I arrive
Upon some scene where insolence
For clear advice is recompense
I'll hold no ill nor maliced thought
But profit by the lesson taught:
Then, in my prayers each night I'll say,
"Lord, thank Thee for the strength today
To help me help the boy whose creed
Is, 'Every day—one kindly deed.'"

EASTER AT ST. JOHN'S

Not Even Cloud Laden Skies Could Dim the Glory of the Day

Yes, it was a cloudy day, a March chill was in the air and it threatened all day to rain—a threat that was made good before our afternoon service was over. We went home in a soaking rain which lasted all the night.

Promptly at 6.30 o'clock we started our sunrise celebration, with the sun sulking behind the clouds. But lots of sunshine in the church itself. First of all, there was our adult choir wearing their new choir vestments for the first time. No more cassock and cotta for them! They now appear in a sober and dignified gown, the women wearing deep Lenora collars of white linen, which adds beauty and refinement to the appearance to a remarkable degree. The men wear the identical gown without the collar, which gives them an academic dignity appropriate to choristers.

Probably we imagined it, but it seemed to us that the new vestments had an extraordinary psychological influence upon the choir members, for they rendered the Easter service with a beauty and fire unsurpassed.

From a purely aesthetic point of view the Procession was a thing of dignity and beauty. The Junior choir in their cardinal red vestments leading, the Senior choir in their new black gowns, and the clergy in their black cassocks, white surplices and white stoles made a picture worthy of the occasion.

The program for both the 6.30 and the 11.00 o'clock celebrations was identical. The special music with full choir was: Prelude, Hallelujah chorus, Handel, Processional hymn, "Welcome Happy Morning," Introit, "Christ Our Passover," Shilling, Kyrie, Gloria Tibi, Gratias Tibi, Stults, creed, "They have taken away my Lord," Stainer, Offertory, "The Resurrection," Stults, Sursum Corda, Sanctus, Agnus Dei, Stults, "Gloria in Excelsis"—Mozart, Sevenfold Amen, Stainer, Recessional, "Jesus Christ Is Risen Today," Postlude, "Vesper Recessional," Schuler.

The choir was magnificent in their rendition and deserved all the nice things that were said to and about them after the services.

The congregations at both services were much larger than any previous Easter congregations in the history of old St. Johns. The number of parishioners receiving their Easter Communion was 500. Over 100 more than Easter a year ago. The Easter offering, in spite of so much unemployment in the parish, showed an improvement over last year. There were 420 Easter Envelopes received containing $462.03 in all. No doubt many more will come in later and the offering may reach $500,—a sum that is very much to be desired for we have been flirting with bankruptcy for several months.

The afternoon service was of the nature of a Parochial Easter celebration. The program, though long, was interesting. We began our service with an Easter Hymn by the whole congregation, including the Sunday School and others. The Creed and Easter Prayers followed; then, during the singing of another hymn the "Grace Offering boxes" were presented. This "Grace Offering box" presenta-

PAY UP YOUR CHURCH ENVELOPES

tion is a comparatively new thing in the parish. Two years ago we tried it out and so much interest was shown in it that we repeated it last year, at which time such a real growth in interest was manifested that we determined to try it out this year for the third time. We are rejoiced to report that 70 boxes were distributed through the parish this year, the contents of which put our Sunday School Lenton Offering way over the top. For the reader who may not understand what is a Grace Offering box we would state that it is just an ordinary mite chest for Missions which we ask our friends to put in the centre of their dinner table and whenever the members of the family sit down to partake of a meal they drop a small coin in the box as their "Grace Offering" for the food God has supplied. It seems like a small thing to do, but the aggregate results are surprisingly large.

The largest Lenten Offering for Missions ever made by St. John's Parish was $1600.00. Of course we cannot hope to reach that mark this year, but if the Parish will give its whole-souled support to Jake Preole's dance on May 2nd, we are pretty sure to raise at least $1300.00. The Offering now is $1163.20, which is much larger than any we have made for many a year.

The Easter flowers were beautiful. The chancel and choir were adorned with potted Easter lilies and other flowers, nearly all of which were white. It made the front of the church look like a beautiful garden. The one outstanding piece was the ten-foot Easter Cross standing in the southwest angle of the church. It was a beautifully proportioned cross with a background of green studded with big white carnations down its length and across the arms. In the centre was a halo of carnations. Following the Grace Offering we had the presentation of the Class S. S. Lenten Offering. Then the kiddies of the Kindergarten sang their Easter Hymn. And can they sing! This was followed by the presentation of crosses and Prayer Books for regular attendance at the special Lenten Service on Wednesday and Sunday evenings during Lent. When we were through with that job the Intermediate Department rendered an Easter Hymn with their usual tuneful vigor.

The Rector read the Story of Easter from the Gospel according to St. John. During the reading there was deep silence. It was as though all of us down to the youngest child in the Kindergarten realized the wonder and the significance of that first Easter morning.

By that time we were ready to distribute the chocolate eggs to the boys and girls—a ceremony we never fail to observe every Easter. Scarcely had we given out the last egg when the Auditing Committee said they were ready to report and they electrified the congregation with the announcement that the offering was $1141.29. One and all arose to our feet and made the rafters ring with the singing of the old Doxology.

Old St. John's had made good its pledge to the Missions of the Episcopal Church.

There was one last service to perform before going home—the taking of the flowers in the chancel and the choir to the sick, the aged and the shut-ins of the parish. Scores of willing hands reached out for the plants and scores of willing feet trod through the drenching rain to private homes and hospitals in and out of the parish bearing their emblems of Easter and tokens of love to the suffering and lonely so that they would know we had not forgotten them.

There was a typical scene of this service of Christian love quietly and unobtrusively enacted after service. The rain was coming down in torrents on Reed street. A young couple was trudging along under an umbrella, the young man carrying a baby and the young woman holding over them an umbrella with one hand and carrying a big red tulip in the other. They were on their way to visit a sick member of St. John's who lived 20 blocks away to give her the flower that had been resting in the font all day and adding its beauty to the general scheme. The couple seemed happy despite the rain and as we went by they flashed smiles at us that told more eloquently than words how they were really enjoying their voluntary act of mercy to one of our sick.

In the heart of the Rector, as he caught this last little scene of loving service on that wonderful Easter day, was a prayer of thanksgiving to God that he had been chosen to serve such loyal children of the Kingdom. Yes, he, like all others, was tired; but far more happy than he could tell.

Easter had been a perfect day.

OUR CHURCH WINDOWS

A Dream of Nearly a Quarter of a Century, About to Be Realized

Something should have been done about them twenty-five years ago. That far back they were in a deplorable condition. The lead was so old and rotten that it would not hold the glass in place. Pieces were constantly falling out and getting lost or broken. The frames were old and rotting. The sash cords were broken from age. There are great gaps between the windows and the frames through which come old man winter and his pal Jack Frost and sit in the pews of a Sunday morning chilling the worshippers to the bone and making them wish they had stayed at home. Then, too, the glass in the old windows is so dark and gloomy in color that we must turn on the electric light, even on

GET YOUR CANDIDATE FOR CONFIRMATION

bright sunshiny days, to see to worship. We feel confident that we will save a great deal of money in both lighting and heating by building in these staunch, heavy-leaded light-tint glass windows. The harmony of colors is beautiful. In each panel of the window will be a beautiful medallion, illustrating some feature of our faith or worship.

Each window will cost us $50.00. There are ten windows to be installed. About four windows have already been financed by parties who wish to set them up as memorials. **All such memorials must be paid in cash in advance** or we cannot order them. The cost would bankrupt us if we tried to do a credit business.

We are perfectly willing to accept orders for memorials with the understanding that the cash is paid in advance.

Each window will be composed of two beautiful panels. Some suggestion was made that if a person could not afford to pay for a whole window they might be glad to pay $25.00 for a memorial panel or half of a window. This would be satisfactory provided some other person or family take the other panel as a memorial and pay for it.

Before you read this article one of the new windows will be installed. Come to church and see for yourself what a marvelous improvement it is to the church.

You can help buy a window if you will. Turn to "Broadcasting from Station S. T. J. C." and see how you can do it.

CONFIRMATION SERVICE

The Twenty-Fourth Anniversary of the Rector

It has been our custom to observe our **Anniversary** on the same Sunday the Bishop makes his visitation to the Parish for **Confirmation** because the two events always occur in the same month and almost upon the same day. This year the date is fixed by the Bishop for Sunday, June —?—, at 8 P. M. (The date will be announced later).

The Confirmation Service, the First Consideration

The Confirmation Service is, of course, the important event of the day. We are bending every effort to make it a worthy class, both numerically and in training. We need the help of every man and woman, boy and girl to accomplish our purpose.

You, for instance, can do your "bit" towards making the occasion a success. You are acquainted probably with a family or an individual who are not communicants of any church. You may find it difficult to talk to them upon a subject which seems to you to be so personal and delicate. If you do, you can still do something in a missionary way by sending the names and addresses of those in whom you are interested to the Rector, who in turn will use diplomacy in approaching them and giving them invitations to attend the series of lectures on the history, ritual and mission of the Christian Church which he is delivering every Sunday evening for the purpose of enlightening those who are probably considering becoming active members of the Church of Jesus Christ through Confirmation. It is rather curious we feel so diffident in urging our friends and relatives to make this all-important decision when we stop to think how enthusiastically and aggressively we work upon these same folk to get them to join our club or our lodge. In the latter case we even go to the extreme of organizing competing teams and offering prizes for the group of workers who succeed in getting the largest number of candidates for the lodge.

Such procedure is perfectly legitimate and shows a worthy confidence in and enthusiasm for your lodge. You have two objects in view; first, you want to increase the membership and power of your lodge; second, you want your brothers, or your friends, to become members of your lodge and become fraternally related to each other.

We know from experience the great feeling of satisfaction and pleasure which comes to us when a prospect actually consents to become a candidate and apply for membership. When the night arrives for his initiation we are right there, proud of our sponsorship and pleased that so many of the friends of the candidate are present to witness the occasion and extend their congratulations.

We Need the Spirit

Now that is exactly the same spirit we need in our missionary efforts to add souls to the Kingdom of God. Your lodge, my lodge, is a very important social asset to us, of course; but, after all, it is not nearly so important to either the prospect or us as is the spiritual asset of the Church of Jesus Christ to all of us. If we work so hard and enthusiastically for the strengthening of our lodge and adding our friends and relatives to its membership, certainly we ought to exert twice as much interest, persuasive power and enthusiasm upon them to take the most important step of their career and become initiated, through confirmation, into the Divine Society, the Church of Jesus Christ.

Adult Candidates for Confirmation

Every year we have a large class of men and women candidates. This year your Rector asks you to make a special effort to get together the largest class of men and women we have ever presented. We like to feel that persons of adult age, who can think and judge for themselves, see the importance of swearing their allegiance to Jesus Christ and His Church. So many adults get the impression that

confirmation is a service meant for children. It is not so. The first converts to the Christian Church were men and women confirmed by the Apostles. Wherever the Gospel is carried to a land whose people know not God, the converts invariably are men and women who first are christened, then trained in the fundamentals of Christianity and finally presented for Confirmation. If you have been so unfortunate to miss Confirmation in your youth do not delay any longer. Claim your birthright to the Kingdom of God and Eternal Life and be confirmed. Receive the sacraments and stand forth courageously four square for Jesus Christ. **Let your light shine.**

Children of School Age

How old ought a child be before he is allowed to be confirmed?

Some overly careful parents will say—when he is old enough to know what he is doing.

However, that answer provokes another question—When is a person old enough to know what he is doing?

I've seen many a boy and girl of eight who had a keener conception between right and wrong than many a person of thirty or fifty years.

How wisely the church words the question bearing on this point in the Baptismal office! **"Wilt thou take heed that this child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him."**

You will notice there is no intimation as to what age a child should be to be confirmed. Rather the question is settled by the child's spiritual apprehensions. You cannot measure wisdom by years. The average child of school age knows the difference between good and evil. Naturally he has his animal instincts and personal desires to prod him in the wrong direction. It seems to me that in the moments of temptation and wilful desire he ought to have something more sustaining than the word "Don't" to fortify him against yielding. He needs more reasons for **not** doing a thing than just a negative attitude of his elders. **He needs instruction in what is right.** And that instruction should have begun when he was able to talk. Our Roman brethren are very wise in this particular. They are careful to confirm their boys and girls at the earliest possible moment and have them thoroughly grounded in the "Catholic" Doctrine. They know the value of nursery training and their results prove their wisdom.

An Exhortation to the God Parents

Let me exhort you, my Godparents of the Parish of St. John the Evangelist. Your responsibility is great. The eternal welfare of your godchild depends upon how faithfully you have kept your vows in behalf of the child you sponsored in baptism. It is your duty to see to it that your godchild is thoroughly and properly trained in the fundamentals of the Christian faith and is presented **by you to the Bishop** at the earliest possible day for Confirmation. This is a duty you **must not** neglect on the peril of breaking your sponsors' vows and proving false in your duty to your godchild.

As to Our 24th Anniversary

As we stated in the beginning, it is our custom to observe our Anniversary on the day the Bishop visits the Parish. We are following this custom this year and on Sunday, June (announce later), we will celebrate the Holy Communion at 10.45 A. M. At noon we will sit down to our Parish dinner to which all friends and visitors as well as members are cordially invited. At 2.30 P. M. we will have an Anniversary Service of the Parish. We hope every member and all our friends will pay us a friendly visit at that time. We hope also that the singers and the speakers of the Parish will form into bands of Cottage prayer service groups and visit all the aged, sick and shut-in of the Parish. We hope that some folk will think of it and bring lots of flowers we can send to those poor, patient children of God. Just put yourself in their place and we are sure you will do what you can to bring a little sunshine into their drab lives.

As soon as the Cottage service groups return to the church we will sit down to the Parish supper. Then we will close a busy day with a visit from our beloved Bishop and the presenting of the Confirmation class of 1936.

IT TAKES SO LITTLE

It takes so little to make us sad,
Just a slighting word or a doubting sneer,
Just a scornful smile on some lips held dear,
And our footsteps lag, though the goal seemed near,
And we lose the courage and hope we had—
It takes so little to make us glad,
Just the cheering clasp of a friendly hand,
Just a word from one who can understand;
And we finish the task we long had planned,
And we lose the doubt and the fear we had—
So little it takes to make us glad.

PAY UP YOUR CHURCH ENVELOPES

LOYAL LEGION

of the

Church of St. John the Evangelist

List of Contributors to the Current Expenses of the Parish Through the

EASTER OFFERING

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Adams, Mrs. Helen
Adgate, Mrs. James
Adgate, James
Amerman, Frances
Archer, Mrs. Sallie
Armstrong, Florence
Armstrong, Marion
Ashman, Helen
Ashman, Mrs. Margaret
Ashman, Wesley B.
Bauer, Mrs. Helen
Bauer, Miss Katherine
Beisser, Miss Mamie
Benckert, Mrs. Laura
Bender, Caroline
Benner, Louden
Benner, Mrs. Louden
Blech, Jennie
Brinkman, Mildred E.
Brinckman, Robert
Bright, Ruth E.
Brown, Sr., Edward S.
Brown, William
Bunting, Walter
Bunting, Agnes
Busch, Charlotte
Busch, Lillian
Busch, John H.
Busch, Harry
Butler, Miss Jean
Carnes, Emily
Carr, Edward
Carroll, Mrs. Fannie
Celestino, John
Celestino, Rose M.
Chamberlain, Mrs. James
Chestnut, Mrs. M.
Chestnut, Jennie
Chestnut, Reba
Chestnut, Robert
Clark, Harry
Clark, Kathleen
Clements, James
Clendenning, Charles
Clendenning, William
Clerico, Mattie
Clerico, Ferdy
Connelly, Mrs. C.
Connelly, Marie A.
Connor, Mrs. Laura
Cook, James
Cressee, George
Cressee, Mrs. George
Cressee, Raymond
Cressee, George
Crystal, Lillian M.
Cunningham, Walter
Cunningham, Thomas
Cunningham, Ida
Cunningham, Robert
Cunningham, William
Cucknell, Anna
Cudknell, Margaret
Cuthbert, Madeline
Cuthbert, Edward
Dart, Edward
Daughters of the King
Davis, Marion
Davis, Eleanor
Dean, Ida
Dean, John
Dean, Myrtle
Dean, Thomas
Dean, Virginia
DeCosta, Margaret
DeCosta, Frank
Deitrich, Marie A.
Dick, Joseph
Dick, Josephine
Dingler, Mrs. A.
Doan, Laura
Dolan, Jennie
Dougherty, Frances
Downes, George
Downes, Mrs. Laura
Drumm, Frank
Drumm, Raymond
Drumm, Robert
Dunbar, Annie
Dunbar, Elizabeth
Dunbar, Irma L.
Emberschied, Mrs. Annie
Felder, Heywood
Ferrell, Florence J.
Fischer, John
Fischer, Mary
Fisher, M. Beatrice
Fogarty, Andrew
Friend, Mrs. G.
Gallagher, Hannah
Gallagher, Mrs. Hannah
Gallagher, John
Gallagher, Joseph
Gallagher, Kate
Green, William
Green, Joseph
Green, Mrs. Emma
Gregory, Grace
Gregory, George
Gregory, George
Greenfield, Robert
Gresh, Mrs. Harry
Griffith, Ida
Griffith, Elizabeth
Griggs, Elizabeth
Griggs, Anna L.
Grinnell, Dorothy M.
Grinnell, Raymond
Grubb, William M.
Grubb, Pauline
Grubb, Herman
Hagan, Jr., Charles
Hagan, Charles
Hagan, Mrs. Ida
Hagan, Michael
Hallowell, Elizabeth
Hamilton, Florence
Hare, Bertha
Harford, Kathryn Edna
Hartman, John
Hartman, Sr., William E.
Hartman, Jr., William E.
Harvey, Ethel M.
Hasson, William
Hasson, Mrs. William
Hawker, Thomas
Heisler, Edwin
Heisler, Jacqueline
Heisler, Joseph
Henderson, Christopher J.
Henderson, James
Henderson, Laura M.
Henderson, Laura E.
Henderson, Theresa
Holton, Edna
Holton, Joseph
Holton, Margaret
Holton, Margaret
Holtzheimer, R. L.
Holtzheimer, Mary
Holtzheimer, Mrs. Mary
Hoyer, Catherine
Hudak, Mrs. A.
In Memoriam
Iseminger, Katherine
Jaeschke, Ethel
Jaeschke, Gus
Jaeschke, Elizabeth
Jaeschke, Herman
Jackson, Andrew
Jackson, Elsie
Jeffers, Emma
Jeffers, Philip
Jenkins, Blanche
Jensen, Carl E.
Jensen, Elizabeth
Jensen, Marius
Johnston, Edwin
Johnson, Nancy
Krafft, Edward
Kaiser, Emma M.
Keck, Maria
Keelan, Leona M.
Kelly, Anna
Kelly, Francis
Kelly, Mrs. Mary
Kelly, Raymond
Kelly, Wesley
Kelly, Frank
Kensil, Margaret
Kensil, William
King, William
Kitchner, Myrtle
Kleinz, Anna
Knowlton, Anna

GET YOUR CANDIDATE FOR CONFIRMATION

Knowlton, Sr., Frank
Knowlton, Jr., Frank
Konowal, Michael
Konowal, Barbara
Krafftt, Orenett
Krafftt, Mrs. Orenett
Kraft, Harry
Kraft, Joseph R.
Krause, Sarah
Lafferty, Martha
Lampman, Robert A.
Later, Sr., Albert A.
Later, Jr., Albert A.
Lawrence, Catharine
Lawrence, Jr., George
Lawrence, Sr., George
Lawrence, Howard F.
Lawrence, Mary
Leach, Ella
Leach, May
Leach, Joseph
Leach, S. Bowman
Lenhardt, Jr., David
Lenhardt, Eleanor L.
Lenhardt, Mrs. Margaret
Lenhardt, Margaret
Lewis, George
Lieb, Lewis
Lieb, Minnie
Little, Mary
Little, William
Logan, Elizabeth
Lusher, Mary B.
Lusher, Robert
Lusher, Thelma
Lynch, Irma
MacAvoy, Annie J.
MacAvoy, John
MacAvoy, Lillian
MacAvoy, Jr., William J.
MacVaugh, Mrs. Anna
MacVaugh, Sylvania
MacVaugh, William
McCall, Elizabeth
McCall, Elmina
McCall, Samuel B.
McCall, Catharine
McCall, Harry
McDowell, Samuel
McDowell, Mary
McFadden, Howard
McHenry, H. Cresson
McHenry, John E.
McIntyre, William
McKane, Beatrice M.
McMichael, Mary E.
Maguire, Eliza
Maguire, George
Maguire, Lydia
Maier, Dorothy L.
Maier, LeRoy
Maier, Sarah E.
Maneely, Lillian
Mason, Elizabeth
Matthews, Vernon
Matthews, Mrs. Vernon
Mehring, Mrs. Anna
Meyers, Agnes
Miller, Anna M.
Miller, Mrs. Dorothy
Miller, Dorothy
Miller, Eleanor
Miller, Warren
Milligan, Edward
Milligan, Mary
Mitchell, Madeline
Moore, Elizabeth
Morse, Julia
Munion, Kathryn L.
Murphy, Edna
Murphy, Rachel
Murphy, William
Myers, Charles
Myers, Mary
Nehlig, Andrew
Nehlig, Ida
Neill, Wesley
Nelson, Sr., John
Nelson, Sadie
Nelson, Jr., Mrs. John
Nelson, Jr., John
Nuttall, Miss Hannah
O'Donnell, Mrs. Katherine
Olsen, Blanche
Olsen, Charles
Olsen, Edward
Olsen, Mrs. Genevive
Patterson, Anna
Patterson, Carrie May
Patterson, Mrs. John C.
Patterson, John C.
Pascoe, Helen
Pascoe, Mabel
Pearo, Adelia
Pine, Frank
Pine, Lillian
Pine, Walter
Pine, Edward
Preole, Ruth
Preole, James
Preole, John F.
Preole, Eleanor
Preole, John C.
Redding, Dorothy
Reed, Lottie
Reed, Frank
Reid, Mrs. A.
Reid, Dorothy
Righter, Bertha
Righter, George H.
Robinson, Annie
Rocks, Edward
Roddy, Dora
Rowand, Sr., Edward
Rowand, Jr., Edward
Rowand, James
Rowe, Anna
Rudderow, May C.
Rudderow, Bertha
Rudderow, Ruth
Rutter, Charles
Rutter, Edward
Rutter, Elizabeth
Rutter, Elizabeth
Rutter, Jr., Jeremiah K.
Rutter, Jr., Mrs. Jeremiah K.
Rutter, Heber
Rutter, James
Rutter, Jennie
Rutter, Lillian
Rutter, Robert
Rutter, Rose
Rutter, Ruth
Rutter, Viola
Sayres, Elmer
Savers, Eugene
Schmidt, Frank G.
Schmidt, Mrs. Frank G.
Schmidt, Gertrude E.
Schmidt, Mrs. Joseph
Schmidt, Mary C.
Schmidt, Raymond
Saunders, Mary
Schaab, Fred
Schabacker, Anna
Schlembac, Catherine
Seher, Anna Mae
Seher, Catherine
Shields, Bella
Shives, William
Shives, Mrs. William
Silbert, Mrs. Ella
Silbert, Elizabeth
Silbert, Ella
Silbert, George
Silbert, Philip
Skelly, Betty
Snell, Margaret
Snell, Jr., Samuel
Springer, Anna
Spratt, Catherine
Spratt, Finley
Spratt, Margaret
Spratt, James
Spratt, John
Spratt, Jr., John
Spratt, Thomas
Stenger, Ethel
Stenger, Dorothy
Stenger, Laura
Stenger, Webster
Stockman, Harry
Stockman, Samuel
Stockman, Elizabeth
Stockman, James
Stockman, Jr., Samuel
Stone, William
Strang, Amelia
Strang, Isaac
Stryker, Harry
Sutterlin, Ethel
Sutterlin, Thelma
Taylor, Ethel E.
Taylor, Benjamin Franklin
Tomlin, Calvin A.
Tomlin, Evelyn
Tomlin, Margaret
Tomlin, Joseph
Tucker, Benjamin
Tucker, Rebecca
Volkman, Herbert W.
Volkman, Minnie
Volpe, Peter
Vongalast, Jeannette
Woman's Auxiliary
Walls, Lillian M.
Walker, Ada M.
Walker, Margaret L.
Walker, Robert L.
Ward, Mildred
Warren, Samuel
Watts, Sarah T.
Weber, Mrs. John
Weber, John
Weist, Charles W.
Weist, Mrs. Charles
Wilhelm, Catherine
Wilhelm, Kate
Wilson, Dorothy
Wilson, George
Woerner, Beatrice
Woerner, Hannah
Woerner, Sr., Rudolph
Woods, Margaret
Yeager, William
Young, Viola
Young Peoples Society

THE GRACE OFFERING FAMILY

The following are the names of the Grace offering family. It is a family that is growing larger and larger every year. This year it is much larger than last.

At the beginning of every Lenten season the members put a box on their dining room table in which they drop a small coin every time they sit down to a meal. It is their way of saying "Grace" for the food God provides for their nurishment.

This year many others joined this "Grace" family and their thank offerings added $100.00 to our S. S.

REMEMBER THE FIRESIDE CLUB

Lenten offering, for the support of schools and hospitals for missions.

Wouldn't you like to join the "Grace" family? Let us know and we will send you an offering box.

Adams, Mrs. Helen
Adgate, Jimmie Bill
Anderson, Reba
Bauer, H.
Beisser, Miss Mary
Carl Brobson
Bush, Lillian
Carnes, Emily
Carroll, Mrs. Fannie
Clark, C.
Cressee, Mrs. George
Cucknell, Mrs.
Downes, George
Emberschied, Mrs. A.
Green, Mrs. Emma
Gresh, Mrs. Margaret
Grigg, E.
Hamilton, Mrs. Irene
Harford, Catherine
Hill, Mrs. Florence
Iseminger, Katherine
Jensen, Sarah
Keck, Mrs. Maria
Kelly, Mrs. Mary
Leach Family
Leavy, Elizabeth
Lieb Family
Little, Mrs. Mary
Lynch, Irma
MacVaugh, Mrs. Anna
McAvoy, Anna
McAvoy, Mrs. William
McCall, Ella
McCall, Mr. & Mrs. H.
McCaney, Lavinia
McFadden, Howard
McHenry, John E.
Miller, Mrs.
Morse, Mrs. Julia
Nelson, Walter J.
Patterson, Mrs. Annie
Pine, Mr. & Mrs. Frank
Preole Family
Renke, Mrs.
Renke, T.
Righter, Bertha
Robinson, Mrs. A.
Rutter, Mrs. Elizabeth
Rutter, Mrs. J. K.
Rutter, Robert
Schabacker, Miss Annie
Shields, Mrs. Bella
Shives Family
Shoch, Jr., Albert
Sinea, Miss Lorraine
Springer, Mrs. A.
Strang, Mrs. Amelia
Tomlin, Mrs. Margaret
Walker, Mrs. Ida
Walls, Mrs. Lillian
Warren, Samuel
Watkins, Mrs.
Weber, Mrs. John
Woodruff, Mrs. Mary
Young, Mrs. Laura

LIFE'S RECOMPENSE

Recompense. We need to live long years of experience, and long years of growth before we can reach the place where we can know the blessings which open up to us through the law of RECOMPENSE. We go through the years, sometimes serenely—of'times regretfully, for life is not all joy, life is not all achievement; and even in the years when we feel that life has been very good to us we still can know moments of regret, moments of uncertainty, moments of questioning. Why did this have to happen to me? Why did this sorrow come to me? Why did I lose the joy of a friendship which was dear to me? Why? We cannot always answer these questions to our satisfaction and many times, since we do not know the answers ourselves, we are apt to question the wisdom of God. We blame God for the conditions in which we find ourselves. We blame God for not preventing this happening or that loss. Since God is all powerful, all good, why does He permit these things to be?

All growth is an adjustment, all growth means change, all change is good. But all change is not always welcome to us. We are quite satisfied to go along in our little rut; and, since we are comfortable and well cared for, we do not usually concern ourselves with those who are not so fortunate as we are. We are quite satisfied to let them solve their own problems, but oh, how different we feel when life overtakes us. Then we cry out for sympathy, for help, for consideration, for adjustment of this condition which is so overwhelming to us. It is then, if we are real sincere people, we begin to have a little thought for our brothers in like circumstances. When we can no longer help ourselves, we begin to have the desire to help others. If we have been kind when life was serene for us, many experiences come to us to prove that bread cast upon the waters of life does indeed return to bless us. And many times the blessing comes from a source which we least expect; which we think would be the last place anything could come from. We find many kind hearts under humble roofs and in humble surroundings. We find a wealth of love and cheer and encouragement from those whom we would almost be inclined to think more in need of help and understanding than we are. We find in these quiet ones, these poor ones, if you will have it so, a wealth of goodness, a depth of understanding, a strength of character which makes us ashamed of our own littleness.

Life indeed has its recompense. Wealth, riches, abundance of worldly things do not constitute all there is in life. Money does not fill every need. Money does not necessarily mean wealth. An understanding heart is wealth. A sincere love of God and knowing His power in your life is riches. Things do not bring happiness. A quiet mind, a tranquil heart, a peaceful spirit, the ability to find within oneself the joy of attainment, the serene sureness of a life that is used in service to your fellow man, any one of these is real wealth. Good health, the ability to express the God within you, the joy of making another life more worthwhile, is riches. Yes, life has its recompense. We do go through the years, and we do wonder what it is all about. We do question God and His wisdom, but it is only when we come to the place where we can see the true picture, when we can view our life in retrospect, when we can understand the law of recompense, that we can glimpse a gleam of God's Greatness, God's Wisdom, and Power. Life is not all joy, nor is it all sorrow. It is the melting pot of all that is good and all that is evil within us. But as the gold is refined and made pure, so we are refined and made more like the One who created us in His own image and likeness. Life does many things to us which we cannot understand. Life is very strange and

very wonderful. But when we realize that all life is God, when we can understand that all life is GOOD, and it is only when we make our life conform to the Life Principle of GOOD can we ever attain to wisdom and peace and glory, then we can also understand that life's lessons must be learned if we are to become that shining soul we were created to be.

If life is to prove worthwhile; if we are ever to understand our real selves, if we are to know our atonement with God, the Father, then we must realize that all life's experiences are good, and for every sorrow we have joy, for every cloud we have sunshine, for every mistake we have a new day in which to correct it. Life does have its recompense, and if we try to realize we are all God's children, here on earth to express the God within each and every one of us, if we realize we are a part of the Great Universe, a Spark of His Divine Love, then we will know that life can never prove too much for us, for we are a part of God Himself, and there is that within us which is greater than anything life can bring to us, greater than anything life can do to us, for we are our own recompense, we are our own fulfillment. We are a part of Eternity, since we are Eternal.

We will never question the wisdom of God, for we will know that He is all Wisdom, all Truth, all Good, all Glorious Life. Life has its recompense and we do come to the place where we can realize this and rejoice because it is true. Life is what we make it, and life is for us exactly what we expect it to be. Can we then not strive to make it beautiful, satisfying, complete? Life is beautiful, life is satisfying, life is complete, when we are willing to see it just that way. When we know that God is the only power in our life; when we look to Him for our good; when we accept Him and love Him and trust Him, then will we really understand the joy of recompense. He is all the recompense we will ever need in life. He is sufficient to overcome every adverse condition. He only is real. He only is good. He only is Eternal, and we, His children, are all partakers of His Glory.

BROADCASTING FROM STATION S. T. J. C.

Confirmation Service, Sunday, June .. at 8 P. M.

Rector's 24th Anniversary on the same day, all day. Holy Communion 10:45 A. M. Parish Dinner 12:30 P. M. Mass Meeting 2:30 P. M. Cottage Prayer services and distribution of flowers to the sick aged and shut-ins of the Parish, 4 P. M. Supper 5 P. M.

And

Bishop Taitt in the evening.

When Dr. Oliver Wendell Holmes was leaving a certain hotel he was asked to write something as a souvenir, in the hotel register. "With pleasure," said the Doctor, as he wrote: "I was told to come to this hotel for change and rest. The waiter got the change and the landlord got the rest."

The Fireside Club is going strong.

Are **you** a member of the Fireside?

Revised Easter offering—$162.03.

Revised Sunday School Lenten offering—$1163.20.

Receipts from Fireside Club since Dec., 1935—$131.30.

The Rector is asking every member of the Parish to turn missionaries and get for him the names and addresses of every man, woman and child in the Parish, who has not been confirmed.

A beautiful Bible, limp leather back, silk sewed, India paper, clear type, will be awarded to every person bringing **five** or more persons for confirmation. This offer is open to young and old; whether members of St. John's Church or some other Christian body. The only condition imposed is—no person, already active in another church or parish will be accepted unless they voluntarily apply for confirmation and assures us that no undue influence was brought to bear upon them to renounce their former allegiance.

We do Not Make Proselytes. We Want to Make Converts.

Gently Told

Excited Young Father: "Quick! Tell me! Is it a boy?"

Nurse: "Well, the one in the middle is."

We are about to build in a new leaded, stain glass window. It is a sample of the beautiful windows we hope to install in this church. The glass is diamond shape. We are going to count how many diamonds there are in a window, then we are going to sell diamonds. All the windows of the church can be rebuilt for $500.000. Any family desiring to have one built as a **memorial** can do so by paying $50.00. This includes the name of the beloved for whom the memorial is intended.

The Grace offering boxes netted almost $100.000 for our S. S. Lenten offering. That's what gave our figures such a boost.

The **Cottage Prayer Services** to the shut-ins of the Parish are a blessing to those conducting them as well as to those for whom they are conducted. Let's do more of this kind of Christian service.

The roll of Easter Communions reached the

amazing number of 500 parishioners. God has indeed blessed our efforts.

The Easter offering for current expenses will amount to over $450.00, which is pretty good for a parish of poor folk.

Now what do you think of our choir in their new vestments? Personally, we think there is not a better vested choir in the Diocese.

Come Out and See the New Stained Glass Window.

173 diamond glasses in each window.
$50.00 the price of each window.
0.29 cents the price of each diamond.
Woolworth can't sell 'em cheaper.
How many diamonds will **you** buy?

THAT ASTONISHING "F" CLUB

Its Power is Growing Every Day

When we founded the **Fireside Club** we were desperate. Our **"Coal Sunday"** was a flop and we were facing the coldest winter of a generation with less than enough money to pay for three month's supply of coal.

Sometimes misfortune is a blessing in disguise. It was while we were standing, with our backs to the wall, wondering what was going to happen to us that somebody made the suggestion to start a **Fireside Club** and raise funds for fuel during the year instead of making a drive on Coal Sunday. It was argued that few would feel the assessment of ten cents a month for adults and five cents for children under 14 years, and most every member would join the club. We had no other alternative, so we just developed the idea, and it is running away with us.

The Extravagant Cost of Coal Sunday

Under the old **Coal Sunday** system we were put to the expenses of buying the coal envelopes, having 375 circular letters printed, writing separate names on 960 coal envelopes, addressing 375 envelopes and seeing to it they were either mailed or delivered to our members through our **District Superintendents**; all of which involved a cost of over $25.00. The returns were so small that we felt ashamed to publish them. The cause was that few persons felt they could afford to pay $1.00 on Coal Sunday. Consequently they did one of two things: Either they did not pay at all or else they paid such a pitiful amount it was scarcely worth recording. If it had not been for a scanty few who **always** pay in full, the receipts would have been worst than inadequate.

The Economy of the Fireside Club

Under the **Fireside Club** system the members of the Parish are quickly forming into a Parochical organization. We hope soon the membership of the club will be one hundred per cent. of the whole communicant list. The plan is simple, efficient and economical.

The way you become a member is to buy a membership book from either your **District Superintendent** or your **Rector** for 10 cents. Now you are a member and your name is recorded on the club's membership **list.**

The next thing is the payment of monthly dues, which are 10 cents for adults and 5 cents for children on or near the **15th day** of **each month.** These monthly dues are deposited in the **Fireside Club Treasury** and cannot be used for any other purpose than for buying fuel for the church and for paying the gas and electric bills if we have a balance **after** paying our coal bills.

The real benefit to the active club members is in the fact that he or she is **exempted** from paying a dollar to the **Coal Fund** on **Coal Sunday** and their names will be published as meeting their coal obligations in the issue of the Broadcaster following **Coal Sunday.**

We shall continue our **Coal Sunday** system for those who prefer paying their **$1.00** down on that day. But we hope such members will grow fewer by joining the **Fireside Club** and thus help us save the expense of buying the extra coal envelopes, which are very expensive, and running up printing bills for the Coal Sunday letters. Also saving us the three or four days labor of writing the names and addressing the envelopes to their familes. The **Fireside Club** and the collection of its dues **do not cost the Parish one cent of expense.** And though we have been only three months in existence, our Treasury shows a pretty healthy state of finances already. This winter we were forced to economize on fuel and lighting all along the line. Next year, if the **Fireside Club** continues its present activity the church and parish-house will be open continuously and its activities will be going at full blast all winter. And old St. John's will become what it ought to be both winter and summer—**the great Community Center of South Philadelphia.**

Now all you **"holders out"** want to face about and become a **"Joiner up." Be loyal to the old St. John standard of service to our Parish.**

LOMBARD 6870 MAIN 6401

GARRETT - BUCHANAN CO.
12 to 20 South Sixth Street
PHILADELPHIA
PAPER - TWINE
. . . For Every Purpose . . .

GET YOUR CANDIDATE FOR CONFIRMATION

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REV. H. CRESSON McHENRY, Editor

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Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.

PARISH COMMITTEE

John Weber
Vernon Matthews
William MacVaugh, Sec.
George Cressee, Jr.
George Silbert
Samuel Snell, Sr.
B. Frank Drumm
William Little
Joseph Leach
John Spratt
John E. McHenry
John C. Patterson, Jr.

CHANCEL GUILD

Mrs. James Adgate
Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Thelma Sutterlin
Miss Viola Young

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr Frank Drumm, Treasurer.

DIRECTORY OF DISTRICT SUPERINTENDENTS

District No. 1—Walter Pine, 1242 E. Moyamensing Ave.
District No. 2—William Gilbert, 233 Watkins St.
District No. 3—John F. Preole, 116 Daly St.
District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—Archibald Beck, 1718 S. Front St.
District No. 6—William King, 2955 Gerritt St.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor.

Armstrong, Marion
Beck, Catherine
Gallagher, Hannah
Heisler, Frances
Henderson, Laura
Jenkins, Blanche
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Redding, Elaine
Redding, Louise
Rutter, Ruth
Tomblin, Evelyn
Weist, Dorothy
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
Robbins, Joseph
Robbins, William
Substale, James
Tomblin, Joseph
Weist, Albert

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Brotherhood of St. Andrew

Mr. Walter Pine, Director.
Mr. John E. McHenry, Associate Director.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.

St. John's Boys' Club

Raymond Cressee, Leader.

Baptisms

Thesing, Mabel May

Burials

Duncan, John A.
Halyburton, Elizabeth Stratton
Margaret G. Adams

GET YOUR CANDIDATE FOR CONFIRMATION

CHURCH CALENDAR

SUNDAY:
Morning Prayer and Sermon .....10:45 A. M.
Sunday School ..... 2:30 P. M.
Brotherhood of St. Andrew ..... 7:00 P. M.
Daughters of the King ..... 7:30 P. M.
Evening Service and Sermon ..... 8:00 P. M.
Holy Communion, First Sunday .....10:45 A. M.
Christenings, Sundays by appointment.

TUESDAY:
Woman's Auxiliary
Girl Scout Troop No. 50

THURSDAY:
Senior Choir Rehearsal
Boy's Club

FRIDAY:
Young People's Society
Junior Choir Rehearsal

LIFE'S VIOLIN

Responding to the master touch,
The violin poured forth
Its music, sweet and low;
When suddenly its rapture broke,
Its music for a moment ceased . . .
A string had snapped beneath the bow!
The master kept right on, when lo,
Another broke, and still one more,
And one was left alone!
And on it played the master hand
The melody, angelic sweet,
In clear triumphant tone.
When time and circumstances break
One string, and then another,
Of things to which we cling,
Is there a compensating sweetness,
Played full and clear,
Upon the one remaining string?

—*Tabitha Marie Ritzmann*

CONFIRMATION SERVICE

Trinity Sunday, June 7, at 8 P. M.

The date of the visitation of Bishop Taitt for Confirmation is definitely fixed for Trinity Sunday, June 7th, at 8 o'clock.

Now it is up to the whole parish to rally round the Rector and get together a class that will be a credit to us and worthy of our Bishop's faith in our ability to do missionary work. You surely must know some man or woman, boy or girl, who ought to be an **active** worker in the Christian Church, who at the present time is not identified with any such activity.

Wrong Conceptions

Some folk hesitate to be confirmed because of a wrong conception. For instance, the Rector has been told more than once that "A" or "B" did not feel they were "good enough to be confirmed." That is "wrong conception No. 1." Confirmation does not assume you are good. It means only what the word implies—a CONFIRMATION of one's vows made by himself or by one's sponsors in Baptism. Those vows in Baptism are:

A. 1. To renounce the devil and all his works.
2. To renounce the vain pomp and glory of the world.
3. To renounce all covetous desires.
4. To renounce sinful desires of the flesh.

B. To believe the Articles of the Apostles Creed which are:
1. Belief in God the Father, Creator of the world.
2. Belief in God the Son—Saviour of Mankind.
3. Belief in God the Holy Spirit, the guide and advisor of men.
4. Belief in the missionary message and power of the Christian Church which is both holy and universal in its operations for better conduct and living.
5. Belief in the Communion of Saints (Christians) in the coming together for Christian worship and receiving the Holy Eucharist.
6. Belief in the Forgiveness of Sins—for all those who have broken God's law are truly penitent for the evil act and now, God helping them, not to repeat that act.
7. Belief in the Resurrection of the Body—a belief based upon the historical and indisputable resurrection of Jesus Christ from the grave on Easter Day.
8. Belief in the Life Everlasting—founded upon our natural horror of death as being the end of life. We repudiate the power of death and instinctively assert our faith in the IMMORTALITY of the Soul; because we cannot, as rational beings, conceive any sane purpose in a break in the continuity of life. Everybody knows civilization is slow progress toward an ideal state of being. An ideal must of necessity be PERFECT; consequently, an ideal civilization is perfect living perfectly, without the snap of death to break the thread. Death is just the door that admits you into boundless eternity. You drop the robe of mortality on the threshold and assume your mantle of ageless immortality.

We must believe this; life has no other solution. It satisfies the demands of reason and the call of the soul for truth.

No. 2

Many say—it's now too late to take the step. Had I done so in childhood no doubt I would be actively engaged in Christian work today.

This is wrong conception No. 2.

Your age has nothing to do with your spiritual responsibility, except to make it more imperative. Those vows of Baptism stand and you are derelict in duty if you persist in not fulfilling them. Years cannot cancel them; but, as in financial obligations, interest increases with years. And in time compound interest of responsibility is added to the original obligation and you are liable for the whole, whether you like it or not. Yet you OUGHT to like it for it is your greatest investment in peace and richness of living that you can possibly make.

You cannot afford to default with God.

GET YOUR CANDIDATE FOR CONFIRMATION

No. 3

Parents say: The child is too young. You must wait until he reaches the age of discretion. That is wrong conception No. 3.

First of all, you presented your child, when an helpless infant, in the Temple for membership into the Christian Faith through the initiation of Holy Baptism. You asked certain relatives or friends to be sponsors for their conduct in childhood and train them in the fundamentals of the Faith; the Lord's Prayer, the Ten Commandments and all other things a Christian ought to know and believe for his soul's health.

Why did you make a Christian of your child when he was utterly helpless in every human faculty if you did not mean to let him assume his Christian responsibilities as soon as he is conscious of the difference between right and wrong and his duty toward God? If you are determined to set the age limit of responsibility at 12 years, how do YOU know he will be any more spiritually responsible then? As a matter of fact, age has nothing to do with the moral or spiritual sense of responsibility. I know men and women, 40 to 80 years old, who have not the slightest conception of right or wrong.

If your logic is sound why did YOU get confirmed at all; why didn't YOU wait until you stopped sinning in thought, word and deed. OR HAVE YOU THE STUPENDOUS AUDACITY TO CLAIM THAT WHEN YOU ASSUMED THE CONFIRMATION OF YOUR BAPTISMAL VOWS, YOU WERE SINLESS?

You had better present your boy or girl this year for Confirmation and get this matter off your conscience.

Confirmation is Trinity Sunday, June 7, at 8 P. M.

Sunday, May 24, 8 p. m. Memorial Service of Slook-Montague Post No. 354 VETERANS OF FOREIGN WARS of the United States
Department of Pennsylvania

AT THE CHURCH OF ST. JOHN THE EVANGELIST

May 6, 1936.

Dear Mr. McHenry:

In regard to your letter telling me of the visit of the Trumpeteers at the Memorial service, I should like to tell you that I and the members of my Post are doing everything in their power to advertise the fact.

There will be between eighty and one hundred members of the Post at the service, including the Ladies' Auxiliary, and the Bugle and Drum Corps boys.

I am thoroughly pleased with everything in regard to the service, and I am sure it will be a success.

I join my wishes with yours that we shall be able to make it an annual visit.

Yours truly,
OSCAR I. HOLTZHEIMER,
Commander.

THINE EAR, BROTHER ! ! !

We Would Speak to Thee Concerning a Matter of Great Importance

Yes, brother, I'm referring to **YOU.**

YOU, who are a baptized and confirmed member of the Church of Jesus Christ and a communicant of the Church of St. John the Evangelist.

'Tis thine ear I would reach.

I would ask thee, as Christian to Christian, who hath sworn allegiance to the Cross, what art thou doing for the Kingdom of God in the Parish of St. John to strengthen the cause of Jesus Christ.

Little children, wearing the sign of the Cross on their forehead, are running wild throughout the Parish. Their parents seemed to have weaned them, spiritually, and turned them loose among the wild beasts of lust and temptation. Their godparents have forgotten the vows they took for them in Baptism.

By the Way, Are You a Godparent to Any Child in the Parish?

These poor, little waifs of the Church are as lambs without a shepherd. They are getting farther and farther away from the Church and its protection because of parental and godparental neglect. Soon the sign of the Cross will be branded out by the sign of Sin.

Is It Nothing to You If One of These Little Ones Perish?

Other Sheep

Then there are other sheep, young men and young women—friends and pals of yours. Have you noticed how lukewarm they have grown lately? Fine young men and women! But they never would assume the responsibility of their Baptismal Vows and come to the Bishop to be confirmed in them. **YOU KNEW ALL THE TIME THAT THEY HAD NEGLECTED THIS HIGHLY IMPORTANT MATTER.**

Why haven't you been on the job and proved yourself a real pal when you saw how things were going?

What's That? None of Your Business?

Why, you hard hearted, callous creature Don't you ever say that again!

Don't you know the fellow who said that first was a **murderer** and a **fratricide** at that. He said, "Am I my brother's keeper?"

OF COURE YOU ARE!

And, if your brother gets in a jam of **any kind** and you don't help him out, you are a close relation to Cain.

Then There Are Others

In St. John's Parish are scores of fine, upstanding Christian men and women at loose ends. They have broken contact with their churches; yet, every single, solitary one of them are just the kind of folk we want in St. John's Church.

You have been on **friendly** social terms with them. You like them; they like you. Why don't you do something about getting them to come and join the St. John's family?

Invite them to Confirmation. Bring them to evening Service for instruction. Tell them that we

GET YOUR CANDIDATE FOR CONFIRMATION

don't look on them as sinners whom we are trying to "snatch from the burning" and all that sort of rot; but that we think they are pretty fine and we want them to be a close relative.

Yes, of course, I know they are stray sheep from other folds. All the more reason why you should bring them home with you.

Some churches receive such Christians on profession of faith, others on probation, others on the right hand of fellowship.

We Receive Them by Confirmation

We want them to meet our Bishop. We want our Bishop to meet them, and the only way to bring that about is to bring them to Confirmation and get them to adopt us and let us adopt them so that we can be one, big family, working together in love for the glory of God and His Church.

WHAT'S THAT YOU SAY! You haven't got the nerve to do such a thing?

Go tell that to the ———. No, I mustn't be slangy. But you make me mad enough to forget myself.

If you belong to a lodge or something I bet you are bedeviling such prospects all day long to join up. And you won't take "no" for an answer. Say! tell me this; why are you a professing Christian anyhow? Who do you think you are fooling, playing around all week, sleeping all day Sundays, never coming to church to say your prayers and sing your praises to God, and shrugging your shoulders when duty calls. And treating your pals with neglect in matters spiritual.

You're a fine example of Christian brother to let your godchildren, your pals and your fine Christian friends to drift like that—I don't think. Just **why** are you a **professing** Christian anyhow?

Think you're going to get to Heaven just because your name is on St. John's Church Register?

Guess Again, Brother!

Every time I think of you I want to sing.

"La-a-zy Bones"

THE HOMELESS SHEEP

Those of Other Folds Who Have Been Forced by Circumstances to Drop Their Church Connections

In every community there are certain persons and families who, for various reasons, have been unable to keep up their church activities in the church where they are naturally at home, because of their long connections.

A common cause of this severing of connections is moving from the vicinity of their church. Another, and a very frequent reason, is the church which they attended, has passed out of existence and left them homeless. Also, many persons get serious doubts as to the teachings of the branch of the Christian Church to which they have belonged for many years. Whatever the cause may be, the fact exists that there are scores of persons and families in every community who have no church home.

All of these homeless sheep are men and women who have a deep and an abiding faith in the fundamentals of the Christian religion. Many of them were actively engaged in choir work, Sunday School work, work with the young people, Christian social service work, rector's aid, parochial visiting, visiting of the sick and shut-ins, promoters of entertainments, suppers, dances, card parties, radios, bazaars, or any other legitimate scheme for raising money for current expenses and missions. They represented their churches and parishes as delegates to city, state and national and international conventions. They joined missionary campaigns and house to house visitations for Christian survey work. They sewed for missions and for the poor of their parish. They took part in Christmas work in the parish. They helped with summer outing work, and did a thousand other things we fail to mention when they were actively associated with church life.

All this fine material, so really valuable to the church in its work of kingdom building is being wasted because connections have been broken which once bound the church and the individual.

We know of more than a score of such in the Parish of St. John the Evangelist, and we invite all such children of God to make our church your home. We know you will get adjusted soon and we are sure we want to adopt you into our family.

Probably you will say, but we were members of another Communion and were in good standing there. We do not doubt it. We KNOW it is the truth; and, just because it is true, we want you to abide with us.

Your tie-up is easily made. Wherever you went you would be admittted with a certain amount of formality, by the right hand of fellowship, on probation, etc. Our method of reception is by Confirmation by the Bishop of the Diocese. The ordinary parish minister is not important enough to receive the Homeless Sheep. Only the Shepherd of the Diocese is credited with the power and authority to receive you. And, when once he has laid his hands upon you, you are forever of the Household of Faith who serves the Master in our peculiar way.

We are not trying to win you away from the faith you once professed. We are most anxious that such good Christians be adopted as soon as possible by us and that they will add their knowledge and faith to ours in our work of building the Kingdom of God a little stronger in the district of Southwark. Even if you cannot devote much time or energy to the work of the Parish, you will still help us immensely by just quietly taking your place in God's Temple and by supporting it as best you can with your spiritual, as well as your material means.

Perhaps, after awhile, you may see some branch of the parish work that appeals to you and you may be able to do that little job just as it ought to be done. That will be your opportunity.

Our CONFIRMATION CLASS will meet Bishop Taitt Sunday evening, June 7th, at 8 o'clock.

Be sure to be there and meet him. We folk of St. John's Parish think he is the best Bishop in the Church.

GET YOUR CANDIDATE FOR CONFIRMATION

FIRESIDE NEWS

FACTS AND FIGURES THAT PROVE THE WISDOM OF ORGANIZING THE CLUB

One never knows what sort of weather we will have. It is always wise, therefore, to prepare for the worst. In doing so, one is not pessimistic but cautious.

In the Autumn of 1935 we exhorted the parishioners to give generously to the COAL FUND on COAL SUNDAY. We did not know then what a terrible winter of cold and storm we were to pass through. We were greatly disappointed when the COAL FUND was counted and total ed to $220.65. We knew that if we had just an ordinary winter we could never supply enough coal to last out the cold season on such a mean, little sum as that. The only thing we could do under the circumstances was to economize by cutting out really necessary church activities so as not to keep the buildings heated. Sundays we had barely enough heat pressure to take the chill out of the air. Many parishioners complained of the uncomfortable chill in the church.

The church members gave us just so much money to spend on coal and we did not dare buy more than they authorized. **That is one point so many fail to see.**

If the church is **cold** it is because the furnace is not **coaled**.

The reason that the furnace is not **coaled** is because the members were **cold** to the proposal to give generously to the **Coal Fund.**

In such a case who is to blame for the chilly atmosphere of the Church—the Sexton, who is directed to all but count the pieces of coal he burns; the Rector, who tells the Sexton he must get two tons of heat out of every one ton of fuel, or the stingy parishioner, who kicked because he was asked to contribute his just share to the Coal Fund and now kicks worse than anybody because the church is not "nice and comfy" Sunday mornings and every night in the week?

Well, our Coal Fund did not pay our coal bill, which amounted to $303.51 in spite of the strictest economy, **WHICH WENT $82.85 OVER WHAT YOU CHURCH MEMBERS GAVE US TO SPEND.**

Somebody said, why does not the Rector know how much is raised and how much is spent, then we would know what to do about it?

The income and expenses are regularly reported to the Parish Finance Committee who in turn remind you once a quarter how far behind you are in your church obligations. Some of you heed, many of you do not. But get this once and for all—not one cent of the money from the Parish ever gets into the hands of the Rector. For financial information go to the Finance Committee.

Well, how did we get the $82.85 to pay the coal deficit? WE BORROWED IT!

That was not good business for a corporation, many of whose members do not feel financially responsible for debts contracted in their name.

Nevertheless, We Borrowed It

And, of course, had to make ourselves responsible for raising the money.

Then somebody, I think it was "Happy" Gilbert, wanted to know why we didn't make monthly coal collections during the year instead of having COAL SUNDAY? The more that idea churned inside our head the more we liked it. After a big pow-wow in the Brotherhood Wigwam one night, we all got set to put "Happy's" idea up to the folks. That was how the **FIRESIDE CLUB** was born.

To date we have raised $131.30 and THE CLUB IS ONLY 4 MONTHS OLD. If it keeps up its present speed, at the end of the year we should come through with over $500.00, enough to pay our coal bill in full, have the parish house open every weekday night for recreation and business and have enough to pay our electric light and gas bills.

Here is a picture in figures which illustrates our point:

Coal Bills 1935-1936.....	$303.51
Coal Sunday Offerings 1935-1936	220.65
Deficit which we were forced to borrow..	$ 82.85
Receipts of Fireside Club—4 months	131.30
Possible Receipts for entire year	525.20

A SUM SUFFICIENT TO MEET ALL COAL BILLS AND PAY OUR GAS AND ELECTRIC BILLS BESIDES

Do you wonder why we are so pleased over the success of the FIRESIDE CLUB and why we want YOU to become a contributing member. Think of it, the dues are only 10 CENTS A MONTH FOR ADULTS AND 5 CENTS A MONTH FOR CHILDREN UNDER 14 YEARS OF AGE.

MEMORIAL WINDOWS

Trifling Things Lead to Big Results

This is how it happened.

One night last winter Ted was taking me home from a pleasant little time we spent together at his home in West Philadelphia. You know how it is when you are riding along. The conversation is just small talk about things of common interest. He was talking about certain bids he lost to competitors and wondering how they could do a good job at so cheap a figure. That put us in mind of our Church Rose Window and we asked him if he would look over the job and let us know how much it would cost to paint it. He advised us to let the matter go until spring. We agreed but said we wanted him to give us a figure now, however, so as to know how much money we would need to raise to pay for it.

Then the conversation switched to church windows. We remarked that it was too bad to have the beautiful interior of our church spoiled by the condition of our windows. They are so old that the lead which holds the stained glass is crumbling. As a result all the windows were bulged badly and many pieces of glass have dropped out. The frames are rotten and the sash cords had rotted away long ago. Only a few of the windows can be raised. Then, too, the windows were not really stained glass but just painted and burnt in. The colors are dark; no light can penetrate; and even on the brightest sunny days we must burn electricity in order to see. The frames are warped with age and there are cracks and crev-

GET YOUR CANDIDATE FOR CONFIRMATION

ices in all of them. The consequence is we can never heat the church, no matter how much coal we burn.

We told Ted that the extra money we spent in fuel and lighting would pay the price of a new window or two. If we only had the money to pay the price.

Then Ted said: "I know a young fellow who is in the ornamental glass window business. How would it do for me to send him to talk over the matter?"

We said, "It was O. K. by us." When we said it, however, we felt it was merely toying with a fond thought. Well, to make a long story short, the window man called one day with designs and medallions, and glass samples, and window measurements and prices. We looked over his wares.

Then We Got Reckless

We ordered a memorial window then and there for our parents of beloved memory. It was installed in place of the window which was in the worst state. The effect was astonishing. Daylight poured in through the beautiful stained glass. And for the first time since the church was built, about eighty years ago, the interior was lighted WITHOUT THE USE OF ARTIFICIAL ILLUMINATION at the Morning Service.

The next thing that happened was the installation of a Memorial Window in the Chancel in the names of **CHARLES** and **ANNIE BEISSER.** This was immediately followed with an order for a window in memory of the father and mother of Elizabeth Rutter (Mrs. Jeremiah K. Rutter, Jr.). Then we got a phone call from the Davis Family for a window in memory of **MARGARET J. DAVIS.** The Vestry ordered two windows to be placed at the discretion of the Rector. The members of the Senior Chapter of the Brotherhood of St. Andrew are trying to raise money for a window in memory of the late **CHARLES LITTLE,** formerly Director of the Brotherhood. Sunday, May 3rd, Mrs. Kathleen Clark asked that space be reserved for a memorial for her little girl who had "fallen asleep September 9, 1927." We have just received another request for a window in loving memory of **MARY DEAN.** The request was made by her husband, Harry Dean.

This makes nine out of eleven windows bought in the incredibly short time of one month.

We are hopeful to have all the windows set before the end of the summer.

If YOU know of any person or family who would be interested in buying a window, tell them we have only two more left and the price is just the same as the others, $50.00 per window.

MEMORIAL SERVICE

of the

Veterans of Foreign Wars of the United States

In March we received a letter from Commander Oscar J. Holtzheimer of Slook-Montague Post No. 354, Veterans of Foreign Wars, requesting that we hold a Memorial Service for the Veterans of Foreign Wars, Sunday previous to Memorial Day (May 24th).

Naturally, we were most happy to receive such a notable gathering of patriots and are making special preparation for their accommodation and pleasure.

One feature of the evening will be music by the FRIENDLY TRUMPETERS, a group of young trumpeters who have made an enviable reputation on Radio Programs, filled two summer engagements at Ocean City; three seasons with Dr. Ross Stover at the Metropolitan Opera House; two Sunrise Easter Services, Temple Stadium; Masonic Home for Girls; Grand Chapter of the Eastern Star and scores of other engagements.

Their first number will be "Call to Service" from the steps of the church, after which they will accompany the large pipe organ and the combined choirs of 52 voices in singing the hymns of the occasion. They will also render a Trumpet Voluntary as an Offertory and will sound Taps and Echo at the Roll Call of the dead.

The sermon will be by your Rector; the subject, WARFARE AND PEACE.

Owing to the great number of guests we expect to receive on this occasion, we would recommend that you come early for there will be no places reserved. The Trumpeters will attract a large gathering, as well as the friends of the Veterans of Foreign Wars.

LOOKING BACKWARD

A Check-up on Our 24 Years of Service

It is well sometimes to glance over our record and see how we are progressing. As Sunday, June 7th, Trinity Sunday, is the twenty-fourth anniversary of our rectorship, we thought it well to bring up-to-date the facts and figures of that period of service.

Some Things Done

Twenty-four years ago we were looked upon as more or less a dreamer and were subjected to any amount of good natured criticism, and some not so good natured, for reopening old St. John's

GET YOUR CANDIDATE FOR CONFIRMATION

Church for service. One good brother gave us three months to live. That same good brother has been dead fifteen years and old St. John's is still plodding along. In these years we have made a record for doing things. We started by clearing off all bad debts contracted previous to our taking over the work; such, for instance, as the unpaid salaries of the sexton and organist, the defaulted bills for gas and coal. Then followed a whole procession of things accomplished. We paid off the mortgage, bought a new piano for the Sunday School; new chairs for the School; a new electric sign, iron fence around the church; exterior of church painted; Sunday School and Church rooms wired for electricity; new cypress floor for Sunday School room; new floor covering for the church; new heating system; new rose window and tower windows; new church roof; new pipe organ and motor; new cement pavement on both Reed and Third Streets; second new piano for Sunday School; electric sign renewed and enlarged; big new electric cross; renovation of church outside; chairs for intermediate and kindergarten departments; painting of lower rooms; building of Parish House; remodeling of interior of church; remodeling Sunday School room; ceiling Sunday School room with metal; installing copper gutters, drains and runners; installation of phone; improving the toilets; paying $9000.00 of the $10,000.00 mortgage on the Parish House; raised for missions almost $18,000.00; now installing new stained glass windows. Nine are contracted for already. Two more remain to be sold.

The total cost of all these debts, repairs and improvements was over $70,000.00.

Our Church Work

Since reopening, twenty-four years ago, we have never closed. Every Sunday, all week long, we have been engaged in all sorts of parochial and church activities. We have formed all sorts of societies and organizations for adults and children. Many died but many more were born and have been active for years. Among them are the Woman's Auxiliary, the Daughters of the King, the Brotherhood of St. Andrew, the Girl Scouts and the Boys Club. The Choir has among its members some of the members of the original choir. Now, too, we have a big Junior Choir. The combined choirs number fifty-two voices and is the best volunteer choir in Southwark.

The Y. P. S. has been resurrected and is becoming active again.

For many years we have supported a summer camp at Browns Mills, New Jersey, on Little Pine Lake for the boys and girls of the Parish. Also, every summer we support a daily Summer Vacation School at the Parish House for the kiddies who cannot go to the country. Both the camp and the school are under the supervision of young women specially trained in such work. The expenses of these social works are paid by contributions from a few of the Rector's friends.

In addition to this we support a babies clinic which is under the supervision of the Children's Hospital. This clinic has been active for over eighteen years and thousands of mothers and babies have been treated free of cost; also, the mothers have received free instruction in preparing diet for their babies and in sanitary care.

The Broadcaster

From 1926 to 1936 the Parish Monthly, THE BROADCASTER, has carried its message far and wide, in the homes of the communicants, at the bedside of the sick, in the hospitals of the cities, in the homes for poor and indigent, in the homes of wealth, to the Pacific Coast and beyond, as well as north and south in the land. Many friends, not members of the parish, voluntarily send their annual subscription for the magazine and have been good enough to say many complimentary things to us about it.

Other Statistics

Other and more important statistics have to do with the spiritual progress of the parish. In our twenty-four years we have christened **1140 PERSONS,** including infants and adults; we have presented **1765 CANDIDATES** for Confirmation; we have officiated at **172 WEDDINGS** and we have performed **666 BURIAL SERVICES.**

With the exception of the weddings we feel that St. John's parish is pretty well up near the head for spiritual accomplishments. Our wedding figure is low and will continue low because it is the Rector's inflexible rule never to marry strangers or couples who cannot come with absolutely unblemished record. There is altogether too much light mindedness on this particular subject. The Rector insists on every couple treating the matter seriously or else apply to some other who is not so "queer" about the matter.

The past is past. We are looking forward again. There are many big and important things to be done in the future, so let us be "forgetting those things which are behind and reaching forth unto those things which are before, let us press toward the mark for the prize of the high calling of God in Christ Jesus."

BROADCASTING FROM S T. J. C.

BISHOP TAITT WILL CONFIRM THE 1936 CLASS OF THE CHURCH OF ST. JOHN THE EVANGELIST SUNDAY, JUNE 7th

GET YOUR CANDIDATE FOR CONFIRMATION

The 24th Anniversary of the Rector
Sunday, June 7th
Holy Communion, 10.30 A. M.

* * * * *

SUMMER BIBLE SCHOOL
BEGINS
SUNDAY, JUNE 14TH
10.00 A. M.

* * * * *

BIBLE SCHOOL EXCURSION TO ATLANTIC CITY FOR ALL OFFICERS AND SCHOLARS WHO ATTEND SESSIONS REGULARLY

* * * * *

SUMMER SCHEDULE

Summer Bible School,	10.00 A. M.
Morning Prayer,	11.00 A. M.
Evening Service,	8.00 P. M.
Holy Communion, 1st Sunday,	11.00 A. M.

* * * * *

BRING ALL OVERDUE CHURCH ENVELOPES ON ANNIVERSARY SUNDAY, JUNE 7TH

* * * * *

DON'T FORGET YOUR FIRESIDE DUES

* * * * *

GET YOUR CANDIDATE FOR CONFIRMATION

* * * * *

HOW DO YOU LIKE THE NEW MEMORIAL CHURCH WINDOWS?

* * * * *

REMEMBER YOUR DUTY TO GOD ON THE SUNDAYS OF YOUR VACATION.

* * * * *

School Teacher: "Jonny can you tell me the difference between perseverance and obstinacy?"

Jonny: "One is a strong will and the other is a strong won't."

* * * * *

LIFE'S BLESSING

Life is so lovely, exquisite
With tender laughter, precious tears,
If there is one dear hand to hold,
To help one through the varied years.

If there is one dear voice beside,
To whisper courage for the day,
One heart to beat in sympathy
One dear companion all the way.
Life is so lovely all the while
With one who knows and understands,
We never can give thanks enough
For such a blessing from God's hands.

—Mary Eversley.

How old must you be to be too old to be confirmed?

* * * * *

How young must you be to be too young to be confirmed?

* * * * *

INVITED GUESTS

A crowd of troubles passed him by, as he with courage waited. He said: "Where do you troubles fly, when you are thus belated?"

"We go," they said, "to those who mope, who look on life dejected, who weakly say good-bye to hope; we go where we're expected."

—Francis E. Allison.

* * * * *

Conscience does not make a good guide if it is put to bed as soon as it begins to hurt.

* * * * *

HUSTLE AND GRIN

Smile and the world smiles with you; knock and you go it alone; for the cheerful grin will let you in where the kicker is never known.

Growl, and the way looks dreary; laugh and the path is bright; for a welcome smile brings sunshine, while a frown shuts out the light.

Sigh, and you "rake in" nothing; work, and the prize is won; for the nervy man with a backbone can by nothing be outdone.

Hustle, and fortune awaits you; shirk, and defeat is sure; for there's no chance of deliverance for the chap who can't endure.

Sing, and the world's harmonious; grumble, and things go wrong, and all the time you are out of rhyme with the busy, bustling throng.

Kick, and there's trouble brewing; whistle, and life is gay, and the world's in tune like a day in June, and the clouds all melt away.

—Apologies: Ella Wheeler Wilcox

* * * * *

FAREWELL 'TILL SUNDAY
JUNE 7TH
THAT'S THE DAY YOU HAVE A RENDEZVOUS WITH YOUR RECTOR

LOMBARD 6870 MAIN 6401

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GET YOUR CANDIDATE FOR CONFIRMATION

The Parish Broadcaster

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The Parish Broadcaster

Published in the interest of the Church of St. John the Evangelist, N. W. Cor. Third and Reed Sts, Philadelphia, Pa.
REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00 IN ADVANCE

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Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
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Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
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Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
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Mr. Samuel McDowell
Mr. Robert Rutter
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Members of the Junior Choir

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Armstrong, Marion
Beck, Catherine
Gallagher, Hannah
Heisler, Frances
Henderson, Laura
Jenkins, Blanche
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Redding, Elaine
Redding, Louise
Rutter, Ruth
Tomblin, Evelyn
Weist, Dorothy
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
Robbins, Joseph
Robbins, William
Substale, James
Tomblin, Joseph
Weist, Albert

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Mrs. Rudolph Woerner, Secretary.
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Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.

St. John's Boys' Club

Raymond Cressee, Leader.

Baptisms

Bernard, Bessie Marie
Bernard, Nancy Marie
Bernard, Charles Vincent
Goodwin, Marvin Perry
Goodwin, Dorothy Marie
Goodwin, Emma Elizabeth
Goodwin, Lois Irene
Wacther, Henrietta

Burials

Hegardt, Carl J. Edward
Dobbins, Mary Jane
Guming, Rose
Dougherty, James
Gallagher, James
Maker, Joseph
Buchanan, George B.
Mintzer, Alice DeBon
Taylor, Joseph

SUMMER CALENDAR

SUNDAY:

Bible School ..... 10:00 A. M.
Holy Communion, First Sunday ..... 11:00 A. M.
Morning Prayer and Sermon ..... 11:00 A. M.
~~Holy Communion, First Sunday ..... 10:45 A. M.~~
Christenings, Sundays by appointment.

THE SABBATH BELL AT EVE

REV. ROBERT LONG

Hark 'tis the sound of the old Church bell,
Borne on the twilight air,
Calling the Christian soul to tell
Its wants to God in prayer.

What ear can listen to that sound,
As if from heaven above,
And have a heart where is not found
One orison of love.

O sweet and blest celestial strain,
That calms the troubled breast,
And lifts the soul from grief and pain
To regions of the blest.

While here we live in woe and strife,
How sweet thy blessed chime,
Which tells us of a painless life
And of a heavenly clime.

O may I thy sweet accents hear,
Upon my dying bed,
And may they say but with a tear
"His soul at twilight fled."

MEMORIAL DAY SERVICE AT OLD ST. JOHN'S CHURCH

Sunday, May 24th, was a day that will long be remembered by the residents of Southwark. As usual St. John's arranged a special service and program memorializing the deeds of the Veterans of our wars. This year, however, we had a most spectacular and stirring service.

The Parish had the pleasure and honor of being the host to Slook-Montague Post 354, Veterans of Foreign Wars of the United States for the first time. We hope the Post derived as much pleasure as did the Parish from their visit.

We are very grateful to Commander Oscar J. Holtzheimer in bringing about the happy occasion. The Post was the gainer of one veterans applicant by their visit. Albert Later, the man who works quietly and accomplishes much, is a veteran of the Foreign Wars. He is the applicant for Post membership. We congratulate both for this happy union. We know Al will be a worthy member and an active worker.

The day's celebration began with the Woman's Auxiliary of Post 2, Department of Pennsylvania Grand Army of the Republic giving a supper to the members of Post 2 Sons of Union Veterans, in the Parish House of the Church. Though just a simple affair we had a delightful time. As usual, Marion Chamberlain, the one and only, was as active as a cricket with her hands, her feet as well as her tongue. She sprinkles pep in every gathering she mingles with.

After an old fashioned and tasty supper, things began to happen.

First, the Friendly Trumpeters appeared. Standing on the steps of the Church they rendered the "Call to Worship" to the Community with selections of old hymns such as "The Church is One Foundation", "Victory through Grace", "The Old Rugged Cross", "I love to tell the Story", and "America".

In less time than it takes to tell, the street was crowded with hundreds of men and women, boys and girls, who stood silently drinking in the soft and beautiful tones of the trumpets.

In the middle of the "Call to Worship", as though it had been pre-arranged, drums and bugles were heard in the distance approaching nearer and nearer, as up Moyamensing Avenue marched the Slook-Montague Post, No. 354, Veterans of Foreign Wars, led by their Boy's Drum and Bugle Corp and flanked by their Woman's Auxiliary, all in uniform and with flags and standards flying.

It was a thrilling sight.

Both the Post and the Sons of Veterans assembled in the big Sunday School room where they met the combined Church Choir of fifty voices who led them in long procession into the Church to the music of the "Battle Hymn of the Republic" and accompanied by the big Pipe Organ and the Friendly Trumpeters.

It just made nerves tingle and creep.

After a brief Patriotic Church Service, our friend and comrade, Walter C. Mabie, read the Roll of the G. A. R. Veterans who passed beyond the skyline towards the setting sun during the year. This was the occasion we all looked towards with sadness.

NOT ONE VETERAN OF THE GRAND ARMY OF THE REPUBLIC WAS PRESENT AT THE SERVICE.

Those who are still alive are too old and feeble to leave their homes. The roar of the drum and fife and bugle of yesterday are mute. Our warrior fathers are bivouaced upon America's thousand hills. As "Taps" were sounded after the Calling of the

Roll, throats filled and eyes were moist. We realized they had passed away never more to return.

Following the G. A. R. ceremony the Roll Call of the dead of the Veterans of Foreign Wars was read. One comrade was on the list. After reading his rank and the department in which he served and the date of his death, the whole congregation stood at salute as "Taps" were sounded for the departed comrade.

Mr. Jeremiah King Rutter was the soloist of the occasion. He rendered in a wonderfully sympathetic voice the beautiful anthem, "Face to Face".

The Boys Drum and Bugle Corp gave us all a thrill when they turned loose their bugles and drums and fairly filled the church to bursting with martial music. It was simply grand.

The Friendly Trumpeters gave a beautiful selection as an Offertory. During the whole service this quartette was just as busy as they could be, even joining the Choirs in leading the big congregation in patriotic hymns.

It was the most interesting Memorial Service ever held in old St. John's. The memory of it will linger many a year to come.

The subject of the Rector's sermon was PATRIOTISM — WHAT IT IS AND WHAT IT IS NOT.

OUR 24TH ANNIVERSARY

Trinity Sunday 1912 to Trinity Sunday 1936

Twenty-four years ago the doors of old St. John's Church were closed by a discouraged Bishop. The following Sunday, Trinity Sunday, the doors were reopened with the consent of the Bishop, by a young man who still had faith in God and the good people of Southwark. We were indignant at the thought of the church retreating from the field of endeavor just because the work had become a little more difficult and complicated with the influx of foreign people who brought with them their own civilizations and religions. While others were looking back and lamenting the decline of christianity in South Philadelphia we were looking forward and seeing visions of an aroused Church courageously pushing the Cross and the Flag into the masses of strangers who had invaded our homes. Our 24 years have been a record of constant growth and victory. Our 24th Anniversary was the crowning event of those thrilling years of accomplishment.

The Weather

Sunday, June 7th (Trinity Sunday) was a beautiful, cool and an invigorating day. The sun shone brilliantly and all day a gentle breeze was stirring. The thermometer registered 72 degrees. It seemed as though mother nature herself was rejoicing with us and had put on her best of everything for the occasion.

The Holy Communion

One could not help contrasting that Communion Service celebrated 24 years ago with that of our 24th Anniversary. Then we had only a pitiful handful of the faithful in a bare church. Only seven folk. This year the chancel and altar were adorned with tall palms and four great bunches of white carnations and baby breath. The vestments for the day were white, of course. Sunlight was pouring through the new, stained glass, memorial windows. The interior of St. John's never before looked so beautiful.

The chords of Dr. Geibel's tune to St. John the Evangelist Hymn was the prelude to the service. The combined choirs, the Juniors in their scarlet cassocks, the Seniors in their black academic gowns, moved in slow and stately rhythm in procession up the nave of the church singing the hymn every St. Johnite loves so well.

The Rector did not break the spirit of the occasion by delivering a dry statistical anniversary sermon. What he did was to enter upon the Communion Service immediately after the Processional and, aided by the choir, the big congregation entered into the spirit of the occasion with an holy zeal. As is usual at such a time the loyal members of the Parish came out in full force. The Church was filled with worshippers. At the Reception of the Sacred Elements there was a steady stream of men and women, boys and girls going to and from the Chancel. It was an inspiring sight.

The Parish Dinner

As always, the management of the Parish Dinner and Supper was in the very capable hands of Mrs. Frank Pine and her chosen lieutenants. We were glad to see the usual corps of faithful waitresses augmented by a number of our younger girls.

Incidentally and parenthetically, we want to call your attention to that new crop of young men and budding maidens we are raising down in the old church. They are developing into real, working christians and are taking their place in parochial activities. The Rector has great hopes for their future influence in the Parish.

Anniversary Afternoon

The afternoon of every anniversary is given over to a parochial "get together." Everybody comes and we have a general good time singing hymns, reading the Scriptures, engaging in contests in the Catechism and other suitable pastimes. It is all very informal and on that account very enjoyable. This year we spent most of our time re-constructing the Church Catechism so as to know what we are talking about when we answer the questions. Now we know what sponsors, sureties, articles of faith, hell and a score of other such expressions mean. All through the hour enthusiasm ran high. There was not one dull second all around the clock.

Those Cottage Services

We have developed a beautiful custom in the Parish this past year which promises to be both helpful and healthful for our sick and shut-ins. Whenever we have any sort of a celebration at the Church such, for instance, as Christmas, Easter or Anniversary, we gather in groups in the afternoon and go to the homes of our shut-in folk and have a short service of singing praying, Scripture Reading and conversation with the unfortunate. We do it because we want them to know that we, who are strong and capable to come to church on such happy occasions, want them to know our pleasure is complete only when we know they are sharing the day with us.

Each group takes with it a Bible, a Prayer Book, and as many hymn books as are needed. The groups are made up of folk who have VOLUNTEERED their services, many of whom know from painful

experience the dull monotony of confinement in sickness.

The leaders of the groups on Anniversary Day were: Vernon Matthews, John Preole, Leona Keelan, Frances Heisler and Florence Armstrong. The groups visited all the sick and shut-ins of the Parish and got back to church in time for supper.

One little incident occured which is worth recording. The group who called on "Mary", who for the first time was prevented by illness from attending church on an Anniversary, were requested by Mary's neighbors to leave the doors and windows of her home open so they too might hear the singing. It was a fine tribute to our young people and we were glad they were equal to the occasion.

THE DEDICATION OF MEMORIAL WINDOWS

We mentioned in the last issue of the BROADCASTER the circumstances which led up to the installation of the eleven stained glass, memorial windows. On our Anniversary we had the pleasure of seeing the job completed. Every window was in its place and ready for the Bishop to conduct the service of Dedication We divided the evening service into two parts: Part One, the SERVICE OF DEDICATION and Part Two, the CONFIRMATION SERVICE.

We scarcely know how to describe that night. Such bewildering turmoil and excitement were never witnessed, even at old St. John's, which is always a seething caldron of animation on all such occasions. Crowds of people kept pouring into the church. In the big Sunday School room the large Confirmation Class of 90 CANDIDATES was being registered. The double Choir of fifty members were vested and ready. The Bishop was ready and waiting, the Rector was strenuously evolving order out of chaos, and the air was electric with excitement. Passing people stared at the crowd in front of the church in wonder.

St. John's Church was very much alive.

At eight o'clock sharp the Choir led the procession of candidates into the church. There were more candidates than there were reserved seats, due to the tremendous pressure of the big congregation. Had it not been for the quick thinking and acting of our Brotherhood men, the procession would have been badly snarled up. After we finally got untangled Vernon Matthews, Senior Layreader, led the congregation in a short service of Prayer. Then followed the singing of another hymn, which was followed by the reading of a description of each window in turn. After this came the Reading of the Scriptures, Romans VIII:14-39 by our Junior Layreader, John F. Preole. The description of the Memorial Windows follows:

On the South

1. In the Sacristy—window installed by the Masonic Members of the Parish.
2. In the Church—The Holy Innocents Window dedicated to KATHLEEN J. CLARK, daughter of Harry and Kathleen Clark. This window is directly opposite the Font. As Kathleen is the only child to whom a window is dedicated, it was thought appropriate that this location should be reserved for her memorial.
3. The McHenry Window—dedicated in loving memory of DANIEL and MARY M. E. McHENRY. Daniel McHenry, along with your Rector, was one of the founders of St. Mary's Protestant Episcopal Church, Haddon Heights, New Jersey. He was a member of the Original Vestry of that Church when it was incorporated, and served in that capacity until age and infirmity forced him to retire. Needless to say, the mother was the inspiration of her sons. She came from a long line of New York churchmen on the paternal side and Virginia churchmen on the maternal side. Her father's home, the Arrowsmith's, on the Bushkill River in Easton Pennsylvania, was the favorite place of entertainment of the Bishops Potter when visiting that city.
4. The Adams Window is in memory of LOUISE L. and ROBERT J. ADAMS, parents of Mrs. Jeremiah K. Rutter and residents of Philadelphia. Both father and mother were worthy of the deep affection of their children and this window is a fitting monument of their love and respect.
5. The Cooper Window, in memory of ANNA JEAN and JOSEPH E. COOPER, will ever remind us of one of the blessed saints in Christ of this Parish. This Church was literally her home. Day and night, every day in the week, she was either in the church doing things or in the Parish visiting the sick. She was teacher of the Cooper Bible Class, President of the Woman's Auxiliary, Chairman of the 85 Club, and member of every church organization in the Parish. She gave as liberally of her means as she did of her strength. She was a support upon which the Rector leaned heavily. The success of old St. John's Parish in these later years is directly tracable to her consecrated service.
6. The Spratt Memorial Window is the loving tribute of our staunch and loyal supporter, John Spratt, the nephew of JOHN and ANNA SPRATT, who welcomed him to America's shores from Ireland when he was a lad. The only friends and relatives of the boy were these two warmhearted saints in God. The first Sunday after his landing the lad expressed a desire to attend an Episcopal Church which had no foolishness in its service. The Aunt promised the boy a treat, and together, many, many years ago, they entered the portals of old St. John's. John, no doubt, is here tonight, just as regular and just as loyal and just as insistant

in simplicity of worship as on that Sunday morning his aunt of sacred memory brought him to church.

On the North

7. Next to the organ on the North Side of the Church is the beautiful memorial dedicated to REBEKAH ANN ENDICOTT BURT. Few, if any in St. John's Parish, knew her. This memorial is here in this place of honor because your Rector urged it. He knew and admired her greatly for her beautiful, christian character. She was a communicant of a neighboring parish, the Church of the Holy Apostles. She was raised in that parish and trained her children in the ways of life there. Under George C. Thomas, one of the greatest Sunday School men ever produced in any branch of the Christian Church, she served as teacher for many years. These were years when Sunday School teaching was an art and a profession. Rebekah Burt was most consistant and regular in her church relations. She was a person of great faith. To her right was always right and wrong was always wrong. There was no shades between. She lived till she died, an humble servant of her blessed Master. It was the Rector's privilege to know her many years and to love and admire her for her wonderful spiritual graces.

8. The window dedicated to MARGARET J. DAVIS will ever remind us, who knew her so well, of one of God's chosen to do His Will. She was one of the oldest members of St. John's Parish. The wife of Joshua Davis, a man of honorable business connections in Southwark these many years. Mrs. Davis was absent from Philadelphia considerable of her time. But wheresoever she was she took with her the memory of the old church. She was an openhanded christian. She was a smiling christian. She was a tolerant christian. She was a sympathetic christian. She was the kind of a christian whom I am sure God loved.

9. The window dedicated to the memory of MARY A. DEAN, reminds us of one made perfect through suffering. Many years she worshipped here. She was one of those beautiful women whose magnetism attracted all. To her, Old St. John's was more than her church —it was her home. She loved it. She showed her love in a thousand ways, both little and big. Her financial obligations to her church were always her first and serious consideration. How strange it seems that one who loved so much should have suffered such terrible pain of body. Death was a blessed release to her. We miss her from her place of worship, yet we are grateful to know she is released from her physical sufferings.

10. The last window on the north side, near the door of entrance is in memory of one of St. John's noblest sons, CHARLES LITTLE. As a boy and man he spent his life here. A Sunday School teacher, an athletic trainer of the boys, now men; secretary of the Men's Club, Director of the Brotherhood of St. Andrew, member of the Vestry, Director of the Junior Brotherhood of St. Andrew and one of the most confidential advisers of the Rector. He was never subservient. He was always frank and honest in his criticisms. His was an almost womanly gentleness. A devoted son, a loyal brother, a loving husband and father and an humble son of God.

In The Chancel

11. We now call your attention to the Paschal Lamb in the Chancel. Here is lovingly dedicated a window to the memory of CHARLES and ANNIE BEISSER. After you and I are gone and we are as a fading shadow in the minds of men, the name of ANNIE BEISSER will continue to be a flaming reminder of service to God and love for man. Whoever can supplant her in service? What would have been the history of old St. John's without the spiritual personality of Aunt Annie? It was through just one little act of unconscious hospitality one hot summer afternoon Aunt Annie influenced most profoundly the career of our beloved Parish and her Rector. That incident is known to only a few and it is never talked about. Suffice to say that her beautiful act of christian hospitality turned the balance in favor of the continued life of the old Parish. She earned her right to her place in the Chancel of old St. John's by her countless acts of devotion to her Master and to her fellows.

THE CONFIRMATION CLASS OF 1936

It Was the Largest in the History of the Parish

After the singing of the hymn which concluded the Dedication of the Memorial Windows, we entered into PART TWO of our Anniversary Night Service, which was THE CONFIRMATION OF THE LARGEST CLASS OF CANDIDATES EVER PRESENTED IN ST. JOHN'S CHURCH. We are not really ambitious to present big classes but the fact that we DO present them, is conclusive proof that the people are in that particular locality to be presented; which is a definite refutation that the Church has no field of work South of Spruce Street. With but few exceptions the members of the 1936 Confirmation Class live within walking distance of the Church. About the Church there are hundreds

of souls still to be reached. And they COULD be reached IF ST. JOHN'S CHURCH HAD AN ADEQUATE INCOME AND COULD AFFORD A STAFF OF CHRISTIAN SOCIAL WORKERS AND NOT LESS THAN TWO ASSISTANT PRIESTS. If it were not for the members of the Brotherhood of St. Andrew Chapter, the Daughters of the King and splendid assistance of Miss Carrie Strang and Miss Anna Schabacker, we would not have been able to present as many candidates as we did.

And further, if we could have afforded to buy clothing for certain boys and girls, who were destitute and had nothing to wear, the Class would have been half as large again. Sometimes one feels desperate with so much work to do and lacking the facilities to do it.

WE ARE A BIG CHURCH OF POOR PEOPLE and that presents some hard problems to solve.

The Class was made up of 53 women and girls and 35 men and boys. Also the Rev. W. George W. Anthony of St. James Church was present and presented a candidate who had been baptized and confirmed in the Roman Church and wished to be received into the Anglican Church.

Following is a list of names of candidates who were confirmed.

Men and Boys

Brabazon, Charles
Brabazon, James
Brabazon, Harry
Brown, Harry
Brown, George
Clark, Joseph
Clark, Michæl
Crystal, Walter
Cuthbert, Joseph
Davis, Francis
Goodwin, Marvin Perry
Grayson, William
Hannan, Leo Aloysius
Humes, Robert
Jenkins, John
Johnson, Charles
Kelly, Frank
Later, Edward
Mason, Joseph
McCall, Frank
McWilliams, John H.
Milligan, Walter
Morrow, William
Morrow, Huston
Olsen, Wolbur
Olsen, Charles
Shives, William J.
Tittermary, John
Trenchard, James F.
Von Francke, Herman
Walls, Thomas Rodney
Ward, William
Wehrwein, Sr., John
Wehrwein, Jr., John
Weissinger, George
Westfield, William
Wilhelm, Theodore

Women and Girls

Bernard, Bessie
Brabazon, Catherine
Brabazon, Margaret
Busch, Lillian
Busch, Charlotte
Carnes, Emily
Clark, Nellie
Clark, Mary
Fitzpatrick, Mae
Ford, Norma
Gillen, Eva
Goodwin, Mary
Goodwin, Emily E.
Goodwin, Dorothy M.
Heinemann, Irene
Jensen, Elizabeth M.
Keough, Mary J.
King, Anna
Lusher, Helen
Murphy, Mary
Neill, Helen
Nystrom, Anna
Olsen, Elizabeth
Ramshard, Edith
Redding, Elaine
Rosenthal, Elizabeth
Rudderow, Emma B.
Rutter, Dorothy
Rutter, May
Segvich, Lillian
Snell, Catherine E.
Snell, Evelyn Demora
Spratt, Anna Mary
Stockman, Mrs. Doris
Trenchard, Viola
Wacther, Henrietta
Ward, Margaret
Ward, Myrtle
McCaney, Lavenia
McWilliams, Alberta
Meredith, Amanda
Meredith, Eleanor
Mink, Elizabeth
Moffett, Edith
Morrow, Dorothy
Morrow, Thelma
Wehrwein, Viola
Wehrwein, Elizabeth
Weise, Marjorie
Weissinger, Mary
Westfield, Catherine
Westfield, Catherine
Wilhelm, Claire

OUR BIRTHDAY PARTY

It Was a Grand Affair

For twenty-three years we called them "Surprise Parties", but the cat kept jumping out of the bag with such monotonous regularity, we finally quit and now we take the parson and his wife for a ride on the giddy merry-go-round of fun once a year around Anniversary time.

Tuesday, June 9th, was Party Night this year. There was no set program. Even the speeches were informal and brief. Vernon distinguished himself by talking fifteen minutes without notes and against a cyclone of protests from babies to the right of him to the left of him and all around him. It was a pretty good speech, too. He made it very interesting at the conclusion by presenting the Rector with a beautiful Hamilton Wrist Watch, an anniversary present from the Parish.

But I'm way ahead of our opening number. As soon as Mr. and Mrs. Rector arrived the Junior Choir climbed on the stage and tunefully told the world how much they loved their dear Rector. A beautiful sentiment and appreciated by all. Then one of the girl members of the Choir dodged behind the scene and came out dragging a bushel basket of flowers which she presented to Mrs. Rector with love and all that from the Parish. The stage curtains didn't work so they just walked off, more or less naturally, and made room for the next group who turned out to be the famous Girl Scout Troop of St. John's Parish. They came on in an informal way, just as if hiking from one wing of the stage to the other in Girl Scout fashion. Then when all the hikers had arrived, they faced the audience and, while Betty Harper played the piano, they sang several selections of popular pieces for the edification of an appreciative audience. After awhile they stopped and began to look to the right of them, intently. We got nervous. We thought they had all been stage struck at the same time. While we were figeting and wondering what ought to be done about it, one Girl Scout came striding on the stage carrying an enormous birthday cake, lighted up with twenty-four candles and balanced upon a narrow glass dish. Back of her came another young lady of about 10 or 12 and made a speech. It was a classic. It was so impressive that we remember every word of it. We quote: "MR. McHENRY, COME AND GET IT." PREACHERS OF EVERY DENOMINATION PLEASE COPY THE STYLE! Your congregations are sure to stay awake to the end of a sermon six words long.

Then Marguerite collected a bunch of men and women at random, got them on the stage, tied big cards on their backs bearing the name of a man or woman or little girl who made and is making the

good, old world worth living in. They didn't know what their aliase was. Each had to ask the audience five questions and guess their identity from the answers. "Pop Eye" won first prize.

Then followed a QUARTETTE of THREE voices. Jerry Rutter, Vernon Matthews and John Nelson. Somebody asked what happened to the lost quarter of the quartette. Somebody else volunteered that they shot him, and darkly added, before this night is over, three quarters more of that quartette will be shot. Well anyway, they struggled limpingly along on three voices and made a fairly good job of it until one of them suddenly thought how funny they must look as a three voice quartette and burst out in wild and hysterical peals of laughter, which broke up the harmony and finished the song.

Then came the contest between the babies and Vernon. He won by a nose, though they came howling down the home stretch on all cylinders. But Mr. Rector heard him above the racket when he (Vernon) told him (Mr. Rector) to please take this wrist watch off his hands.

Did you ever eat a dry soda cracker and then whistle? Well, don't. It can't be done. The only thing you succeed in doing is making monkey faces at the audience. They tried it out at the party. Marguerite, with her "come hither" eyes, snarled a lot of folk, mostly men of course, and got them on the stage. Then she showed them a carton on which was printed in large blue letters "U-need-a-biscuit". The men, already hypnotized by those siren optics, just nodded and agreed. Then Marguerite, with a "polly wants a cracker" gesture handed each a square of de-hydrated dough and told them to eat, still under the spell of those piercing mesmeric glances, they each and all obeyed. After they had powdered the crackers with their teeth and had swallowed the moist absorbingness, she commanded them to whistle.

It was pathetic!

They tried to do her bidding but only agonized efforts resulted. One victim, HER OWN BELOVED BROTHER, in hysterical frenzy to do her bidding, put two fingers in his mouth and blew a blast that broke the spell and all rushed off the stage.

Again the Master of Ceremonies approached the footlights carrying two neatly wrapped packages. Mr. Rector thought some more presents were coming his way. You can imagine his mortification and chagrin when he heard the name of MRS. Rector announced and she was presented with a beautifully, tooled, white kid handbag and a lovely pair of white gloves. MR. Rector consoled himself with the thought that after all he would look a little queer walking the streets carrying a white leather bag and wearing white gloves.

But Mr. Rector had no reason to complain of the kindly treatment shown his better half. Only a little while after this last incident, just following the singing of another love song to the Rector, the same Master of Ceremonies came forward and, in a few well chosen words, presented him with a square envelope, in which was a check of One Hundred Dollars to spend on a vacation.

Evidently the Parish wants a rest and is willing to pay for it. Who can blame them!

When Mr. and Mrs. Rector stood up and the annual reception was on. That reception is one feature of our Birthday Party we appreciate the most. It thrills the heart to shake the hand and receive the good wishes of each parishioner.

We feel they mean it.

After the reception Mrs. Pine held reception number two in the kitchen where bricks of real ice cream were passed around.

And that finishes the show.

But memory lingers on; and until next year, when we celebrate our twenty-fifth anniversary, we will dream often of the good time we had and chuckle to ourselves over some of the funny things that happened at our Birthday Party.

THE MOTORIST'S PRAYER

Grant me a steady hand and watchful eye,
That no man shall be hurt when I pass by.

Thou gavest life, and I pray no act of mine
May take away or mar that gift of thine.

Shelter those, dear Lord, who bear me company
From the evils of fire and all calamity.

Teach me to use my car for others' need, Nor miss through love of speed

The beauties of thy world; that thus I may
With joy and courtesy go on my way.

With gratitude to the London Church Times

Additional Easter Offerings

Greenfield, Lydia
Vaughn, John
Vaughn, Annie
Pearo, Mary A.
Holtzheimer, Robert
Hamilton, Irene

BROADCASTINGS FROM STATION S. T. J. C.

The Memorial Service, Sunday evening, May 24th, the Sons of Union Veterans and the Slook-

Montague Post 354, Veterans of Foreign Wars, their Auxiliary and Drum and Bugle Corps attending, was one of the biggest events of its kind ever witnessed at old St. John's.

* * * * * * *

Also, it was the first memorial service held without even one veteran of the Civil War present. Time succeeds where enemy attack fails.

* * * * * * *

TRINITY SUNDAY, was an important day for old St. John's Church. FIRST, we celebrated our Rector's 24th Anniversary; SECOND, we presented the largest individual class for Confirmation; and THIRD, Bishop Taitt dedicated the eleven beautiful, new, stained glass, memorial windows built in the church.

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Special mention should be made of the several beautiful cottage services that were held all over the Parish for the sick and shut-ins on Trinity Sunday. The good our groups of cottage singers did will never be forgotten by those they visited.

* * * * * * *

The Anniversary Communion was well attended and the combined choirs rendered the music of the service with spirit and devotion.

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Did you notice the number of "old timers" who were present at all the services? Some we had not seen these many years.

* * * * * * *

The Anniversary Communion was the first morning service ever held in St. John's Church without the aid of artificial lighting. The new windows just flooded the old Church with brilliant sunlight. Our electric bills are going down with a flop.

* * * * * * *

Those two unwelcome churchgoers—old man Winter and Jack Frost, are going to gnash their teeth in rage next winter when they discover there are no more cracks and loosened windows for them to crawl through and give them a chance to make the thermometer skid zeroward,—the way they have been doing these many years. The new windows admit nothing but daylight and sunshine.

* * * * * * *

The UNANIMOUS THANKS of the parish is tendered to MRS. PINE AND HER AIDES for those appetizing dinners and suppers.

* * * * * * *

The Sacristy Window presented by the MASONS of the Parish attracted a great deal of attention.

* * * * * * *

We would suggest that our friends and members preserve this copy of the BROADCASTER as it gives the names of those in whose names the memorial windows were built.

* * * * * * *

The Dedication Service was beautiful. It will long be remembered by those who were fortunate enough to be present.

* * * * * * *

90 CONFIRMATIONS is a record for even St. John's Church which has always managed to stand well up on the list of Parishes presenting large classes.

* * * * * * *

If every member of the Parish would cooperate with every other member, we could present a class of 200 instead of 90.

LET'S COOPERATE.

* * * * * * *

We have already started on our way to our 25th Anniversary. Get busy NOW and do your stunt in making it epochal.

* * * * * * *

Everybody who missed the Birthday Party missed a real treat.

* * * * * * *

For genuine wholesome, side-splitting fun, it had everything pushed off the comic page.

* * * * * * *

And Mrs. Rector demonstrated twice that brevity is the soul of wit.

* * * * * * *

Somebody thought they would be smart and present her with a bushel of flowers copiously sprinkled with pink peonies. Mr. Rector had to wear a clothes pin on his nose all night.

* * * * * * *

Vernon is now an accomplished public speaker. Not even the heckling of the Parish babies could make him do anything more than perspire wetly.

* * * * * * *

They shackled the Rector with a Hamilton Wrist Watch. It's a beauty.

* * * * * * *

Fearing he would be peeved with such a gift, they gave him a check for One Hundred Dollars and a big birthday cake.

* * * * * * *

Mrs. Rector received a beautiful, tooled leather handbag and a pair of gloves to wear when she carries it so as not to get is soiled.

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The Sunday School Picnic is coming. Get ready! Day, Saturday, July 11th. Price 50 cents and 25 cents. Place, Grenloch Park, New Jersey.

* * * * * * *

Will meet you at the Summer Bible School, Sunday, 10.00 A.M.

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00 IN ADVANCE

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Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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Vernon Matthews
William MacVaugh, Sec.
George Cressee, Jr.
George Silbert
Carl Brobson
Samuel Snell, Sr.
B. Frank Drumm
William Little
Joseph Leach
John Spratt
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John C. Patterson, Jr.

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Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Martha Lafferty
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Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Thelma Sutterlin
Miss Viola Young

DIRECTORY OF DISTRICT SUPERINTENDENTS

District No. 1—Walter Pine, 1242 E. Moyamensing Ave.
District No. 2—William Gilbert, 233 Watkins St.
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District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—Archibald Beck, 1718 S. Front St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Mrs. Howard McFadden,
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor.

Armstrong, Marion
Beck. Catherine
Heisler, Frances
Henderson, Laura
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Rutter, Ruth
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary.
Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Brotherhood of St. Andrew

Mr. Walter Pine, Director.
Mr. John E. McHenry, Associate Director.

Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.

St. John's Boys' Club

Raymond Cressee, Leader.

Sunday, September 20 - Rally Day

BAPTISMS

Cressee, Margaret Dorothy
Hilditch, Anna Etta
Graham, Joan Marie
Walgash, Dorothy Barbara
Hull, Rose Estelle
Miller, Katherine May
Kruc, Peter

BURIALS

Seher, James Morgan
Kreis, Sr., John Adolph
Harris, Rebecca Hoffman
Bowen, Joseph Hanly
Worrell, William
Davis, Henry
Bird, Robert F.
Allen, Hortense

WEDDINGS

Howard P. McFadden and Martha Lafferty
George W. Glaze and Elizabeth M. Lampman.

SUMMER CALENDAR

SUNDAY:

Bible School	10.00 A.M.
Holy Communion, First Sunday	11.00 A.M.
Morning Prayer and Sermon	11.00 A.M.
Christenings, Sundays by Appointment	

AUTUMN

Bright autumn flings her colors wide,
Across the woods and countryside,
And paints with quick and subtle stroke
The towering foliage of the oak.
And once where stood the sober elm,
Now blooms a rose from heaven's realm;
No canvas yet from human hand,
Has shown a beauty half so grand.
While in the background, smokey grey,
We see far hills melt away;
To mingle somewhere with the sky;
Their meeting hid from keenest eye.

And over all this solitude,
There broods a peaceful interlude,
While nature seems to pause and rest;
Her treasures reaped from generous breast.
So—autumn, flaunt your banners gay,
One after one while yet you may;
For soon this loveliness will die,
Beneath the cold November sky.
And then in winter's winding sheet,
Close wrapped will Mother Nature sleep;
Until that day, when from on high;
Awake, awake, the wild geese cry.

Ford A. Grimm

THE WOMAN'S AUXILIARY

The only purely church society for women in the Protestant Episcopal Church is the Woman's Auxiliary. There are other very estimable women's organizations connected with us who are doing valuable Christian social work and deserve every encouragement in their endeavors. But the Woman's Auxiliary is unique and stands for what every churchwoman feels and thinks. It is a society which embraces every confirmed woman of the church and has the moral and spiritual support of the whole church. Its policies are accepted; its methods of procedure are respected by every communicant of our Communion, whether Bishop, Priest, Deacon or Layman. The Church has every confidence in what they do, and rejoices over the splendid program they put over—not only in their individual parish or even in the Diocese—but especially in the missionary field where they are most active.

Every churchwoman's heart must swell with pride when she reads and hears of the amazing things the Woman's Auxiliary does for the church at large. Your rector will never be satisfied until every woman in the parish from eighteen years of age and over is an active Woman's Auxiliary woman.

Sometimes when he gets thinking over this matter he thrills with the thought of what he is going to do when ALL WOMEN OF THE PARISH co-operate under the Woman's Auxiliary standard for a bigger and more abundant spiritual life.

Why don't you come on Woman's Auxiliary night to our meetings? You will not find us clannish. WE HATE CLIQUES. We want you to come and join us in our business and in our recreation to the Glory of God and the building up of His work in the parish of St. John's.

Our first meeting will be on the third Tuesday of September, September 15th, at 8 o'clock.

Come and meet the others

THE BROTHERHOOD OF ST. ANDREW

While most of us have been vacationing, the Brotherhood has kept right on functioning. During the hot summer months they have held business meetings and accomplished much for the parish. Every month they have distributed Communion notices to the homes of the congregation. They have called to make collections for the Fireside Club. They have visited the sick in the Parish. They have been on the job at almost every Sunday service. They have arranged for a RADIO PARTY FOR SATURDAY, SEPTEMBER 26TH. They have planned a campaign of the Parish to give heart to heart talks to the Communicants on the disgraceful financial state of the church and appeal to them for a more liberal support. They have started out with punch cards to raise funds to pay the salaries of our employees. They are already planning for the Bazaar, for new booths, new decorations, etc. They are now engaged in a "round up" of everybody in the parish WHO HAS NO CHURCH ENVELOPES and are getting them to sign on the dotted line for a package for the next year.

We take this occasion to thank every member of the Brotherhood, both the District Superintendents and Ushers for their fine summer cooperation.

Their moral support during the hot weather has been most acceptable.

Sunday, October 25 - Harvest Home

THE SHACK - IN - THE - PINES

HELEN WEIR McHENRY

If I were to make a survey of the homes of many of the boys and girls who go to St. John's or who are affiliated with organizations which meet there and ask their parents what is the topic of conversation discussed most, I know what the answer would be! Parents of the Girl Scouts, the Junior Choir members, and the Young People would all answer, "The Shack-in-the-Pines, of course!" From Labor Day until Easter they are busy remembering the good times they had—then along about spring they begin to look forward to returning!

All summer long happy groups of youngsters take their turns staying for a week in the Pine woods learning how to work and play together and discovering things about nature that many a city child never knows, and it is amazing how much one can learn in a week. By the end of the week any one of the children can go into the woods to cut sassafras sticks to roast their "doggies" on—and who ever heard of sassafras before camp started! One group of girls had the joy of watching a family of swallows. For days the mother and father birds were kept busy feeding the babies in their nest in the pine tree over the lake. Then the day arrived when the parents began to teach the small ones to fly. One little swallow was so fearless that the children could go up to the low branch where he perched and stroke his back and talk to him! They will never forget what a swallow looks like—yet before those days they never knew.

A baby bittern made a visit to our summer house one day and we had a chance to study him. From our long distance glimpses we had always thought these birds had stripes of brown and black, and how surprised we were to find that they are really a beautiful iridescent green! Not one of the girls will ever forget the bittern's chicken-like feet, or his neck that stretches in and out like an accordion!

Things like that are exciting adventures—and so is learning to swim! Impossible to learn to swim in one week? Not when we begin young enough! And what a joyous surprise it is to suddenly discover that our feet are not glued to the bottom anymore, but that we can go floating along "with the greatest of ease".

The only thing we really mind about keeping house is washing the big frying pan. Still that is not so bad because we certainly are glad enough to have it filled when we are hungry—and how our appetites grow! Most of

the time the counsellors in charge do not have to remind the girls about sweeping and cleaning. They are proud to keep the Shack as neat as a pin!

But what do we talk about most? The special events, of course; and they differ with every group that comes. Someone had a Birthday and that was all the excuse we needed to have a fine party and invite some of our neighboring campers. One week it was cold and we were so glad for it gave us an excuse to have camp fires in the clear space surrounded by the tall pine trees. Singing or just watching the beautiful council fire as it blazed high, roasting "doggies" when the fire burned low, and telling ghost stories, while the embers smouldered, made a perfect evening.

One group of small girls will never forget the night when some of the big Boy Scouts from across the lake arrived with a harmonica and a Jew's harp and we had a hilarious time singing all the old songs all campers love. It was a night of nights! For once the evening did not close at nine o'clock—and what a thrill it is to stay up late once in a while!

So many other events—treasure hunts, picnics, and canoe rides—filled the days that we were always kept busy and happy. No wonder the favorite phrase when a group of us get together is, "Do you remember when—" and our chief wonder is, "How soon are we going back again?"

A BIG PARISH WITH A LITTLE PURSE

Can we afford to ignore its financial needs?

We do not suppose that the tendency to ignore support to the church is peculiar to St. John's Parish. Every church organization has the same trouble to a greater or lesser degree. Yet, we cannot help feel that we have less excuse for ignoring our obligations and more reasons for paying our debts than any other parish or mission in the Diocese.

It is not necessary to repeat here the dramatic story of the fall and rise of St. John's Parish. The smallest child has heard the tale so often that it would be a waste of my time to repeat it and of your time to read it. What must have impressed itself upon your mind, after hearing it is, that we have a solemn obligation toward our parish to see that we make every effort to continue its success in Southwark.

When we were a weak folk and began our struggle upward, every man, woman and child stood by to lend a helping hand. Work, sacrifice, ungrudging service were the only vocabulary we used those days. The results of that struggle we enjoy today. Those were the days of a small congregation and no purse at all. Yet we came through.

We paid all our bad debts.
We paid all overdue salaries.
We paid for repairs and improvements.
We paid more towards the support of Missions than any other mission or parish of our size in the Diocese.
We paid all our Diocesan obligations.
We paid all our bills when they fell due.
We paid for the relief and support of our poor.
We paid on the spot the salaries of our sexton, our parish visitor, our organist and all other other persons employed temporarily.

All this we did when we were a little parish with no purse at all. Now we are one of the biggest parishes in South Philadelphia. Over nine hundred names are registered in our card index, most of whom are earning at least something, and many of whom are fully able to meet their church obligations of which only too large a per cent. are deaf to our appeals.

We think we know the reason for this lack of moral obligation towards parochial support. It dates back to the depression, when nearly everybody in the parish was perishing with hunger, was cold and ragged and sickly. In our misery we were driven to self-preservation, and every cent we clutched was needed to keep body and soul together.

Those were the days when St. John's Church put forth extraordinary efforts to relieve the suffering of our poor. Repair work on the church was created. Several friends of your rector helped him to accumulate a fund to pay for the work. The whole interior of the church and Sunday Schools were painted. Carpenter work, plastering and new plumbing was done and materials paid for. For several weeks the unemployed married men were given occupation which paid them at least enough to keep them from starving and freezing. No one will ever know the terrible strain under which we worked against starvation, disease and exposure. It was like a horrible dream.

But, thank God! We came through with great credit and doubtless saved many a precious baby's or mother's life.

The depression, however, left behind it a poisonous seed. THE SEED OF SELFISHNESS. Our parishioners had been driven by the goad of necessity to grasp and hold every means of support that would help them. The personal requirements were magnified until at last we fell into horrible sins of greed from which many of us have not yet emerged.

And so, the Church which supported you in your need, is now neglected by you in her need.

December 3 - 4 - 5 - Parish Bazaar

Your Church Envelopes are not paid up!

Some have cut their original pledges down to as low as a nickle and a dime a week.

Some tear up every church envelope due on Sundays they do not attend church service.

Some, who can well afford it, refuse to take church envelopes.

Some snarl and say we are always begging.

Some pretend to be suspicious and ask what they hope is an embarrassing question as to what becomes of the church funds. It's like asking one to account for what becomes of nothing; for there is no such thing as a church fund for which to account.

In the meantime, this lack of your sense of obligation to your church is producing serious results. You owe for salaries and bills as long overdue as one year. The services of your parish visitor have been temporarily suspended and her small salary stopped just at a time when she needs it sorely, having met with a serious accident which for months threatened to incapacitate her permanently.

How would you like to sit in physical pain and helplessness wondering what would happen to you tomorrow.

We are about to put forth another effort immediately to stimulate your moral and spiritual sense of fairness and justice to your church. We are investing our DISTRICT SUPERINTENDENTS with power to make BLOCK COLLECTIONS beginning this September. A special day in the week will be set aside for them to visit you and receive from you the church envelopes you owe.

MANY OF YOU PAY YOUR CHURCH DUES AS A MATTER OF COURSE AND ARE NEVER BEHIND IN YOUR PAYMENTS. WE ARE SURE THAT ALL SUCH WILL SUPPORT US IN STARTING THIS SYSTEM OF BLOCK COLLECTIONS AND WILL URGE OTHERS TO DO SO.

We need $500.00 in our church treasury

WE HAVE NINE HUNDRED COMMUNICANTS IN OUR PARISH. MANY HANDS MAKE LIGHT WORK.

MANY PAID PARISH DUES MAKE HEAVY PURSES and OUR BIG PARISH WILL NEED A BIGGER PURSE IF YOU AND I DO OUR DUTY AND PAY OUR DUES.

RECREATION MEMOIRS

by

MARGARET NELSON

We cannot allow the summer to come to a close without letting all the members of St. John's know just a little about our Vacation School. Every effort is made to make the school enjoyable, educational and profitable. Each day we have opening exercises consisting of hymns, Creed, Prayers, Salute to the Cross and Bible Verses. We've learned quite a number.(If you don't believe us ask to have them repeated some day.) Next we have competitive games including Dodge Ball, Cake Walk, Ball Throw, Going to Jerusalem, Do This, Do That, Ball Relay, Pass Ball, etc. Later we have a choice of Radio, knitting, weaving, coloring, spool animals, etc. On Monday, Wednesday and Friday we close with ice cream. Our average attendance was about 85.

We are anxious to let you all have a part in our program. We've struggled through this heat and made an afgan. It is quite lovely, too. Now we want you to take a chance on it for 5 cents. The proceeds to go to the Bazaar. Ask any child from the Vacation School about these chances.

We shall give a small Radio Party on Tuesday, September 1st, if we can get some cakes and prizes.

Will you help us?

We are looking forward to our trip to Atlantic City. We always have a grand and glorious time. Many thanks to our benefactors.

"THE KIDS."

THE JUNIOR CHOIR

We are pretty proud of our Junior Choir. During the summer they have been on the job every Sunday, sometimes one hundred per cent. strong; at other times well represented. They are the most cheerful bunch of kids we know, always ready to do their bit without coaxing. AND CAN THEY SING!

Our summer services never were so bright and peppy as they have been this year. Nothing is too difficult for them to undertake in the matter of rendering the musical part of the service. If you have not been present and heard them render the COMMUNION SERVICE you have missed a real treat.

On Sunday afternoon, September 13th, at four o'clock, they will assist the Senior Choir in the musical program, as well as sing a selection of their own, at the Masonic Home, Broad and Ontario Streets.

Then, too, the parish can always depend on them for the SUNDAY EVENING SERVICES during the rest of the year. Sometimes we wonder why the members of the Parish do not show more interest in this group of fine young people and encourage them in what they are offering every Sunday evening by coming out and attending their services.

Back of this group of boys and girls we can see the smiling face of their inspiration—Margaret Nelson.

We wonder if she appreciates the fine work she is doing.

Now be generous and give our Junior Choir encouragement

SUNDAY EVENING SERVICE

Beginning Sunday, September 20th, we will resume our Sunday evening services at the regular hour, 8 o'clock.

The services will be held in the church and not in the Sunday School room. We say this because there seems to be an objection in the minds of some of our parishioners against the informal vesper service we used to hold in the Sunday School room.

Sunday, September 20 - Rally Day

Now that we bow to the will of those who want to worship in the church we hope to greet them every Sunday evening from September 20th to the end of the season.

Many downtown folk have told the rector that they do not know what to do with themselves Sunday evenings. Why don't you come to our evening service and spend an hour in prayer and praise. Come and join our Junior Choir in singing the old hymns father and mother, grandfather and grandmother used to sing in the good old days when everybody went to church on Sunday evening.

That's where they first met, fell in love, got married and started you on your career.

So see what you owe to the Sunday evening service!

But, putting joking aside, whether you realize it or not, you need that quiet hour of communion with God. It refreshes the soul and fills you with new inspiration for the work-a-day week that follows.

WHY BLAME HOLLYWOOD?

Mr. William R. White, in a letter to the Philadelphia Record, makes a strong protest against "Hollywood's parade of indecency" in these words:

"Now comes along this A—— affair, which convinces decent people that even Hollywood must cease to parade its degraded morals before the world."

We agree absolutely with Mr. White's sentiments, but cannot refrain from asking the question, "Why blame Hollywood for 'parading' its degraded morals?"

They supply the "degraded morals" part, but who organizes the "parade?" What agency spreads the filthy mess before the eyes of the world? What is its object in so doing? If our much to be condemned newspapers would clean their dirty sheets and go back to the decent journalism of the Philadelphia Times, The Press and The Ledger, when that journal was the pride of Philadelphia, Hollywood would pass out of the picture entirely. Hollywood scandals command the front page and half page illustrations of every newspaper in America.

Why?

Just because it is the modern newspapers perverted idea that it is the class of news the public wants. It provides the thrill and appeal to the awakening sexual desires of youth. It gives the old reprobate who does not realize he is a has been, something to excite his wanning passions. It furnishes nasty minded matrons subjects for dirty gossip. It fills our courtrooms to the doors with sensation seekers, ninety per cent. of whom are women who think themselves respectable while they go snuffling like a heard of swine in the trough of filthy sex garbage. The first thing that attracts the attention of our boys and girls are the daily photographs of self-acknowledged sexual perverts; followed by extracts from diaries too rotten to handle and have clean hands. These are seasoned with hot intimate word pictures of highly indecent scenes taken from the real life of morons as witnessed by a band of filth snoopers who miscall themselves detectives.

Hollywood may be rotten to its very heart. Probably it is. But even Hollywood could not stand being ignored by a self-respecting and clean journalism. The scandal of Hollywood would die overnight if our editors would stop giving it free, illustrated, front page advertisement and would print legitimate news instead.

The modern newspaper is educating modern civilization to the very intricacies of Roman debaucheries and has the collossal nerve to pretend that decent men and women desire the unformed minds and lives of their sons and daughters corrupted with salacious literature.

The scandals of Hollywood ought to be firmly suppressed. But the scandals of modern newspaperdom should be burned at the stake for "parading Hollywood's degraded morals before the world."

Why should we quarantine small pox victims and allow a putrid journalism to propagate and broadcast the far more contagious and deadly germ of immorality?

Why not isolate every case of social sin in courts of three judges, no juries, one attorney each for plaintiff and defendant, no reporters or sob sisters and only one witness at a time present and giving testimoy. And the ultimate decision of the Court, without lurid illustrations, supplied the newspapers by the Clerk of the Court.

That would cure the great American Plague in jig time.

STATION S. T. J. C.

VACATION IS OVER, GET BUSY!

Your overdue church envelope is the monkey wrench in our financial machinery. WHY DON'T YOU PAY UP?

The Rector has commissioned the District Superintendents to make BLOCK COLLECTIONS once a month in their Districts. If you owe the church money pay it to them.

Hope to see you in Church now that you are back on the job.

BIG RADIO PARTY—SATURDAY, SEPTEMBER 26TH. YOU OUGHT TO HEAR WHAT THEY ARE OFFERING AS DOOR PRIZES!

In a Pennsylvania town a prisoner was brought before a Dutch justice on a minor charge.

"Guildy or not guildy?" demanded the Bench.

"Not guilty, Your Honor."

"Den go away. Vot you vant here? Go aboud your own business."

ALL SAINTS DAY

Sunday, November 1st, is COAL SUNDAY for non-members of the Fireside Club.

Incidentally, we would remind all Firesiders to pay up their dues before that date.

Sunday, October 25 - Harvest Home

What are you going to give to the poor on HARVEST HOME SUNDAY?

Christianity is the greatest civilizing, moulding, uplifting power on this globe.—Mark Hopkins.

MEN AND PRETZELS

A pretzel has small sense of direction. It cares not where it begins, and even less where it ends. It twines in and out, under and over, going nowhere. Some men are like that. Constantly crossing and recrossing their steps. Ending up where they began.

SUNDAY, SEPTEMBER 20TH

Is the date when we get back to our fall and winter schedule: SUNDAY: Morning service and sermon, 11 A. M.; Sunday School, 2.30 P. M.; Brotherhood of St. Andrew, 7 P. M.; Daughters of the King, 7.30 P. M.

EVERY MEMBER OF THE PARISH IS EXPECTED TO MAKE HIS COMMUNION AT LEAST ONCE A MONTH, ON THE FIRST SUNDAY AT 11 A. M. PLEASE TAKE NOTICE.

Every member of the Parish is about to be approached on the matter of contributing to the current expenses of the Parish by means of the CHURCH ENVELOPE SYSTEM. Please bear in mind when you are asked to take a package of envelopes that YOUR OFFERINGS ARE PART OF YOUR WORSHIP.

The church asks no specific amount of you—as your weekly dues to the church. YOU ARE SUPPOSED TO PLEDGE WHATEVER YOU FEEL IS A JUST OFFERING TO GOD FOR ALL THE BLESSINGS HE GIVES YOU.

'Tis education forms the common mind. Just as the twig is bent, the tree's inclined.—Pope.

The certain way to be cheated is to fancy one's self more cunning than others.—Charron.

BAZAAR

DECEMBER 3-4-5

IF WE ONLY COULD

Could we but draw aside the curtains
That enfold each others lives,
See the naked heart and spirit
Know what spur each action gives
Often we should find it better,
Purer than we judge we should.
We might love each other better
If we only understood.

COAL SUNDAY

is coming for those who would not join the FIRESIDE CLUB but promised to give their COAL OFFERING in the usual way.

For those conscientious objectors we have appointed Sunday, November First, ALL SAINTS DAY, for our annual coal fund collections.

Of course, it is understood that no member of the FIRESIDE CLUB, who is paid up in full, will be expected or asked to contribute to the ALL SAINTS DAY COAL OFFERING. Their obligation is met and they can forget about it. We hope, however, that those not members of the Club will give generously to the Coal Fund, for we want to keep open both the Parish House and the Church all through the winter.

You Promised You Would Give
We Hope You Will Redeem Your Promise on All Saints Day

HARVEST HOME SUNDAY

Sunday, October 25th, all day

Harvest Home Sunday is peculiar to old St. John's Parish. We think we are right in stating it is not observed in any other church in the city; perhaps not in the Diocese. It is the one day when each of us can give what we can afford towards the comfort and care of the sick and poor of our parish.

Many of us have very little we can give and are sometimes ashamed to give what we can on that account. But when a special day is set aside for everybody to bring to the church their offering for the poor and have it added to the offerings of others, it gives us courage and we take the opportunity to do our little part to relieve the suffering in our parish. Our little, added to others' little, soon multiplies and makes much. Then everybody in the parish knows that the needs of the poor and sick of the parish are known to the Rector and his staff, and all the food, materials and money given on HARVEST HOME SUNDAY will be properly distributed.

What ought we bring to Church on Harvest Home Sunday?

Well, it seems to us, that every housekeeper knows what the family needs. Anything, such as a can of tomatoes, corn, peas, beans, spaghetti, fruit or soup will be acceptable. Potatoes, apples, onions,

carrots, cabbage, or any other winter vegetable, will help out. Jars of jellies, jams, preserves, milk, etc., are just the thing for the sick. Flour, breakfast food, salt, soap, butter, sugar, tea, coffee, eggs, cocoa, etc., are staples needed in every family. Worn clothing and shoes BUT NOT TOO WORN, not only cover the naked, but keep them warm, protected from cold and storm and shield them from pneumonia and other dangerous winter diseases.

A spare dollar or so will help put coal in the cellar, or pay the rent, or gas bill, or buy medicine for the sick baby or mother. These are only a few suggestions we make for helping our HARVEST HOME. No doubt you can think of many more practical things to do. If you can, why, so much the better. Just go ahead and add YOUR SUGGESTIONS to OUR suggestions and let's make our HARVEST HOME an enjoyable occasion of giving of our little to the aid of those who have nothing.

Harvest Home Day is Sunday, October 25th; Morning, Afternoon and Night
Come and bring your gifts with you

POLITICS AND THE PULPIT

Let your conscience be your guide

We wish to preface this piece of pastoral philosophy with the remark that there is no intention on the part of the writer to criticise any person or persons of the ministry for their peculiar mental attitude upon this same subject. The sole object of these few observations is to assure the members of the parish that the pulpit of St. John's Church never has been and never will be used for political propaganda. Your rector is a firm believer in the rule laid down by no less a leader of men than Jesus Christ, who, when he was approached by the politicians of his times to throw the weight of his popularity and influence against the Roman authority, replied with his famous epigram, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." In other words POLITICS has no place in the PULPIT. The propaganda of the Pulpit is or should be very definitely confined to its purpose i. e. the moral and spiritual teachings of the Master and how to interpret that teaching into terms of service to God and our brother man.

For the priest of God to enter the arena of politics as a practical means of applying his theories of Christian social service, is to degrade his high office of spiritual leadership. He has nothing to do with the things that are Caesar's. His is to apply all his time and thought and strength to the things that are God's. He is not ordained to readjust politics or commerce or even religion. His one duty is to teach men and lead them in the paths of righteousness.

But, you say, is there any person better fitted to guide men right in solving political problems than the priest? Again we state, we, the priesthood, are not interested in politics. We have more than we can do to inspire men to a life of service, without attempting to fill their hearts and minds with personal political prejudices.

Of course, the priest has his political prejudices and if he is the right sort of an American he is going to the polls and vote for his particular candidate—the man he feels is fit for office. But who gives the priest the right to impose his political bias on the members of his parish? Surely every male and female adult is capable of reading and hearing and thinking and making their own decisions. Why not let them be governed by the ideals of right and justice and VOTE ACCORDING TO THEIR OWN CONSCIENCE. We resent being "assisted" in marking our ballot. Suppose we, the clergy, allow our parishioners to vote as they conscientiously please and without "assistance."

We are reminded of a little personal experience some years ago. We never advertise our intentions in voting. But on this occasion a little group of men made it their business to assume that we were going to vote for a candidate whom they opposed for certain unworthy reasons. They appointed a committee of two to come to our office and express their displeasure over our contemplated vote and to suggest that, as a religious leader, it was up to us to preach against the candidate. We didn't take the trouble to excuse or apologize or explain. We just naturally reared up, declared our personal right to vote for whom we jolly well pleased, told them to get out of our office and never come back. They never did. We voted our way and our candidate got snowed under. Anyway, we exercised our right of franchise uninfluenced by prejudice.

What we demand for ourselves, we demand for the humblest parishioners. When voting time comes, don't sell your franchise. Don't be swayed by religious or party prejudice. Let your conscience guide you, in which case you will vote the right way whichever candidate you choose.

Ignore the biased ravings of both priest and politicians. Look around you; see whether you want a change or not.

Ask yourself a few questions.

Am I better or worse off than I was before this present administration? Shall I be better or worse off if I vote for a change of policy or party?

These are fundamental questions. After you have answered them to your satisfaction, then go to the polls and vote according to your convictions.

And be sure you do vote
That is your patriotic duty

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
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Mrs. Herman Jaeschke
Mrs. Howard McFadden,
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

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Mr. Edward Rutter

Basses

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Armstrong, Marion
Beck, Catherine
Heisler, Frances
Henderson, Laura
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Rutter, Ruth
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

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Mrs. Frank Schmidt, Treasurer.

Senior Brotherhood of St. Andrew

Rector, Director, pro tem
John F. Preole, Asst. Director
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Junior Brotherhood of St. Andrew

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Daughters of the King

Miss M. B. Fisher, Directress.
Mrs. Rudolph Woerner, Secretary.
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain.

Young People's Society

President—The Rector.
Treasurer—Mrs. Vernon Matthews.

St. John's Boys' Club

Raymond Cressee, Leader.

December 3 - 4 - 5 - Parish Bazaar

BAPTISMS

Anna Eliza Kleinz
Charlotte Frances Neely
William Albert Dougherty

BURIALS

David Henry
William Porter
Mary Andrae
George R. Wilcox
Louise Weiler
John Baxter, Jr.
Annie Cutter
Harry Fanger

WEDDING

Robert L. Groff and Charlotte F. Neely

MEMORIAL FLOWERS

September 20th, in memory of Mary A. Dean

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A.M.
Sunday School	2.30 P.M.
Brotherhood of St. Andrew	7.00 P.M.
Daughters of the King	7.00 P.M.
Evening Service	8.00 P.M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A.M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector

AS WE MEASURE

True worth is in being, not seeming;
In doing each day that goes by,
Some little good—not in dreaming
Of great things to do bye and bye,
For whatever men say in blindness
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure:
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight, for the children of men.

—Alice Cary

THE WOMAN POWER OF OUR PARISH

It Can be an Irresistible Force for God and the Church

Recently we made a post card survey of the women of the parish and to our astonishment we learned that we are carrying the names of nearly three hundred women (298 to be exact) on our Parish Register. Naturally we began to speculate what we should be accomplishing with such an enormous WOMAN POWER to draw upon.

SUPPOSE we consider what could be accomplished for God and His Kingdom in South Philadelphia should the women of St. John's awaken to their opportunity. Take, for instance, the matter of CHURCH ATTENDANCE. If 298 women were to attend Divine Worship do you think it would go unnoticed? Even allowing twenty-five per cent deduction for sickness or other unavoidable hindrance we would still have 224 women worshippers in the House of God every Sunday.

SUPPOSE our 298 women would take over the moral and spiritual welfare of our children our Sunday School classes would be spilling over and we would need to form new classes.

SUPPOSE our 298 women should UNITE IN A CAMPAIGN OF PRAYER FOR POWER TO SERVE GOD AND FOR WISDOM AND DESIRE TO USE THAT POWER TO THE UTMOST; can you or any one else imagine the amazing change such a campaign would make in the lives of everybody in the Parish? St. John's would lead the world in completely subjecting and taking captive the whole community of Southwark for Christ and firmly planting His Cross as our everlasting parochial standard.

SUPPOSE our 298 women would exert their influence over the male members of their respective families we would find our congregations increasnig to such an extent that St. John's Church, large as it is, would be forced to build an annex to accommodate the crowds.

SUPPOSE our 298 women were to pledge a minimum of OFFERING of 15 CENTS a week through our CHURCH ENVELOPE SYSTEM, the weekly parochial receipts from them alone would be $44.70 and for the year $2324.40. That sum would put the parish finances out of the red and make it the strongest and most independent parish in the Diocese.

SUPPOSE our 298 women should become contributing members of the Fireside Club. The income from that source alone would be $357.60.

SUPPOSE our 298 women would see the tremendous importance of maintaining Sunday Evening church services for the salvation of the young people

Sunday, October 4 - Harvest Home

who spend the last hours of God's day in social clubs and unspiritual pleasures, such a power of revival would sweep over the parish that would be the talk of the town.

SUPPOSE our 298 women made it a rule of their lives to always receive their Communion regularly and encourage the other members of their families to do the same, the result would be the need of an assistant to the Rector. He could not possibly minister to them singlehanded.

SUPPOSE our 298 women should begin NOW to make things for our annual Bazaar; such, for instance, as wash cloths, towels, aprons, embroidered pieces, preserves, jellies and an hundred other things feminine fingers can do, our Bazaar would be well stocked with things the public would be glad to buy.

SUPPOSE our 298 women would take an active interest in the Woman's Auxiliary and would attend regularly its monthly meetings. Our Sunday School room would be full to overflowing. The enthusiasm would be irresistible. The power would be felt to the four corners of the Parish. The fame of the Auxiliary would go through the entire Diocese and the fame of the Auxiliary would spread throughout the national church.

SUPPOSE our 298 women should combine into one solid unit and make a drive for candidates for Confirmation for our 25TH ANNIVERSARY CLASS and work continuously from now until then with this one object in view. Our 25TH ANNIVERSARY would be the most impressive event that has ever taken place in or out of our parish.

SUPPOSE our 298 women should start a campaign in the parish to bring every unbaptized child and adult to the church to receive that Holy Sacrament. The list of names of the newly baptized would fill a column of the BROADCASTER.

Suppose our 298 women should start a WHISPERING CAMPAIGN. Talk about St. John's Church over the backyard fence, when they meet in the corner grocery, to the insurance man, the landlord, the friends and casual acquaintances, and tell folks in a quiet little way what a beautiful church St. John's is inside. Speak of the fine singing of the Senior Choir, the splendid progress of the Junior Choir, the beautiful new memorial windows, the large congregations, the big Sunday School, the interesting things that are always happening, the remarkable work of the Brotherhood of St. Andrew, the splendid reputation the parish has in the Diocese, the astonishing financial support the Parish gives to Missions every year, the splendid cooperation, the members give the Rector, the coming 25TH ANNIVERSARY, the ANNUAL BAZAAR, the system of BLOCK COLLECTIONS the Rector has started, the new CRADLE ROLL, how some of the women have started already to make things for the Bazaar. TWO WOMEN HAVE JUST FINISHED 27 APRONS, how the Rector wants every man and boy as well as woman and girl to raise no less than a DOLLAR for the CHRISTMAS OFFERING so that the sum will be $1,000.00; how the Rector is talking of paying off the remainder of the mortgage of the Parish House this year and how everybody is being asked to put a cent a day in the 85 Club pocket of the Church Envelope each week, which if done, will bring in a revenue of $3,650.00 or three times the sum needed to clear the mortgage; how the Sunday School is growing and what the boys and girls are learning while other boys and girls are running the streets and getting into all sorts of mischief; how they are working to make St. John's Church the biggest, brightest and strongest church in South Philadelphia; how you cannot go anywhere in the parish without stumbling over a group of St. Johnites—they seem to be everywhere. Such a WHISPERING CAMPAIGN will bring the curious in droves to the old church to see and to marvel. Yes, all these things our 298 WOMEN can do for old St. John's Parish and for God. It is your glorious opportunity *OH YE 298*. If you seize it you will become immortal.

MISTAKEN KINDNESS

What Foolish Things We Do Through Ignorance

Some years ago there lived a woman in our parish who was very popular and held the love and respect of all of us. She was taken seriously ill of a disease which attacked and weakened the walls of the stomach. Though her condition was serious it was not unusual, and with proper care, she had every reason to believe that in time she would be restored to health. The doctor prescribed a careful diet for her and warned against any change without first being advised. She had a visitor, who was a near relative. This visitor learned of the doctor's prescribed diet and thought it was a shame to starve the patient in such a way -particularly now that she was so far on the road back to recovery. She decided to take matters in her own hands and teach that doctor his trade. She sallied forth, bought some pastry, returned and fed it to the patient.

Three days after the event we buried the patient.

The tragic result was due, not to hate or with a desire to harm, but to mistaken kindness. We suppose that the woman will mourn her foolish trespass upon the doctor's explicit orders until the day of her death. But sorrow now is of no avail. The victim of ignorance cannot be restored to her family or friends.

We tell you this story hoping you will get the moral of it.

Especially do we hope you will apply it to your son, your daughter, who are growing from childhood to maturity. There are certain rules laid down for the moral and spiritual development of our children which are based on a knowledge of child psychology and are deductions arrived at through that science. Unfortunately, many parents are impatient of abstract rules for governing juvenile wishes and feel quite sure they who are in close, daily contact with their offspring, are by far the best prepared to provide them with a happy childhood.

The parental conception of "happy childhood" however, is nothing more nor less than an haphazard career of self-indulgence unrestrained by any rules of moral or spiritual restraint.

Such things, for instance, as teaching the child to pray or to read the fascinating child stories of the heroes of the Bible; or going to Church School on Sundays to learn lessons of personal restraint and one's duty to the other fellow or to go to church and absorb the atmosphere of worship amid the prayers and praise of the congregation; are, in the minds of the indulgent parent, too rigid a discipline and too devoid of appeal to child desires and inclinations for them to enforce. A child has only one childhood; why spoil it for him? Turn him loose and let him sow his wild oats; he will settle down soon enough and will be a better man for his fling.

Well, we do not suppose it is much use to reason with such parents. All we can say is—YOURS IS A MISTAKEN KINDNESS, and we fear you are in for a rude awakening. There is not much use in pointing out that our prisons and penitentiaries are overcrowded with the youth of the nation.

There is not much use to say anything about the jammed and packed night clubs and the looseness of their habitués.

There is not much use to warn the parents against the social clubs for young boys and girls which open on the hour Sunday School opens, and who are initiating their sons and daughters into vices and immoralities that damn the soul.

Is it nonsense? Well, there's one sure way to prove it. Go get an officer, raid one of these so-called social clubs and see for yourself what your boy or girl is doing.

And then pray that it is not too late to save the soul of your child.

SUNDAY SCHOOL is really a pleasant place of moral and spiritual discipline for your child.

Why not be wise and far-seeing and bring him until he forms the habit and likes to come?

If you do you will not only help him to grow up to honorable, self-respecting and law-abiding manhood; but you will escape the pains of a broken heart and the regrets of mistaken kindness.

And better still, the day will come when your cup of joy will overflow. That will be the day your child will bless you for disciplining his youth.

CERTIFICATES

Are They Important?

On certain important events in our lives the Church issues certain important certificates to us as vouchers or proofs of those events occurring.

When you are BAPTIZED you are given a BAPTISMAL CERTIFICATE, certifying that on a certain Sunday, of certain date, in a certain year, you were baptized in a certain church; that you were born on such a date; that your parents' names are whatever they may be and the names of your sponsors, who are also the witnesses of the event.

When we are CONFIRMED we are given a CONFIRMATION CERTIFICATE setting forth that fact as taking place at such a place on such a date and witnessed by the hand of the Bishop of the Diocese and the Rector of the Parish.

When we are MARRIED we are given a WEDDING CERTIFICATE in which is written our name, the name of the person we marry, the date and place of the wedding and the names of the witnesses present at the ceremony.

When we die there is no certificate issued by the Church but A CAREFUL RECORD of our decease is entered upon the Parish register giving our name, date of death, cause of death, place of burial, name of undertaker and the name of the clergyman officiating.

Thus the Church makes notes of these four big events of our lives.

Yet, for some curious reason, we find that a very low percentage of our members seem to realize the big importance of these various certificates; that they are very much more than a gesture of courtesy and that they possess real value of a legal nature.

For instance, if your son or daughter is in need of a job according to law they must be certified to have reached the legal work age. Hence the importance of the BAPTISMAL CERTIFICATE. Again, in case of proving one's identity the courts are sure to require the certificate of Baptism as proof. In a score of other ways one finds the need of showing one's BAPTISMAL CERTIFICATE.

So is it with the CONFIRMATION CERTIFICATE. Whether you are a Roman Catholic, a Protestant or a Jew, there will probably arise such occasions more frequently than the average layman imagines. Our Confirmation assumes a legal importance that cannot be set aside. It shows also that we are the N or M who lived at such a locality and attended such a church in that locality during a certain specific period of our lives.

Our WEDDING CERTIFICATE is of equal importance as a legal document. If any question should

arise as to whether we are legally married, that certificate, properly executed, is sufficient proof. If the maiden name of the woman needs proving in such matters as inheritance of property or for any other purpose of identification, the WEDDING CERTIFICATE becomes vitally important.

In the case of tracing one's ancestry all three certificates play an important part in getting the record straight. Even the parish record of the date, cause, circumstances of death and place of burial, is at times a matter of real importance to living or surviving persons because such data concerning us is the only proof, frequently, of our identity and our probable relations to claimants of property or estate of any kind.

Therefore, your Baptismal, Confirmation, Wedding Certificates and record of your decease are of primary importance and should be preserved most carefully.

But contrary to that, most of us are almost criminally neglectful in such matters and do not know whether or not these papers any longer exist.

It has become the fashion of late, not to bother about locating them, if needed. Just tell the Rector that such and such certificate is needed and ask him to give a duplicate.

That is all very well and seems to be quite a simple matter and to be asking only a small favor of the Rector. But only too often the Rector finds the applicant is all mixed up in his dates or is wrong as to the place of the event, or is not sure of the name under which they were christened, confirmed or married. Scores of times a person is christened as Catherine and then deliberately and illegally change it years after to Cath*a*rine or *K*atherine or *K*ath*a*rine; or perhaps the surname is too Irish for our aristocratic notions and we want a little dash of Scotch; consequently, we change a Mc for a Mac, and find, much to our alarm and astonishment that the name on our baptismal and other certificates do not agree with the alias we have assumed.

Sometimes the whole subject of identification becomes a mess and the original certificates are lost to prove our claims. The rector or his secretary are driven frantic in an effort to locate these records. We have spent days searching the Parish Register for information concerning such data. Probably we find it, probably we do not. At all events the applicant seldom considers the matter of COMPENSATION for the time and trouble caused by the request and generally considers a perfunctory "Thank you for your trouble," a sufficient compensation.

Well, we the victim of such careless neglect to protect valuable papers do not so consider the matter.

There are those, too, who are afflicted with that peculiar mental weakness known as pride of ancestry who, although not remotely connected to the parish—perhaps are not even professing Christians—come to us with the request that we "do them the favor" to search the records back into the dim past to see if we can trace for them the name of a male or female person from whom they are sure they are descended. Never do we remember any of these ancestor hunters making an offer to compensate us for delving into the dusty tomes of our dead and gone predecessors in our effort to aid them in satisfying their peculiar insanity.

If the applicant is an orthodox why does he not satisfy himself that his ancestor was Adam, If he is an evolutionist why is he not satisfied that he is the descendant from an Ape and let the matter rest there?

In the future, therefore, we agree to search the parish records and issue duplicate certificates if and when a sum of not less than one dollar is deposited in the CHILDREN'S FUND OF THE PARISH for the relief and care of sick and poor babies on our CRADLE ROLL.

Therefore, now and forever in the future, every application for certificates of any kind must be accompanied with a FEE TO THAT FUND. And we DO NOT guarantee satisfaction.

YOUR SUBSCRIPTION TO THE BROADCASTER IS DUE. PAY YOUR DISTRICT SUPERNTENDENT OR MAIL ONE DOLLAR.

BE SURE YOU READ THIS

It is Important as Well as Interesting

Your rector has come to the decision that he has been "pampering" his flock too much. His sheep and his lambs have become fat and lazy. He is sorry he petted you so much because he thinks you are getting so used to it that you are fast losing your sense of responsibility and are getting to feel the church is so anxious to have your name on its register that, that is all that matters.

Now, of course, we are glad to number you among our flock, but we do not want you to feel that you are only a name on our books. You, as a confirmed member of the church, have certain very specific responsibilities which must be faced.

Your Interest

First, you must consider your interest in your parish. You are responsible more or less for the growth and power of the Kingdom of God in Southwark. You are supposed to reflect credit upon the church by your moral and spiritual weekday life among your neighbors. You are expected to believe so much in the need of St. John's Church to the community that you press its recognition upon all your neighbors. You must show your interest in it by attending every means of Grace offered on Sundays and Holy Days and you should be so interested in the church that you assume everybody else is, and naturally, you invite your friends and neighbors to go to church with you.

Your Support

Second, you must always back your interest with your support. The parish needs financial and moral support as does the family or your business. It DESERVES much more than either of these, because it gives more to you, to your family, to your neighbors, to the locality in which you live.

You Never Thought of That, Did You?

Which would you rather live near, a noisy taproom or a vigorous church? Would you rather listen to cursing and swearing and obscene talk which emanates from such places of revelry or would you rather live beside a good, strong church full of singing and praying Christians? Well, which is receiving your greatest support? The taproom or the Church, and why?

The Rector's Decision

Your Rector has decided that every confirmed man, woman, boy and girl of St. John's Parish has a solemn duty to perform; and that is, to support the church work of the parish to their utmost. For years he has been lenient and has not pressed your responsibility of supporting the church. Now he is "coming at you" with the proposition that he is not going to favor you any longer while he works like nobody's business to make ends meet. It is YOUR church as well as HIS, and you have no business to loll around doing nothing about it. He is sending out your District Superintendents, he is writing special messages to the sheep grazing beyond the parish boundaries, to carry the message that he has contracted to have printed

450 Packages of Church Envelopes

which he expects the parishioners to subscribe for without delay, pledging a weekly offering in proportion to the individual income. You are expected to place well at the top of your budget your weekly offering to God and that offering is to be large enough to show you know and appreciate what great things God has done for you, your friends and your family. The District Superintendents are instructed to give all parishioners who have no church envelopes a pledge card to sign stating they will present their offerings to the church as the material expression of their devotion every Sunday or else hold it for the

Block Collections

which the District Superintendents are instructed to make once a month.

The Parish Support is a Disgrace

to you, to me, to the community in general. When a person or a number of people refuse to support themselves when they are fully able to do so, they commit an act against the community that is indefensible. That's what we are doing against our Church and the people whom we employ BUT DO NOT PAY. Neither you nor I have any decent excuse to offer for our brutal selfishness. Even the "widow" has her "mite" she can afford to devote to the support of God's Church.

Let's Be Ashamed of Ourselves

and determine now that we will no longer be fat and lazy sheep and lambs in the fold of God but that we will at least give some of our "wool" in return for our "keep." And let's snatch our pen or pencil and sign our pledge card on the dotted line—

Now

JUMBLES

Are you a cross-word puzzle fan? Well, here is a cross-eyed puzzle that will keep you busy and make you search the Scriptures like nobody's business. We dare you to try untangling this Jumble!

Twenty-five Men of the Old Testament

1. SEOSM .....
2. ULASEM .....
3. ACASI .....
4. MARAABH .....
5. ETHAJPH .....
6. SOUHAJ .....
7. HISAAI .....
8. HILAEJ .....
9. ANDLIE .....
10. ONSOMLO .....
11. HODIAAB .....
12. HALMCIA .....
13. MARHEIEJ .....
14. HASOJI .....
15. KRAAB .....
16. MOSNAS .....
17. CABOJ .....
18. RECODAIM .....
19. IADVD .....
20. NALBA .....
21. LOBMASA .....
22. ZIEHAKEH .....
23. USLA .....
24. NOTHAAJN .....
25. SAHUSARUE .....

Twenty Men of the New Testament

1. PESHENT .....
2. MODISUNE .....
3. LUPA .....
4. SINAANA .....
5. TWAMHET .....
6. SPOLLAO .....
7. HITYOMT .....
8. RAPGAPI .....
9. POJHES .....
10. SANBRBAA .....
11. LISSA .....
12. LOCINRUSE .....
13. SEAJM .....
14. TREEP .....
15. MOSNIE .....
16. CASHCAZEU .....
17. RASJUI .....
18. SNAOJ .....
19. WHERABLOMTO .....
20. KARM .....

Sunday, October 4 - Harvest Home

STATION S. T. J. C.

Definition of modern speed—One foot in the grave, the other on the accelerator.

Now is the time to pay up all your vacation church envelopes.

An *evader* of the law is a worse criminal than a *breaker* of the law.

Women, Take Notice!

On Tuesday, October 27th, the women and girls of the Parish will give a big Hallowe'en party.

Remember the *Harvest Home*, Sunday, October 4th. Be sure to bring something for the poor. *If it's only a bag of salt or a bar of soap.*

Sunday Evening Service at 8 o'clock every Sunday in the church year. Come in and join the Junior Choir in singing hymns our mothers used to sing.

What's the sense of dreaming dreams if you do not exert the will to realize them?

If the officers and teachers of the Sunday School are prompt as well as regular, the scholars are sure to follow their example.

The Radio Party of the Summer Vacation School was an extraordinary success. Both the kids and Margaret Nelson deserve a great deal of credit.

Incidentally the boys and girls of old St. John's are becoming a real force and influence in the affairs of the church. Such activity augurs a successful future for the Parish.

Incidentally again, we understand the boys of the Junior Choir are practicing for a *minstrel show* in *November*. Watch for it.

We have 450 *packages* of Church Envelopes to distribute among St. Johnites. Be sure you get yours.

COAL SUNDAY for non-members of the *Fireside Club* is SUNDAY, NOVEMBER 1st. (All Saints day.) Be sure you celebrate the day fittingly.

Obedience is not the mark of a slave—it is an important quality in leadership. The great leaders of this world have not been their own masters; they arose and followed someone higher up, and thereby became the greater. Obedience is a gateway to power. Our physical health depends upon obeying the laws of our physical nature. Strength of character issues from obedience to the decree of conscience. If we are to have a commanding hold on life, we must be subject to a will higher than our own.—*Today.*

Now is the time to begin to think of our
25TH ANNIVERSARY.

Mark Twain said that when he was a boy of fourteen his father was so ignorant he could hardly stand it to have the Old Man around, but when he got to be twenty-one, it simply astonished him how much the Old Man had learned in seven years.—*Lookout.*

OUR WOMAN'S AUXILIARY

Tuesday evening, September fifteenth, we held the first meeting of the season of our Woman's Auxiliary. The attendance was gratifying. We were glad to see so many of the young women present.

After our usual opening the Rector spoke of some lines of work he hoped the women of the Parish would share with him this coming season. Among them were preparations for celebrating the 25th Anniversary of the Parish under the rectorship of the present incumbent; preparing for the Harvest Home festival to be celebrated Sunday, October 4th; devising ways and means for increasing the weekly offerings of our nearly 1000 parishioners to meet our current expenses and pay our missionary obligations; soliciting donations of every sort for our Annual Bazaar in December and planning a strong woman's organization to carry on the development of our Church among the people who live in the parish. The hope was expressed that the Auxiliary would make every effort to "get out" the largest Confirmation Class ever presented for the 25th Anniversary.

Important Invitation to Every Woman and Girl

Every "female of the species" living in or out of the bounds of the parish, is invited to our big Hallowe'en Party on Tuesday, October 27th. Collectors are coming around to get ten cents from you to pay for refreshments, prizes, etc. We want you to come. Come in masquerade if you wish and come expecting to have a good time playing games, singing and doing all sorts of things appropriate to such a time of foolery and nonsense.

By the way, the monthly gatherings of the women and girls are not so tiresome. After business we turn our minds to pleasure. At our last meeting, after a lot of business talk, we played Radio and ate ice cream and pretzels.

Criticism is stimulating when it is made with a sincere desire to help. A woman of the parish told us that she could not get interested in the W. A. because it did little for the missions of the church. Other chapters had radio parties and other means of raising funds for this purpose while we do not. There is a grain of truth in that criticism but the criticism is not really fair, for the reason that St. John's Church has been forced to struggle desperately to meet its current expenses and every cent had to be hypothecated for that one purpose. Even then we failed to make the grade and in order not to run into debt we were forced to give our Parish Visitor notice that for a season we must stop paying her salary. Of course, we had no right to expect that she would continue her services free of charge, but that is exactly what she is doing. We would ask the question, therefore, what is our duty in the matter,—to raise funds to pay the salary of this self-sacrificing woman or raise funds and give it to missions of the church when we are already giving from $1,000.00 to $1,200.00 a year to missions.

Personally, the Rector is voting early and often for raising money to restore Miss Nuttall's salary.

All in favor please say "Me too."

Sunday, November 1 - All Saints Day Coal Sunday

THE BOYS WILL GIVE A MINSTREL SHOW

Sometime in November the BOYS OF THE JUNIOR CHOIR are going to put on a show to raise funds for current expenses of the Parish. They will soon be in training, so you know what you may expect.

This is the first time boys of this age have taken such an active part in parochial affairs. However, when we look over that bunch we are not surprised. Taking them all in all they are about the finest and cleanest bunch of kids you will find on the Western hemisphere. They are full of pep and do everything asked of them with a grin. There is not one spoiled egg in the whole dozen. We know they are going to put on a good show and you will do yourself a big favor by buying admission tickets and witnessing the performance of St. John's finest.

Come out and show the boys you are one hundred per cent for them in their work for the church.

WHAT YOU CAN DO FOR THE BAZAAR

Mrs. Gresh and Mrs. Patterson said to the Rector, "You get the materials and we'll make aprons for the Bazaar." The Rector did it. In less time than it takes to tell they had made the aprons, sold 'em, turned in the proceeds and said, "Give us some more." We did and they're at it again.

If every woman, man, girl and boy of the Parish would get such a start in preparing for the Bazaar we would have the best ever when the time arrived. All women and most girls, the smart ones at least, can make aprons, pot holders, wash cloths, towels, dusters and a score of other household necessities.

Then the Rector told how he kept his eye open to all sorts of bargain sales and had made some wonderful buys for the Bazaar, in many instances paying as low as one third the original cost. If YOU watch the bargain sales YOU can often pick up something for 10 cents or a quarter, which will sell for three times that price.

Women can can fruit and make jelly to donate to the Bazaar. And who would not prefer *home cooked goodies* to the usual commercial stuff? We ought to have a BAKERY SHOPPE in our Bazaar.

Also we are sure that when you lay in your big grocery order on Saturday your grocer or butcher or baker will be glad to put a gift in your basket for the Bazaar if you remind him.

You can get punch cards NOW to chance off some very lovely pieces of embroidery or useful table linen by just asking Mrs. Matthews who has them (the cards) in her possession.

Then, too, you can think up lots of other ways to supply the Bazaar with material to sell. So put on your thinking caps and

Cogitate

THANKS!

Our Radio was a huge success. Everyone that read the BROADCASTER must have heard our plea. I never remember seeing so many delicious homemade cakes. Almost every child or adult that attended brought us something. I wish to thank the gentlemen who called the numbers for us, the ladies in the kitchen, the children and their parents, the prize and cake givers and all those who attended and made the "KID'S RADIO" such a success. I am deeply grateful.

The receipts were over $60.00 all of which goes towards the current expenses of the church.

MARGARET R. NELSON,
S. V. S. Instructor.

GARRETT - BUCHANAN CO.
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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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Carl Brobson
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Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Thelma Sutterlin
Miss Viola Young

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District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—Archibald Beck, 1718 S. Front St.
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SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Mrs. Howard McFadden
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter
Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Heisler, Frances
Henderson, Laura
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Rutter, Ruth
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

PARISH ORGANIZATIONS

Woman's Auxiliary

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Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Brotherhood of St. Andrew

Mr. John E. McHenry, Associate Director

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

December 3 - 4 - 5 -- Parish Bazaar

BAPTISMS

Vincent Benedict Eckert
Loretta Ernestine Substalae
Charles Peterman Veasey

BURIALS

John J. Baxter, Jr.
Harry Spencer Thomas
Bertha Hof
Harry J. Fanger
William T. Robertson
James Barrett Smith

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

THE SILENT HOUR

As I come in Faith to the Silence Hour,
To renew my trust, and feel His power,
Seeking to know, and to do His Will,
I hear His voice saying, "Peace, Be Still."

I commune with my Lord, in sweet accord,
As I place my life in His Hands.
I feel so sure, and so secure
Since I know He understands.

He, too, lived on earth long years ago,
He knows just what we can bear,
That is why we come, and find all we seek,
In the Hour of Silence and Prayer.

S. E. Nelson

OUR HARVEST HOME

It Was An Occasion That Will Long Be Remembered

Our annual HARVEST HOME FESTIVAL came off as per schedule Sunday, October 4th. The day was one of those gorgeous, golden autumnal days with a tang in the air that is as stimulating as wine.

Being the first Sunday in the month nearly the whole parish turned out for the Holy Communion and almost everybody brought a donation of food for the poor. The lower hall of the church looked like a busy market house. There were bags of potatoes, bags of onions, bags of cabbage, baskets of apples, baskets of turnips, cans of vegetables, cans of fruit, packages of cereals, boxes of salt, pounds of sugar, packages of coffee, tea, salt, flour and an enormous variety of other things too numerous to list.

Also we received cash donations from a few of the communicants. After consultation with some of the givers we concluded to turn over the money to our parish visitor in lieu of the salary we ought to be paying her but have not been able to do so for a few months. Somehow the whole service seemed to be brighter than usual. It must have been due to our doing something for somebody else who needed our help.

In the afternoon the number of gifts were greatly increased by the Sunday School children. Even in the evening donations continued to come in.

How much this food is needed is known only to the Rector and his co-workers. Though living conditions are very much better now than two or three years ago, we still have the unemployable, the crippled, the sick, the blind, the aged, the widow, with us whom we must help. Our Lord truly said, "The poor ye have with you always."

In a way we are rather glad it is so. Of course, we do not rejoice over the sufferings of the unfortunates. We do not mean that. But it is an undeniable fact that the misfortune of others is our opportunity to exercise our Christian gifts of neighborly love and service. We need that sort of spiritual exercise daily to keep us spiritually fit.

Never neglect the opportunities nor ignore them; they are of the utmost importance as an aid to your proper mental and spiritual health.

If any of you neglected the opportunity to do good to your neighbor on HARVEST HOME SUNDAY, make amends immediately by sending a gift of a dollar for rent, fuel, or medicine, or towards the expenses of your Parish Visitor.

HOW TO GIVE THANKS

Thursday, November 26th, will be the day appointed

December 3 - 4 - 5 -- Parish Bazaar

by proclamation of our President as THANKSGIVING DAY, a day set aside by the nation to give thanks to Almighty God for the abundant material and spiritual blessings vouchsafed our people during the year of 1935-36.

How good and provident God has been is a matter of individual appreciation more than of national appreciation, because it is the individual who has prospered the most. Never in the history of our country have the unemployed, the unemployables, the aged, the widowed, the chronically ill, the orphaned, the blind, the crippled and all of God's unfortunate children have been so comprehensively cared for.

This BROADCASTER is sure to find its way into the homes of scores of such who have received this care.

Many of you were out of a job and are now working for the first time in many years.

Many of you have received old age pensions.

Many of you have enjoyed health as well as prosperity this year.

Many are receiving hospital and dispensary treatment.

Many are getting enought relief to pay your rent, buy clothing, food, fuel and every necessity of life.

Many of you who have never been out of work had your wages raised and are living as human beings have a right to live.

Also, though the nation has had its floods, tornadoes, sand storms and other misfortunes, due to natural causes, the law of compensation and the neighborly regard for our suffering fellow citizens has greatly relieved that suffering.

Taking all these good things into consideration don't you think that we have extra reason to be thankful to God this year?

Now the question arises, how can we show our feeling of gratitude?

Will attending service on Thanksgiving be an adequate gesture?

Will indulgence in football, going to the movies, giving dances, overindulgence in eating and drinking intoxicating liquors be the best way to rejoice over your good fortune.

Or would a gesture of good will and kind neighborliness for the unfortunates, who have little or nothing, be a better way for you to give thanks? That is, would it not be better to do unto others as Almightly God has done unto you?

Why Not A Thanksgiving Offering?

For instance, when you enter into the Temple of God Thanksgiving Day, why not bring an offering with you as your contribution to a fund to help the unfortunates of the Parish? There is our Parish Visitor, for instance, who has been an interested and sympathetic friend of our aged, sick and suffering these many years, and now she has fallen on times of insufficient support because the parish funds are exhausted and we cannot pay her salary. Yet, knowing this, she continues to serve us with cheer and good will. Have you not enough gratitude because of your own improved state to make a liberal offering towards her salary on THANKSGIVING DAY?

Would you, *could* you work for nothing?

WORTHY OF EMULATION

This Is The Sort of Offering Jesus Admires

A few weeks ago the Treasurer of the Parish handed an envelope to the Rector with the remark that it was addressed to him. When the Rector opened it he found enclosed One Dollar with the following note:

"Dear Rev. McHenry:

I just received a dollar raise in my pay. I am sending the first one to you. I know you can use it."

Sincerely,

A Member.

The signature of course is anonymous and shows the donor does not wish his or her name to be known. Because the giver does not want the "left hand to know what the ringht hand *doeth.*"

The gift is significant of what could and ought to be done under similar circumstances. *First*, it shows a real sense of appreciation on the part of the person who has received the increase in pay; and, *Second*, it shows the proper way to express that appreciation in making the FIRST DOLLAR increase an offering unto the Lord. That is the spirit which inspired the children of God in ages past.

Why not follow this example of making a THANKSGIVING OFFERING to God for your improved state of work and finance. Several unemployed men and women of the Parish—folk who have been out of work and on relief for many years have jobs now and are receiving wages for their labor. It must mean much to them to be independent again. And it seems to your Rector that all such ought to make a THANK OFFERING in proportion to the wages they are earning to go towards the relief and support of our large army of unemployables, men and women who, owing to circumstances and physical condition, could not work even if they were offered jobs: such, for instance, as the crippled, blind, aged, chronically sick or otherwise physically or mentally unfit.

How true are the words of Jesus Christ, "The poor

December 3 - 4 - 5 -- Parish Bazaar

are with us always" even when times are good, work is plentiful, wages are fair and living expenses are within reach of most of us. Yes, even then there remains that class of industrially unfit who must be helped to obtain food, money for rent, fuel, clothing, doctors' bills, prescriptions, sick diet and nursing.

You, who have passed through the fire of poverty, must know the mental suffering of God's poor. Why not follow the lead of "A Member" and make a generous Thanksgiving Offering this Thanksgiving Day for the poor of the Parish.

I am sending one Thanksgiving envelope to every family with the request that each family take up a collection among its members to be deposited on the Alms Basin THANKSGIVING DAY or handed to the District Superintendent or mailed to the Rector.

Who knows but that God may bless the offerings and increase your prosperity?

BROADCASTING FROM S. T. J. C.

Junior Choir Minstrel — November 12th
Tickets, 25 cents.

136 poor folk received Harvest Home Gifts

Make your Thanksgiving Day a real Thanksgiving Day by making it a Thanksgiving Day for some unfortunate brother who needs your help.

Remember your Coal Sunday Obligation.

THE HOLY BIBLE

"Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace.
To read, to fear, to hope, to pray,
To life the latch and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn."
—Sir Walter Scott.

Your weekly church envelope contains the offering you make to God for His Fatherly love and care. It ought to be worthy in size to your loving appreciation.

Remember the Radio Party and Drawing Saturday, November 21st. Proceeds to be divided between Church Expenses and Missions.

ST. JOHN'S ANNUAL BAZAAR is a big event in our Parish. It always occurs on the first Thursday, Friday and Saturday of December. Tickets of admission 10 cents and three for 25 cents. Every ticket has a 10 cent coupon attached which can be used to purchase things on any table. COUPONS CANNOT BE CHANGED INTO MONEY.

The more donations we receive for the Bazaar the less we need to buy; hence your gifts will be a big financial saving to us.

OZZIE'S DICTIONARY

Abominable—Pertains to the stomach.

Bigamous—The largest of all, in big, bigamer, bigamous.

Catarrh—A large ukulele with wire strings.

Domain—When you eat bad sea food you get domain poisoning.

Wall Street, n.—A well-known street in the financial district where you can have your trousers dry-cleaned without gasoline..

Have you joined the Blanket Club?

Reno now claims to be an important factor in the dairy industry. That's where the cream of the country goes to get separated.

A friend is one who walks in when the rest of the world walks out.

Alakh Gong Rri Tsang, the only living woman Buddha in all Tibet, is head of Druck Kurr Gomba, a lamasery of 500 men monks.

Advent, the first season of the Church Year, is near at hand. Be sure to have all your church envelopes paid up in full for you are due to receive a new package. We are giving out 450 packages this year because we feel that conditions are so improved that our parishioners will want to increase their offerings to Almighty God for His Goodness to us.

Now is the time to join the Fireside Club.

BE SURE YOUR NAME APPEARS AMONG THE CONTRIBUTORS OF OUR COAL FUND IN THE NEXT ISSUE OF THE BROADCASTER.

YOUR SUBSCRIPTION TO THE BROADCASTER IS DUE. PAY YOUR DISTRICT SUPERINTENDENT OR MAIL ONE DOLLAR.

December 3 - 4 - 5 -- Parish Bazaar

DON'T SAY IT TOO LOUD WITH FLOWERS

"Let Your Moderation Be Known Unto All Men" Phil. 4:5

A short time ago we were asked to officiate at a funeral in the parish. The service was in the home of the deceased. When we entered the funeral house we were overpowered by one of a most amazing floral displays. The very walls of the room were festooned thick with sprays of flowers. Baskets of expensive blooms and tall set pieces worth from Ten to Twenty-five Dollars each were scattered all about the place. The family had hired an extra big open Packard car to transport them from the house to the cemetery. The cost of the car was about ten dollars. There were so many pieces that the car could not hold them and several big pieces were crammed into the funeral car with the casket.

When we reached the cemetery both the chauffeur of our car and we watched while the flowers were being carried to the open grave, and we began to estimate the possible outlay of dollars and cents represented by the display. We were astonished to find that the minimum cost must have been well over $500.00.

After the comittal service we lingered behind the family to see what was done with that heap of blooms. After the family was well away from the grave the cemetery laborers gathered up armfuls of the flowers, threw them aside, picked up their spades and filled the grave.

We learned eventually that all those beautiful expensive pieces were thrown on the cemetery dump the next morning.

Over $500.00 Thrown On The Dump!

And just think what that $500.00 could have done for the living. It could have paid 25 month's rent at $20.00 per month. It could have supported a family all winter with coal, light and food. It could have clothed a large family for two years. It could have paid for a $5.00 memorial bouquet of flowers to be placed on the Altar of the Church every anniversary of the deceased for one hundred years. There are scores of really important things that could have done with such a big sum.

But, you object, the flowers were not bought by the family only. Lots of them were sent by clubs, societies, friends, acquaintances and employers. All of which is very true. But why should that affect the situation?

We attended another funeral later in the month at which it was clearly demonstrated that there was no need of such extravagant waste in expressing one's sentiments for the deceased and his family. When the man died a certain organization, of which the widow was a member, met and after passing a resolution of sympathy, voted a certain amount of money to be drawn from its treasury and sent to the bereaved family in lieu of flowers. The neighbors of this same family collected a sum of money among themselves, bought a modest spray of flowers for the funeral and gave the remainder of the money to the widow and her children to spend as they needed.

It seems to us that the common sense displayed by the friends of this widow is worthy of emulation. What we mean to say is—instead of throwing $5, $10 or $25 on the cemetery dump why not encourage relatives, friends, societies and business organizations to send the bereaved expressions of sympathy with a check enclosed representing the amount of money they would ordinarily spend on flowers to be thrown on the cemetery dump?

There was another funeral of a man who died in a wretched hovel in the extreme southern section of the city. A small insurance had been carried on his life. The widow of the deceased used $100.00 of that insurance to buy flowers for the funeral which were thrown on the cemetery dump the next day. On the same day she came to the City Mission and applied for charity. She needed food and money to pay the rent of her miserable bungalow.

How About The Florist?

Now we do not advocate putting the florist out of business, nor charge that he is an expensive luxury. We have a personal regard for him and rate him as one of the most important and useful men of the community. As a matter of fact our friends will certify that we are constantly patronizing our florist. Every Sunday we have him supply our altar. On special occasions we buy lavishly of him and, after the occasion, we distribute the flowers while they are still fresh among the nearby hospitals. When any of our church members are seriously ill we order flowers sent to their bedside. We encourage the placing of memorial bouquets on our Altar. On every Anniversary in the Parish we have flowers distributed among the sick, aged and shut-ins of our parish.

In short our personal bill for flowers is well over $100 per year. But we do not send them to dead people but to the living and those who get joy out of their fragrance and beauty.

Yes, we love flowers even though we have hay fever and cannot always enjoy them. But we think we should use a lot more sentiment and much less sentimentalism in the way we use them. Above all things, let us get out of the habit of throwing so much money on the cemetery dump and give more money to the widow and orphans. Don't say it too loud with flowers. Quiet practical sympathy is the best.

December 3 - 4 - 5 -- Parish Bazaar

SOME MORE JUMBLES

Seas, rivers, brooks, pools, wells. They are all in the Holy Bible.

Are you a cross-word puzzle fan? Well, here is a cross-eyed puzzle that will keep you busy and make you search the Scriptures like nobody's business. We dare you to try untangling this Jumble!

1. A N A B A H	13. H A L O I S ....
2. R A N O N	14. L O O P S G I N K ....
3. S O B E R	15. J A N R O D ....
4. B A R A A H	16. L I N K A D ....
5. R I O N O K	17. R A P H A R P ....
6. L A S T	18. O N S H I P ....
7. H A T E S U E R P	19. D E E S A R ....
8. L E G A L I E	20. M O I L A S ....
9. G R E A T S E N E S E	21. A H S I R ....
10. N I G H O	22. O O O S M L N ....
11. S E A R G A T E	23. L I A U ....
12. L I D K E D E H	24. D R Z E E ....

SAMUEL SNELL, SR.

A True Friend To The Poor of The Parish

We are proud to take this opportunity to thank our friend, SAMUEL SNELL, SR., for his many generous acts of kindness to the Church of St. John the Evangelist, especially for his last splendid gesture to relieve the poor of the Parish by his remarkable and liberal donation of vegetables and fruits to our HARVEST HOME FESTIVAL.

Dozens of poor families, representing scores of persons, among them many widows and babies, will have reason to rejoice when they receive their share of his generosity. We attach a list of his donations herewith because we want the whole parish to join us in thanking him for this practical way of helping our poor.

This is by no means the first time Mr. Snell has done such a big thing for us. Every year, when we have our HARVEST HOME FESTIVAL he gives just as liberally. He has done so for many years.

Not only does he give food for the poor, but every Easter, Christmas, Coal Sunday and special anniversaries, SAMUEL SNELL has always contributed his share of DOLLARS to the parish. Every BAZAAR he not only gives a big donation to the Grocery Booth but he and his dear wife and sons and their families patronize the BAZAAR and spend freely. There are other members of St. John's Parish who could emulate this splendid spirit of practical christianity if they would. And, if they did, St. John's Parish would be the greatest influence for christian social service in South Philadelphia.

The reason we write these words of appreciation now is because we want SAMUEL SNELL and the world to know, while he is still alive and with us that we think of him as a BROTHER TO HIS NEIGHBOR.

GOD ALWAYS REMEMBERS THOSE WHO SHOW PITY TO HIS POOR.

Mr. Snell's donation to the Harvest Home Festival consisted of three big bags of potatoes, three big bags of onions, two bushel baskets of apples, four baskets of turnips and three big bags of cabbages.

THANK YOU MR. SNELL!

JUST AN EXPRESSION OF APPRECIATION

We want to express our appreciation to Mrs. Mary Murphy, Mrs. Mary Beck and Mrs. Elizabeth Mason for volunteering to give our Parish House a thorough housecleaning. They certainly did a splendid job of it.

This is an instance as to how the members of the Parish can serve the church. These ladies saved the church several dollars in volunteering their services. And a dollar saved is as good as a dollar donated.

More and more the men and women of the parish are rendering personal service which is a sure indication of their love for and interest in the dear, old church.

There are silent depths in the great ocean which the storms that lash the surface into fury never reach. . . . People who have learned to control themselves, who do not live on the surface of their being, but who reach down into the depths, into the stillness where the voice of God is heard, where they absorb the great principles of life, are not affected by the thousand and one storms and tempests — domestic, financial, social, political — making for suffering and marring lives. In the depths they find the stabilizing power which carries them poised and serene, even through the huricane of difficulties.

—Marden.

December 3 - 4 - 5 -- Parish Bazaar

THE BLANKET CLUB

St. John's women are starting a Blanket Club.

You join and pay 25 cents a week.

Every week there is a drawing.

The lucky person gets a blanket or something.

Then he or she drops out and gives the others a chance.

At the end of the drawing period everybody gets a blanket or its equivalent.

What they get has a retail value of the money they have put in. HENCE IT IS NOT A GAMBLE BUT A SURE THING.

The attraction lies in the possibility of winning a blanket or its equivalent early in the drawing.

Winter is coming on and a blanket is a mighty warm friend on a winter night.

Better get one and crawl under.

WANTED: Several persons to be collectors for the Club.

Ask anybody when is the next club meeting.

CERTIFICATES

(Continued from last issue of the Broadcaster)

In support of our contention that the various certificates issued by the church are important and valuable to the person entitled to them we print the folowing letter recentiy received:

Burlington, Vt.

"Dear Sir:

In the fall of 1919-or 1920 the Rev. H. Cresson McHenry baptized William, Murray and Beaven Mills at Moylan-Rose Valley. For passport purposes it is necessary for us to produce some evidence such as birth certificate, baptismal certificate establishing their earlier residence here.

Would you be good enough to look through your records and advise me if you have a record of the baptism of these boys and if so would you send me a duplicate certificate or a letter indicating that the baptism was made.

I would appreciate very much your cooperation.

Sincerely yours,
W. H. A. Mills,
Executive Secretary,
Burlington Chamber of Commerce

You will observe that the christening of these persons occurred 17 years ago. Time enough to forget all about the incident, which we did. The request seems like a simple matter, but it took some time to locate the record. The service may have been performed by the clergyman as rector of St. John's Parish or official of the City Mission, or as the guest priest of the parish in which the act was performed, all of which meant that three different registers had to be searched—that of St. John's Parish, of the City Mission and the Parish Church. The search is not complete at this writing because the christening is all but forgotten. This search is costing time and money, not to the applicant but to us. This could have been avoided had the original certificates been preserved.

Every applicant for old age pension living in parochial limits have been found to get their baptismal certificates from the church. Every boy and girl looking for a job had to present their baptismal certificate.

We hope what we have said in these articles will have the effect of making our parishioners more careful in preserving these important documents.

In the meantime the careless ones must make a donation of not less than ONE DOLLAR TO THE PARISH CRADLE ROLL if they want search of the church register made for certificates. The donation must be sent with the request and we will NOT agree to furnish the data. If we have it, then it will be given; if we do not have it then you must pay for the time and trouble it took to make the search.

BABIES CLINIC

(Entrance on Reed Street)

DIPHTHERIA PREVENTION

the first four Monday afternoons of November, 1.30 to 3.30 P. M.

Toxoid, Chick Test and Vaccination

December 3 - 4 - 5 -- Parish Bazaar

TWO MORE THANKSGIVERS

"THANKSGIVERS" are folk who sing "Praise God from whom all blessings flow" and then make a substantial offering to the Lord for His watchful providence over them.

A month ago we told you about an anonymous person placing an envelope upon the Alms Basin addressed to the Rector. When he opened it a dollar bill dropped out with a note which told him that the sender had just got a job and sent the first dollar of their wages to the church as a thank offering to God for answering their prayer. No name was signed to the note.

Saturday, October 24th, the Rector was asked to give the Sacraments to a dear lady of the parish who had been confined to her bed since last May. After she and her daughter-in-law, with whom she lived, had received, she told her daughter-in-law to get her bag out of the bureau. She took out of it a dollar and handed it to your Rector with the remark, My son gave me this note for my birthday last week. I want to give it to the church as my thank offering for my improvement in health. I am still pretty sick but I'm improving."

The daughter-in-law said, "I too am going to give a Thank Offering to the church. My husband has just got a steady job and I want to give this dollar."

Two THANKSGIVERS in one house! What a glorious record.

Now why not start a THANKSGIVERS CLUB in the parish, and everybody who gets a steady job or recovers from sickness or receives any other major blessings from God give an offering to the Church as their expression of appreciation for blessings received.

THANKSGIVING DAY SERVICE

10.00 A. M.

BRING YOUR
FAMILY THANKSGIVING ENVELOPE

GARRETT - BUCHANAN CO.
PAPER - TWINE
. . . For Every Purpose . . .
12 to 20 SOUTH SIXTH STREET
PHILADELPHIA

Repairing
HOWARD F. FRICK
JEWELER
1727 SOUTH SECOND STREET
A Small Deposit Will Secure Any Article

H. D. REESE, Inc.
MEATS POULTRY CHEESE
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MORAN'S
DRYGOODS, NOTIONS,
GENTS' FURNISHINGS
S. E. COR. THIRD and JACKSON STREETS

December 3 - 4 - 5 -- Parish Bazaar

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

PARISH COMMITTEE

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Vernon Matthews
William MacVaugh, Sec.
George Cressee, Jr.
George Silbert
Carl Brobson
Samuel Snell, Sr.
B. Frank Drumm
William Little
Joseph Leach
John Spratt
John E. McHenry
John C. Patterson, Jr.

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Mrs. James Adgate
Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Mrs. Howard McFadden
Miss Lydia Maguire
Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Miss Dorothy Stenger
Miss Thelma Sutterlin
Miss Viola Young

DIRECTORY OF DISTRICT SUPERINTENDENTS

District No. 1—Albert Later, Sr., 1806 S. Front St.
District No. 2—William Gilbert, 233 Watkins St.
District No. 3—Frank F. Preole, 116 Daly St.
District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—Archibald Beck, 1718 S. Front St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Mrs. Howard McFadden
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. James Adgate
Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. James Adgate
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter
Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Heisler, Frances
Henderson, Laura
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Rutter, Ruth
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grimell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Brotherhood of St. Andrew

Mr. John E. McHenry, Associate Director

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

December 3 - 4 - 5 -- Parish Bazaar

BURIALS

Anna Marie Bross
Ida May Nehlig

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

SNOW WHITE

"Whiter than snow!
The very thought
That we can be made so clean!
That all the sins
Of our mis-spent life,
With all its ills and ugly strife,
Made white—What can it mean?

"Whiter than snow!
How can it be!
Such a silent, noiseless fall,
Can cover the rubbish of days gone by,
Piled up in corners, deep and high,
Will the pure flakes cover them all?

Like the silent fall of the
Feathery flakes,
God's spirit enters the heart
And soon makes
The foulness there—Snow White,
Yes—all can read in the Holy Word,
This truth from the lips of
Our dear Lord—
"Where I am—There is light."

So—fill your heart
With His Presence of light,
And keep Him there by day and by night,
No snow can be whiter, no life more fair,
What evil can enter?
The Lord is there.

E. Claire Vinton

OUR ANNUAL BAZAAR

Our Annual Bazaar serves a two-fold purpose. First it is our principal source of income, outside our Duplicate Envelope System, for current expenses of the church. And second, it is the one big social affair of the Parish that brings together the members of Old St. John's from far and near. This year we have made particular effort to make it one of real profit to our patrons. We have made big purchases of goods which are of A1 quality and of the latest styles and colors. This is specially so of our scarfs, half hose, neckties and women's stockings. We are so proud of our stock that we will give a set of anything free if it can be proved it is a "second" instead of a "first" in quality. As for the prices, we will let you judge for yourself whether the department stores can either compete with or undersell us on the same class of goods.

Before you do your Christmas shopping why not come in and look us over?

Examine the beautiful gifts and fancy pieces on our *novelty table.*

Look over the many necessities on our *Household goods table.*

Admire the scarfs, neckties, handkerchiefs and men's socks on the *Men's Table.*

Sample the home-made pies, big wholesome suppers, ice cream, etc., in our Kitchen.

Spend time off in the *Radio Room.*

Go fishing with the kids down at the *pond* of real water.

Lay in your groceries and provisions from our *Grocery table.*

Buy uour candy, cakes, soft drinks, and toilet accessories at the *Girl Scout Table.*

Take a chance on getting a doll for the little lady of the house at our *Doll Booth.*

And always remember, your admission is 10 cents or three for 25 cents and on each ticket there is a coupon which has a sales value of ten cents. In other words, if you buy three tickets for 25 cents you get 3 coupons worth 30 cents in purchase value at any Bazaar table. Of course the coupons are *not exchangeable for cash.* They must be used as coupons only in making purchases.

Also

We Have Ice Cream and Pies for Sale.

Every Night

Thursday night the Junior Choir will be the guests of the Rector at an ice cream party.

Friday night, the Senior Choir will be his guests at a similar party.

Saturday night The Women's Auxiliary will be his guests at the final ice cream party.

December 3 - 4 - 5 -- Parish Bazaar

The Christmas Story

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

YOU HAVE A DUTY TO PERFORM

We are sure you will agree with us that all of us have much for which to praise God this year. Never before has he shown such provident care of us. Some of us have permanent jobs now and are earning the first wages we have received for many a year. Just an hour ago we were riding downtown in a Second Street trolley on our way to give the Sacraments to a parishioner about to be taken to the hospital. At Pine Street one of our men got on the car and we began talking about how times have changed and how many unemployed were working now. He said, "And don't I know what it is to be out of work and on relief. But now, thank God, I've got a real job. I'm getting a pay envelope every week. My family is eating three meals a day; my wife and children are decently clothed. I'm paying my rent every month. I have coal in my cellar. I owe no man a cent. This time two years ago I had no job; my family were freezing and starving; my house agent was deviling me for the rent money I didn't have. I was driven crazy with worry and was ripe for anything crooked that would get me money. But, thank God, I held out and the turn came at last. Now every night I get down on my knees and praise God for his care of me and mine. I WOULD DO ANYTHING FOR HIM TO SHOW HOW I FEEL FOR ALL HE DID FOR ME."

Was it only talk he was giving me?

No indeed, he is proving by his deeds how deeply he appreciates God's blessings. He is always helping somebody get right. He gives his time and service to the church in helping all he can. He makes his offering every time he comes to church for worship. His offering is always a generous one and is put in his WEEKLY CHURCH ENVELOPE. He gives to the FIRESIDE CLUB. He is making a THANKSGIVING OFFERING this Thanksgiving Day for himself and all his family. He will be among the first to put in his CHRISTMAS ENVELOPE. He will be busy as a bee during the Bazaar and at Easter he will be at the church with his EASTER ENVELOPE. While between times he will be helping every poor unfortunate he meets up with to the best of his ability and resources.

That Man Is Performing His Duty Gloriously!

There are others in the parish like him. One of the others stopped us in the SUNDAY SCHOOL room not so long ago and said, "For over three years I was out of a job. I had no food, no clothing, no fuel, no money for rent and a sick wife. The Church stood by and helped me with "made" work and food. What a dog I would be if I were to forget such acts of mercy now that I have work! Not only I but my whole family will take PACKAGES OF WEEKLY CHURCH ENVELOPES this year and we mean to keep them paid up.

That Man's Sense of Obligation Is Clear

How we could multiply these experiences! But time and space is too short to admit of it. Here are two family men who are so grateful for God's mercy that they are anxiously seeking means to increase their offerings to God that He may understand the depth of their gratitude.

Did You Ever Look Back and See What You Have Come Up From?

That sentence is not at all grammatical and I did not intend it so to be. You might have missed the point had it been elegantly constructed.

What I mean is this. Have you always been as prosperous as you are now? Did you always have your good job? Did you always have your beautiful home? DID YOU EVER KNOW WHAT IT MEANS TO BE WORRIED AND WONDER WHERE THE NEXT MEAL WAS COMING FROM? Were you always as well fixed socially as you are today? And would you have the daring audacity to say now that YOU and not GOD made the change?

We are sure you would not. And we are just as sure that the reason so many of our parishioners are not performing their duty of making offerings in return for their blessings is because they have not yet thought through to the point where they understand and can say sincerely, "all things come of Thee O Lord and of Thine Own have we given Thee."

It Is Our Intention

this year to stimulate our parishioners to their sense of obligation to God. We are putting out 450 packages of WEEKLY CHURCH ENVELOPES in the Parish with the confident expectation that every week we mean to show God how grateful we are for our jobs, our homes, our families, our happiness and our health. That we shall not give reluctantly or meanly but that we will give royally as is befitting the sons and daughters of God who delight in honoring the King. Be sure you get YOUR package of Church Envelopes and give. If you are overlooked let us know. We will see you are supplied at once.

How much ought you to give every week?

Emulate the widow who gave HER NEEDED MITE and bought our Lord's everlasting commendation. IN OTHER WORDS GIVE ALL YOU CAN. Eventually God will give it back in overflowing measure.

December 3 - 4 - 5 -- Parish Bazaar

DO YOUR CHRISTMAS SHOPPING ECONOMICALLY

The big temptation this Christmas is to be so happy because times are so much better and money is so much more plentiful than for many years, we will be tempted to spend freely for gifts for our family and friends. But before we set out on our Christmas spending spree let's sit down and think economically. Now it is no special sign of affection to buy perfectly useless things at ridiculously high prices. A useful or even an ornamental present of sensible value means as much to those who love us as a valuable one which might embarrass them because they could not afford to send such a gift in return.

Then, too, a high priced gift is seldom practical. It costs so much that the person who gets it is afraid to use it and puts it away for only special occasions. Whereas, if a cheaper gift is received, one feels impelled to use it constantly because it reminds him of the giver.

And don't let's fall into the foolish mistake of buying our presents on installments! Just because times are good now, and just because you have a steady job don't get the idea in your head that you are justified in being prodigal. Your job may be safe enough and a raise may even be in sight, but remember other things can happen that might make a few extra dollars necessary. Sickness, accident, even death, might intervene, and you do not want to be tied up too tight with installment payments.

Anyhow Christmas is not the time for extravagance in any form. Of course one should give presents and have fun. It is the merry season. On this day God gave the world His most cherished Christmas present. So let's be happy; let's give happiness to others; let's give presents and gifts—but let us do it economically and sensibly.

THE ROLL CALL OF THE FAITHFUL

This has been a wonderful year for the faithful, especially in regard to the way they have responded to the fuel needs of the church. The FIRESIDE CLUB proved to be the best sort of means of raising the necessary funds to meet our coal bills. We want to thank all its loyal members and ask everybody to join this splendid club and JOIN NOW. Let's throw our old COAL SUNDAY way of raising funds in the old coal scuttle and burn it up forever.

PLEASE see your DISTRICT SUPERINTENDENT about getting a FIRESIDE CLUB due book NOW, so that we can start to raise our COAL FUND for next year. In the year 1935-36 we raised less than two hundred dollars on Coal Sunday and found ourselves with A COAL DEBT of $85.00 at the end of the season. This season thus far, by means of our FIRESIDE CLUB we have raised $318.60, which is within $81.00 of the sum we estimate as necessary to meet our season's coal bills. Never before have we come so near the required amount of $400.00. Emphatically the FIRESIDE CLUB has proven successful.

FRIENDS JOIN NOW!

Adgate, James
Adgate, Mrs. James
Archer, Mrs. Sallie
Armstrong, Mary
Armstrong, Florence
Amadio, Alice
Ashman, Helen
Ashman, Margaret
Amerman, Frances
Balzer, Joan
Bauer, Helen
Bauer, Katherine
Beck, Archie
Beck, Edith
Blech, Mrs. Jennie
Bradley, Sarah M.
Bradley, William
Branton, John
Branton, Eva
Brown, Edward
Brown, William
Brown, Harry
Bunting, Agnes
Bunting, Walter
Busch, John
Busch, Lillian
Busch, Harry
Busch, Charlotte
Carbarnes, Henry
Carbarnes, Meta
Carbarnes, Anna
Carr, Elizabeth E.
Carson, Robert
Carson, Margaret
Celestino, Rose Marie
Celestino, John
Chamberlain, Marion
Clark, Harry
Clark, Kathleen
Clement, James
Clement, Caroline
Connelly, Mrs. C.
Connelly, Marie
Connelly, Alma
Cook, James
Corson, Mary
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Abbie
Cressee, Raymond
Crystal, Joseph
Crystal, Harry
Cucknell, James
Cucknell, Anna
Cunningham, Walter
Cunningham, Ida
Cunningham, Walter, Jr.
Cunningham, William
Daly, Anna
Dart, Edward
Davis, Edith R.
Davis, Amelia
Davis, Naomi
Davis, Marion
Davis, Eleanor
Davis, Edith
Dean, Caroline
Dean, Mildred
Dean, Virginia
DeCosta, Margaret M.
Deitrich, Marie A.
Dingler, Annie
Doan, Laura
Dobbins, Thomas
Drumm, B. Frank
Drumm, Raymond
Drumm, Robert
Dunbar, Annie
Dunbar, Elizabeth
Dunbar, Lorraine
Emberschied, Annie
Ferrell, Florence
Fisher, M. Beatrice
Ford, Irene H.
Ford, Norma
Gallagher, Joseph
Gallagher, Kate
Garson, John
Garson, Mary
Gilbert, Andrew
Goodwin, Catherine
Goodwin, George
Goodwin, Sallie
Gregory, George
Gregory, Mrs. George
Greenfield, Lydia
Greenfield, Robert
Gregory, George F.
Gresh, Margaret
Griggs, Elizabeth
Griffith, Ida
Griggs, Elizabeth
Griggs, Anna L.
Grubb, William
Grubb, Pauline
Hagan, Charles
Hagan, Ida
Hagan, Charles, Jr.
Hagan, Michael
Hamilton, Irene
Hamilton, Florence
Harford, Edna
Hartman, William Earl, Sr.
Hartman, William Earl, Jr.
Hartman, John
Hasson, William

December 3 - 4 - 5 -- Parish Bazaar

Hasson, Kate
Heinemann, Mary
Heinemann, Harry
Heinemann, Christine
Heisler, Jacqueline
Heisler, Frances
Henderson, Catharine P.
Henderson, Irvin
Henderson, James
Henderson, William
Hill, Florence
Holton, Margaret
Holton, Edna
Holton, Joseph
Holtzheimer, Mary
Holtzheimer, Robert
Holtzheimer, William
Hopkins, Harry
Hopkins, May
Hudak, Frank
Hudak, Mrs. Andrew
Hughes, John P.
Jackson, Elsie
Jaeschke, Gus
Jaeschke, Edith
Jaeschke, Elizabeth
Jaeschke, Herman
Jeffers, Emma
Jensen, Carl E.
Jensen, Elizabeth
Jensen, Marius
Jensen, Mrs. Marius
Johnston, Edward H.
Kelly, Frank
Kelly, Sarah
Kelly, Anna
Kelly, Mary
Kelly, Charles
Kelly, Raymond
Keck, Maria
Kensil, John
Kensil, William
Kensil, Margaret
Keough, Mrs. J.
King, William
Kitchner, Myrtle
Krafft, Orenett
Krafft, Orenett
Knowlton, Frank, Sr.
Knowlton, Frank, Jr.
Knowlton, Anna
Krause, Sarah
Konowal, Michael
Konowal, Barbara
Konowal, Joseph
Konowal, Louis
Konowal, Peter
Later, Albert
Later, Margaret
Lawrence, George, Sr.
Lawrence, Mary
Lawrence, George, Jr.
Leach, Cornelius
Leach, Joseph
Leach, S. Bowman
Leach, May
Leach, May
Leach, Ella
Lewis, George
Little, Mary
Little, William
Lloyd, Genevieve
Lord, Frederick
Lord, Agnes
Lord, Anna M.
Lusher, Mary B.
Lutz, Eliza
Last, Jeannette
Lynch, Irma
McAvoy, Lillian
McCall, Samuel B.
McCall, Catherine
McCall, Harry
McCaney, Peter
McCaney, Lavinia
McDowell, Mary
McDowell, Samuel
McFadden, Howard
McFadden, Martha
McHenry, John E.
McIntyre, Mary
McIntyre, Eliza
McKane, Beatrice M.
McMichael, Mary E.
McMichael, Irene
MacVaugh, Anna
MacVaugh, William
MacVaugh, Sylvania
Maguire, Eliza
Maguire, George
Maguire, Lydia
Marley, Nellie
Matthews, Vernon
Matthews, Martha W.
Mehring, Anna
Meyers, Agnes
Meyers, Martha
Meyers, Mary
Meyers, Charles
Meyers, Mary
Miller, Dorothy
Milligan, Mary
Mink, Elizabeth
Mitchell, Madeline
Moore, Elizabeth
Moreley, Nellie
Morse, Julia
Munion, Henrietta
Murphy, Rachel
Murphy, William
Neill, Helen
Neill, Thomas
Nelson, John
Nelson, Margaret
Nuttall, Hannah
Olsen, Genevieve
O'Donnell, Katherine
Olsen, John
Olsen, Blanche
Olsen, Charles
Olsen, Joseph
Patterson, Anna
Pearo, Mary
Pearo, Adelia
Piccione, Elizabeth
Pine, Frank
Pine, Lillian
Pine, Catherine
Pine, Edward
Pine, Walter
Preole, John C.
Preole, Ruth
Preole, John F.
Preole, Eleanor
Preole, James
Ramshard, Edith
Rassman, Edward
Rassman, Elizabeth
Raymond, George
Raymond, Emma J.
Reed, Frank
Reed, Lottie
Reid, Adeline
Righter, Bertha
Righter, George
Robins, Anna
Robins, Anna
Robins, Mabel
Robins, Joseph
Robinson, Caroline
Rocks, Edward
Roddy, Dora
Rudderow, Bertha
Rutter, May
Rutter, Jeremiah
Rutter, Elizabeth
Rutter, Michael
Rutter, James
Rutter, Rose
Rutter, Viola
Rutter, Charles
Rutter, Lillian
Rutter, Elizabeth
Rutter, Heber
Rutter, Elizabeth
Rutter, Jennie
Rutter, Robert
Rutter, Edward
Rutter, Ruth
Rutter, Grace
Saunders, Mary
Seher, Catherine
Schabacker, Annie
Schmidt, Frank
Schmidt, Mrs. Frank
Shields, Bella
Schmidt, Mary
Schoch, Mrs. A.
Sherman, Marie
Shives, Mrs. William
Shives, William
Silbert, Ella
Silbert, Ella
Silbert, Philip
Silbert, George
Simpson, Emma
Simpson, Jennie
Spratt, John
Spratt, Finley
Spratt, Catherine
Spratt, James
Spratt, John, Jr.
Spratt, John, Jr.
Spratt, Thomas
Spratt, Margaret
Springer, Mrs. Anna
Stenger, Webster
Stenger, Laura
Stenger, Dorothy
Stenger, Ethel
Stockman, Florence
Stockman, Robert
Stockman, Samuel
Stockman, Elizabeth
Strang, Caroline
Strang, Elizabeth
Strang, Isaac
Strang, Amelia
Stryker, Harry
Substale, Florence
Sutterlin, Ethel
Sutterlin, Thelma
Tittermary, Mr. & Mrs. J.
Tomlin, Frank
Tomlin, Margaret
Tomlin, Evelyn
Tomlin, Joseph
Vaughn, Annie
Vaughn, John
Volkman, Minnie
Volkman, Herbert W.
Wachter, Henrietta
Walls, Mr.
Walls, Lillian
Ward, Amanda
Ward, Elizabeth
Ward, Katherine
Ward, Abraham, Sr.
Ward, Carrie
Ward, Abraham, Jr.
Ward, Carrie
Ward, James A.
Watkins, Mary
Watkins, Richard
Watts, Sarah
Weber, Lettie
Weber, John
Weir, Gertrude
Weir, William
Wehrwein, Viola
Wehrwein, John
Weise, Georgia C.
Weise, Albert
Weist, Charles
Weist, Florence
Weissinger, Mary
Weissinger, Frank
Weller, Emma
Westfield, Catherine
Wilhelm, Kate
Wilhelm, Catherine
Wilson, George
Wilson, George
Wilson, Dorothy
Woerner, Rudolph, Sr.
Woerner, Hannah
Woerner, Beatrice
Woodruff, Mary
Yeager, William
Young, Laura
Young, Viola

December 3 - 4 - 5 -- Parish Bazaar

DID YOU GET A PACKAGE

We have distributed 425 packages of weekly Church Envelopes through the parish. The first envelope of the new package is due on the first Sunday in Advent, Sunday, November 29th. This is about twice the number we have distributed heretofore. Times have so greatly improved, work is becoming increasingly plentiful and wages are so much higher that we feel sure the members of the parish will want a means of praising God because "He is good, for his mercy endureth forever." There is no more acceptable way to praise God than by means of offerings.

We heard a man say not so long ago, "The church is always asking for money. I'm tired of it!"

Aren't we fortunate that GOD never gets tired of giving? Why, we are so wretchedly poverty stricken that not one man, woman or child on earth has a cent of our own to give. Every stitch on our back belongs to God. Every mouthful of food we chew is from God's farms. Every piece of coal we burn comes from God's mines. Every dollar the richest of us owns is minted from God's gold and silver and copper. Every drop of water we drink is from God's wells. In short, everything we say we own we don't own but God does. He gives and He can take away. Therefore, whatever offering we make to God for His abundant provision for our needs we take from what is really his anyway.

This being so, then WHY should we NOT give to Him a part of what is his already if by so doing we can show Him we really do recognize our personal poverty and His wealth and generosity.

If You Didn't Get a Package, Get One

SICK NOTICES

We have just been through a distressing experience which we do not care to have repeated. Three or four weeks ago one of our girls told the Rector that a certain Mrs. S— was in the Pennsylvania Hospital and would like to be visited. The same morning after the girl had gone we mentioned to another that we were asked to visit Mrs. S. in the hospital. The party to whom we were talking said, "No, no, there is no such person at the hospital. It is a little girl who has been badly burnt."

That seemed very reasonable to us for we had no such name as Mrs. S. on our church register. We, therefore, went to the hospital and asked to see the child who was burnt. The hospital staff searched their records and said they had no such case there. On several other occasions we had been on wild goose chases of a like nature and frequently learned that the case was an outside clinic case, had received treatment and had gone home. We were a little perturbed but left the hospital and dropped the matter.

Weeks later we learned that the choir girl had reported an aunt of her's who actually was in the hospital and down with an attack of typhoid. While on the other hand a child had been badly burned and sent to another hospital miles away from the Pennsylvania Hospital. Before the real story reached us, however, the typhoid patient was convalescing and the little girl had died. Such a climax is most distressing to any clergyman. It is so easy to avert such misunderstandings. If you have sickness at home or if any member of your family is sent to the hospital you should send notice by mail direct to our office with full details as to the nature of the sickness and at what hospital the patient was sent.

Do not trust to word of mouth. And do not tell the Rector while he is shaking hands with members of the congregation on Sunday. Half the time he misunderstands you or gets the wrong address or name just because he is trying to listen to you and at the same time to listen to the person whom he is greeting.

Spend one cent and send a postal notifying him of ordinary sick cases.

Spend a nickel and make a telephone call in cases of emergency.

But DO NOT tell him by word of mouth.

OUR JUNIOR CHOIR MINSTREL

We simply must take time out to congratulate each boy and girl of our Junior Choir for the fine entertainment they staged in the Parish House, Thursday, November 12th. It was worth more than the price of admission and everybody in the big audience voted it was one of the best minstrel shows given in St. John's Parish Honse.

The chorus was tuneful and catchy throughout.

The solos were so good that each singer received an enchore.

The variety features and endmen repartee were good, clean fun of a rollicking nature. Some women in the audience almost had hysterics during the session, the kids were so funny.

Then a little dancing fairy appeared upon the stage. Her name is Betty Jane Slavey. She is only a teeny, weeny bit of humanity, but can she dance!

Special mention should be made of the trainer of the boys and girls, Mr. Harry Mitchell. He has the one essential faculty of holding the respect of young folk. They do what he wishes done in the day he desires it done. That was really the secret of the success of the Minstrel Show.

Also, we must mention the splendid organizing ability and publicity work of "Happy" Gilbert. He was an indefatigable worker for the success of the occasion. The stage decorations and general arrangements were under the supervision of the Brotherhood, that fine group of men who is doing so much for the parish.

December 3 - 4 - 5 -- Parish Bazaar

The Junior Choir are so pleased with their success that they are teasing everybody to let them repeat their performance. Perhaps we will later in the season. The proceeds of the show was turned over to the church for the current expenses of the parish.

Our young people are starting young to meet their obligations to their church. They are setting a brilliant example of service and offerings to their elders.

BROADCASTING FROM STATION S. T. J. C.

Sit down and think of the blessings you have received this year. And you will be thankful indeed.

What do you think of the way our Sunday School is growing?

Have you joined the Blanket Club?

Have you joined the Stocking Club?

What do you think of our Junior Choir?

Remember the Bazaar.

If you can buy better things cheaper at the Bazaar and thereby help the church financially, why buy poorer things dearer somewhere else and not benefit either the church or yourself?

Corporate Communion for men and boys Sunday, November 29th at 10 A. M.

Christmas Services—First Celebration 6:30 A. M. Second Celebration—10:45 A. M.

Sunday School Christmas Service—St. John the Evangelist day—December 27th, at 2:30 P. M.

Sunday School Christmas Festival—Holy Innocents Day, December 28th, at 7 P. M.

Be sure you get a package of *Weekly Church Envelopes*. Worship without offering is not acceptable to God. You owe it to your Christian self respect to offer Him something in return for all He gives.

Want to earn a limp leather back New Testament? Bring 4 new scholars to Sunday School and you will get it.

Want to get a good teacher's Reference Bible? Bring 10 new scholars or 5 candidates for confirmation and you will get that too.

WANTED: Girls of 14 years and over for membership in the new Junior Branch of the Daughters of the King. Helen Weir McHenry, leader.

Begin to save up for your *Christmas Envelope*. You ought to give a big fat fellow this year.

A certain priest, temporarily going informal minded, dropped his clerical garb and dressed himself in an ordinary suit of clothing. An acquaintance, evidently not very well up on ecclesiastical matters, met him on the street. While engaged in conversation with the priest he looked him over with a puzzled frown—sensing a difference in his appearance but unable to detect just what it was. At last his face cleared and he exclaimed: "Oh, I see what makes you look so different, you are not wearing your *vestry* today.

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December 3 - 4 - 5 -- Parish Bazaar

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00 IN ADVANCE

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Mr. John F. Preole, Layreader.
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Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Mrs. Howard McFadden
Miss Lydia Maguire
Mrs. Jeremiah K. Rutter, Jr.
Miss Adelia Pearo
Miss Thelma Sutterlin
Miss Viola Young
Miss Margaret Kensil

Altos

Mrs. John J. Nelson, Jr.
Miss Dorothy Stenger
Mrs. John F. Preole

Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter
Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Heisler, Frances
Henderson, Laura
Kaiser, Emma
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Rutter, Ruth
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

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Rector, Director pro tem
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Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

HAPPY NEW YEAR

BAPTISMS

Robert Thomas Alburger
William Nickle

BURIALS

Elizabeth Hunt
Louis Larson
Ida May Neilig
Anna Marie Bross

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

CHRISTMAS CAROL

As Joseph was a-waukin',
He heard an angel sing
"This night shall be the birthnight
Of Christ our heavenly King.

"His birth-bed shall be neither
In housen nor in hall,
Nor in the place of paradise,
But in the oxen's stall.

"He neither shall be rockèd
In silver nor in gold,
But in the wooden manger
That lieth in the mould.

"He neither shall be washen
With white wine nor with red,
But with the fair spring water
That on you shall be shed.

"He neither shall be clothèd
In purple nor in pall,
But in the fair, white linen
That usen babies all."

As Joseph was a-waukin',
Thus did the angel sing,
And Mary's son at midnight
Was born to be our King.

Then be you glad, good people,
At this time of the year;
And light you up your candles,
For His star it shineth clear.

AUTHOR UNKNOWN.

OUR ANNUAL BAZAAR

Our Bazaar has come and gone. The first thing we wish to comment upon was the simple but effective decorations of the booths. The men and boys of the parish, under the direction of George Downes, did a fine job of it and succeeded in pleasing the whole parish. The predominate color was a canary yellow which blended well with the yellow and blue paint of the Sunday School room.

We have held bazaars for several years but for real enjoyment this year's was the premier of them all. What pleased us most was the favorable comments on the quality and price of what we offered for sale. We kept faith with the parish and did not place on sale anything that was second grade or cheap in quality.

The Men's Table is a good illustration of what we mean. The men's hosiery, handkerchiefs, scarfs, neckties, etc., were first quality goods bought fresh from the factory and the jobber at wholesale rates and sold at prices attractive to our patrons. One of the characteristic remarks made by one who has patronized our Bazaars for many years, and who is a pretty discriminating buyer, said that never before did we have such a line of articles which were both beautiful and useful and she knew she had saved money in doing her Christmas shopping at the Bazaar. Similar comments were made by others whose opinion we value highly. We are always sensitive to the reaction of those who buy in our Bazaar, because it is generally supposed that folks who come to such church affairs expect to be taken advantage of to a greater or lesser extent. In plain words they come to church sales expecting to be cheated either in goods or prices. Why the Christian Church would stoop to swindling the public is a puzzling problem in ethics. However, whatever criticism might be made as to our conduct of business our conscience is clear upon our honest, even generous dealings with our buyers.

Another thing that pleased us was the increased sales over last year from so many of the booths. Conspicuous among these was the Fish Pond. We put it in the hands of Ruth Rutter and Emma Kaiser. First, because both girls are hustlers and when they tackle a job it is not only done but it is well done. Then, too, both girls are popular with the young people of the parish. Such a team worked well and they succeeded in doubling the receipts of last year. But that is not the end of the tale. Last year we were forced to buy things and toys for the Fish Pond. This year the girls begged everything and the fine gifts they offered as bait were better than what we bought in previous years.

Also we must say a word about the remarkable increase in the receipts at the Household Goods Table. Mrs. Springer and Mrs. MacAvoy got in step and went

Continued on page 4

HAPPY NEW YEAR

Anno Domini 1937

A few short days and 1936 will be history. The events of that year will be duly recorded in the Books of Ages and a new leaf will be turned by Father Time. We repeat the memorable words of the Roman Governor, "What is written is written." Not one sentence, one word, one letter of the past can be erased. For weal or woe everything we did is done. We have given pleasure or pain to others. We have grown better or worse. We are nearer or farther away from our ideal. In short we have moved forward or backward this year. Which has it been?

There is nothing morbid in this probing of the past. Every wise and careful person does it in business, why should not we do it in our relations to God, to our brothers and to ourselves. The business man takes account of stock to learn of his profits and losses; to learn the size and quality of his stock on hand; to check up on waste and extravagances; to learn along what lines the business can be developed with greater profit. He who knows his business moves forward confidently. He who takes his business for granted speculates.

So is it with man and his Business of Living. In his life there is the debit and credit accounts. As he has lived he has acquired. The stock he has on hand is either an asset or a liability. Some things he has is doubtless of great value. Other things perhaps are cheap or worthless. Most of what he has can be classed under the subject of "Habits." They are what we have acquired mostly. It seems to us that it is very worth while to take account of these habits of ours and see just what, if any, value they have. What are their reaction on us first, and on our family and acquaintances second. The question is, will we become richer or poorer by retaining or by eliminating them.

One thing we admire about a business man. When he takes account of stock he places no fictional value on anything and he does not keep a worthless commodity because of foolish sentimentalism. If it is worth something he retains it. If it is worthless he removes it. The same principle must hold with every man our Business of Living. We must be full of honest sentiment and empty of purile sentimentalism. Every habit must be measured by an ideal. Those which grade high must be kept and developed; those which grade low must be eliminated for the good of our souls.

Therefore, our job in A. D. 1937 is to follow the sound principles of the successful business man. Get a line on our values, eliminate our accumulated dead stock, acquire new values and speculate in nothing. If we spend '37 in this kind of Business of Living we will surprise ourselves with our tangible riches at the close of the year.

Let's all start a new system of bookkeeping 1937 A. D.

Let us lay down the GOLDEN RULE of Service for our ideal and let us constantly refer to the GOLDEN RULE for comparison with our acts and habits during the whole year and we will be a credit to our day and generation.

WE WISH YOU A PROSPEROUS AND HAPPY NEW YEAR!

HAPPY NEW YEAR

'way over the top with an increase of almost three times that of last year.

Hannah Nuttal and her extra hands and extra feet, locally known as Anna Schabacker and Carrie Strang, assisted by an extra long pair of legs called "Mickey" (no relation to the famous mouse, however) started on the mad career of selling groceries and provisions from the first t'ck of the clock. And for three sensational nights of activity, sold and sold and sold onions, potatoes, cabbage, oranges, grapefruit, coffee, tea, canned goods, breakfast foods, etc., etc., until nothing was left but the booth and its trimmings. And we believe if they had another night to go they would have sold the trimmings at a profit and the tables for kindling wood. They were the sellingest quartette of sellers we ever met. And did they do over the top!

Not to be outdone by other booths the Candy Girls got into the game early and they just made you want with a hungry yearning to eat the Sweets all night long. Of course, we refer to the candy and not to the girls. Helen McHenry directed the selling campaign in her usual gracious and winning way and so imbued her attractive and irresistable lieutenants with the spirit of selling that over the top they went, too, and increased their sales nearly 50 per cent. over last year.

Considering the big handicap Margaret Nelson and her most efficient sales force had, we feel she and they deserve special congratulations for their efforts to boost their receipts. The "handicap" to which we refer was the short supply of dolls and toys to sell. In previous years we had an abundance of goods. This year we did not have enough. Margaret could have sold at least an hundred dollars more of dolls, etc., if she had it to sell. As it were, she managed her stock so well that she came within a few dollars of last year's receipts.

The Novelty Booth was overflowing with fancy goods of beautiful designs. The embroidered pieces were very attractive. Mrs. Schmidt, who knows and loves beautiful needlework, and her able lieutenants who no doubt are expert enough to duplicate anything they had for sale, naturally knew how folks would react to their beautiful wares. They succeeded in selling more articles for Christmas gifts than in any previous year. We want to use this opportunity to welcome Mrs. William Shives among our active workers. Incidentally she not only adied at the Novelty Booth but she contributed some of its choicest articles.

And what of the Kitchen? There reigns in absolute authority our one and only Mrs. Lillian Pine. Such roasts, such homemade pies, such soup, such sourkrout and pork, such hot dog sandwiches, such fried oysters, such chicken and potato salad, such french fried potatoes and potato chips, such golden tea, such amber coffee, such a lot of good wholesome things to eat, you never saw or tasted. The Parish made a raid on her domain every night, and the siege of Saturday night was so long sustained and so vigorously fought, that long before closing time poor Mrs. Pine and her weary aids were sitting among empty pots and kettles and roasting pans and skewers and ice cream tubs unable to sell another supper because there was no more food left. All she had to show for their three hectic nights was a pocketful of receipts. But *that* was something.

Soft drinks dispensed with a winning smile by Mrs. Young slaked our thirst. We are somewhat suspicious of her and that happy sexton of ours. We are very suspicious that they entered into some sort of conspiracy to jack up sales. Something like this. "Happy" agreed to stoke the boiler and work up the temperature of the room to 90 degrees in the shade. Then Mrs. Young was to be on hand with that attractive smile on her face and a glass of deliciously cool drink of orangeade or something in her hand extended invitingly to your parched lips and thirsty throat. What could a poor famishing sufferer do in such a case as that?

The Men's Furnishing Booth went out of business with a bang twice. The first was Friday night when the booth was shot to pieces by invading forces who knew good socks, etc., when they saw them. The second was Saturday night when our friends descended like a "wolf upon the fold" and gobbled up everything. The men of the parish are real sports. The way they wiped that booth clean of goods at 11.45 P. M., Saturday night was something we will never forget.

Oh yes, and there was the Radio, too. And did brothers Gilbert, Later, Cook and Company keep things going! At the end of the evening's fun crowds of lucky winners brought their coupons to the Bazaar and bought from every table.

OUR THANKS ARE DUE

to the several firms and individuals who made donations of money and materials to the Bazaar; also to the Chairmen and women and aides of the booths; to Herman Jaeschke and Vernon Matthews who auctioned off everything handed them; to Miss Fisher for sending 200 letters for gifts from firms; to George Downes for his fine artistic, decorative conception; to "Happy" Gilbert for his fine and courteous manner of making things comfortable for all of us every night; to Mrs. Vernon Matthews for so efficiently filling the difficult job of cashier.

Yes, we are glad it is over but we DID have a dandy t'me while it lasted.

WE ARE SORRY!

In the last issue of the Broadcaster we published what we thought was a complete list of names of the FIRESIDE CLUB and contributors to the COAL FUND. Imagine our dismay when our District Super-

HAPPY NEW YEAR

intendents swarmed around us and declared we had omitted many names of faithful Firesiders. We got busy immediately and asked our Superintendents to give us a list of names omitted and we would publish them in this issue. We were panic stricken when we learned how many names we had overlooked. We do not know how or why we committed such a blunder. The only thing we can do is to humbly admit our carelessness and publish a new list of the missing names. These are the missing:

Armstrong, Marion
Beck, Edith
Beck, Laura
Beck, Louisa
Beck, Mary
Balzer, Gertrude
Balzer, Margaret
Busch, Frederick
Busch, Susanna
Carson, Catharine
Cunningham, Robert
Cunningham, Thomas
Dean, Mary
DeCosta, Frank
Dougherty, Jennie
Dougherty, Joseph
Ford, Irene
Grayson, William
Hagan, Ida
Harris, Isabella
Heis'er, Catherine
Heisler, Emaline
Hill, Florence
Hill, Joseph
Hill, Robert
Hill, William
Holton, Margaret
Holtzheimer, Edith
Holtzheimer, Helen
Keelan, Leona
Kelly, Burton
Kelly, Francis
Kelly, Gerald
Kelly, Wesley
Later, Albert, Jr.
Later, Edward
Lawrence, Catherine
Lawrence, Howard
Leib, Minnie
Leib, Lewis
Lord, Anna
Lord, Edith
Lusher, Blanche
Lusher Robert
Lusher, Thelma
Mack, John
Milligan, William
Neal, Wesley
Patterson, William
Reid, Dorothy
Rudderow, Mary C.
Rudderow, Ruth
Rutter, May
Silbert, Betty
Stockman, Florence
Stone, William
Substalae, James
Substalae, William
Tittermary, John, Jr.
Tittermary, Heber
Tomlin, Lillian
Ward, Lillian
Ward, Margaret
Ward, Myrtle
Ward, William, Sr.
Ward, William, Jr.
Weise, John
Weise, Marjorie
Weise, William
Woerner, Rudolph, Jr.
Weherwein, Betty
Weherwein, John
Westfield, Catharine
Westfield, William

INSURANCE

Its Variety and Importance

Insurance is the most interesting and important subject to human living.

It is the act of INSURING or ASSURING against loss or damage by a contingent event; a contract whereby, for a stipulated consideration, called a PREMIUM, one party undertakes to guarantee another against loss by a certain SPECIFIED CONTINGENCY or PERIL called a RISK. The contract being set forth in a document called a POLICY. The principal forms of insurance are: Life Insurance, Fire Insurance, Marine Insurance, Accident Insurance, Casualty Insurance, Credit Insurance, Employers' Liability Insurance, Fidelity Insurance, Title Insurance and Burglar Insurance.

The Prevalence of Insurance

There is scarcely any kind of business, or individual that is not carrying insurance of one sort or another. Most of us are provident enough to feel the necessity of several sorts of insurance. We not only insure our lives and the lives of the members of our family, but we seldom travel without investing in an accident insurance for the trip. We insure our homes and contents against fire risks. We insure our cars against theft, fire and accident; that is, if we are good citizens, we do. As a matter of fact it would be difficult to find an individual in this broad land of ours who does not own one or more insurance policies.

Why

Well, just because it is nothing more than horse sense. Life is full of all sorts of risks and a man is foolish who does not insure against such risks. Indeed, a man who refuses to insure is guilty of criminal neglect or else a victim of a species of insanity. Insurance is not a luxury but it is an imperative duty towards yourself, those whom you love, your employees and your neighbors.

The universal verdict in favor of Insurance is revealed in the billions that are invested in it. Life and property must be protected by some means or other and Insurance is the practical answer.

Insurance Is Dealing In Futures

Insurance does not represent a sure thing investment, except in case of life. On the other hand, it is not a gamble. It is an investment against risks or future contingencies which may never happen,—though we live to be a hundred years old. Ever since the writer has been of age he has carried adequate insurance on all his property; yet, with but one exception of a slight fire, has he been required to apply for recovery. His investments have cost hundreds of dollars in premiums. Perhaps we will continue to pay the rest of our lives and have nothing happen. On the other hand, a devastating fire, flood or some other calamity may occur at any time, at which time my premiums will be most valuable assets.

So you see how foolish I would be if I did not insure against possible future trouble.

What Is The Motive Back of This Insurance Talk?

A very simple one indeed. In the first place we point out to you how completely we humans try to protect our life and property and condition. In the next place we show that we consider such protection of primary importance and censure the person who is neglectful of this moral duty to self and society. Again we emphasize this importance by investing staggering bil-

HAPPY NEW YEAR

lions of dollars in insurance. Again we consider a lapse in insurance criminal indifference if it can possibly be avoided and real misfortune if conditions force it upon us.

Now For The Motive

Our reason or motive in expanding on insurance life, property and condition, and assenting cordially in the wisdom of insurance, is to ask you why so many of you do not use the same amount of wisdom in the matter of INSURANCE YOURSELVES AND YOUR FRIENDS AGAINST CERTAIN VERY REAL RISKS AFTER DEATH. Yes, we are somewhat on the side of the Revivalist who urges men to look to the future. You may shrug your shoulders and carelessly comment, "Let life after death care for its welfare."

Yes, but man, you have provided no insurance against possible risks against what lies beyond! Nobody has ever returned to tell you what to expect. The prophets, Jesus Christ, the Apostles, have very definitely stated what you are to expect and how necessary it is for you to prepare to meet those expectations. One thing you must not forget—all your insurance policies are voided at your death. Their value stops at your grave. You have no paid up policy on the future if you neglect the premiums God demands of you before guaranteeing protection beyond. Some of the flippant type of men may pass it by with a "I should worry." Some may think it of so little importance as to pigeon hole the matter for some "important" things. Some may seriously question the need of insurance or, using the older word for better understanding, ASSURANCE for the future. In every case of neglect, however, you are not using your usual common sense. You may live for years in sound health, yet you must go the way of all flesh finally.

Then what?

You have been wise in material insurance. Why are you so foolish and neglectful in spiritual insurance?

Did you say because one is a possibility and the other is not?

How do you know the other is not?

At all events is it not wise, yes, worldly wise, if you will, to buy insurance on your life after death. The premiums are the cheapest, so that the poorest can pay. You cannot pay in species but you must in service.

If you read St. Matthew 25:31-46 you will catch what we mean. Can you imagine such a small premium paying such immense dividends.

Why not be wise, take our tip and buy insurance.

BROADCASTING FROM S. T. J. C.

Watch your step and do not write 1936 after January 1st.

* * * *

Next year, 'round Bazaar time, we mean to enforce the wild west rule and insist that all hombres park their rabbit feet and horse shoes at the door, or else—

* * * *

Cheese paring never pays, especially when dealing with God.

* * * *

The curse of the Church today is not apostasy but apathy.

* * * *

Many a man with a small income is laying up large treasure in heaven.

* * * *

We state without fear of contradiction that the Sunday School of the Church of St. John the Evangelist ranks among the largest in South Philadelphia.

* * * *

We kneel—how weak!
We rise—how full of power!
Why therefore should we do ourselves this wrong,
Or others—that we are not always strong?
That we are ever overborne with care,
That we shall ever weak or heartless be,
Anxious or troubled, when with us is prayer
And joy and strength and courage are with thee?

* * * *

THE BEST NEW YEAR'S RESOLUTION is to never miss a chance to overcome a temptation. Never miss a chance to do a good turn. Never miss a chance to smile. Never miss a chance to comfort. Never miss a chance to show you are on the side of Jesus Christ.

* * * *

Your first duty on January First is to join the FIRESIDE CLUB.

* * * *

Your first duty all next year is to be careful that you receive your Holy Communion without missing once.

* * * *

Your first duty to your church next year is to present offerings with your worship. WORSHIP WITHOUT OFFERINGS IS AN INSULT TO GOD.

* * * *

DON'T GET TOO FAR BEHIND PAYING IN YOUR WEEKLY CHURCH ENVELOPES.

* * * *

400 Packages of Envelopes ought to—and would—bring an income of $4,000.00 if every communicant gave what he could.

* * * *

HOW OLD MUST ONE BE TO BE TOO OLD TO GO TO SUNDAY SCHOOL?

* * * *

St. John's Church has the best gang of boys in

HAPPY NEW YEAR

Philadelphia. You should have seen them work before, during and after the Bazaar.

* * * *

St. John's Parish has the hardest working and finest bunch of girls in or out of Philadelphia. They are always asking for more things to do.

* * * *

BETWEEN YOU AND ME I'M MIGHTY PROUD OF OUR KIDS.

* * * *

WHAT'S THE MATTER WITH HAPPY?" He's all right!

* * * *

If you have not received a package of Church Envelopes please make application now. Do not wait too long or it will be hard to pay up.

* * * *

TAXES

from "Magazeb"

A jokester in Germany, ridiculing the many and varied sources of taxes in that country, suggested that there should be a tax on obesity. Lo and behold, some of the officials, it is said, have taken the suggestion as serious and are proposing such a tax. All persons measuring in excess of a certain girth are to be taxed by the inch.

This idea opens up an entirely new idea in tax collection, and should solve the tax problem in America.

Along with taxes on obesity should be a tax on eating too much, and the revenue collected go to feed those who have too little. Another tax could be imposed upon those who drink too much. In fact, all manner of excesses could be checked with a series of taxes, so that those who overstep the bounds of temperance would pay a penalty. This might turn America into a more temperate nation, since Americans dislike to be taxed.

Nor is this all the idea suggests. There could be taxes on blonds; on people with blue eyes, on people who read your newspaper over your shoulder. An especially high tax might be collected from people who give their time to gossip or idle boasting.

It appears that the surface has only been scratched on the ideas of taxation.

* * * *

DID YOU READ WHAT A FEW OF THE 100 GREAT MEN OF OUR NATION SAY ABOUT THE SUNDAY SCHOOL?

We will publish more opinions later.

* * * *

In a certain women's organization each member was asked to contribute a dollar that she had earned herself by hard work. When the contributions were turned in everyone was requested to tell how she had earned her money. Varied and droll were the stories told: One woman had made doughnuts, another had secured magazine subscriptions, another had shampooed hair, and so on.

Finally the chairman turned to a woman in the front row and said, "Now it's your turn. How did you earn your dollar?"

"I got it from my husband," replied the member addressed.

"Oh," said the chairman. "From your husband? There is no hard work about that."

The woman smiled faintly. "You don't know my husband," said she.

—Submitted by the Reverend Edward Kuhlmann
Oil City, Pennsylvania

* * * *

PARISH PARENTS PLEASE PONDER THESE RESOLUTIONS

WHEREAS, one-half of the 34,000,000 boys and girls between the ages of six and eighteen in America are receiving no religious instruction whatever, and this neglect of the Christian training of children and youth has lowered moral standards and has brought upon us a great wave of crime; and

WHEREAS, judges of our courts, social workers, and public school teachers are seeking to combat this crime wave but declare they must have the motive power of religion and are appealing to our churches; and

WHEREAS, the International Council of Religious Education is seeking to enlist all denominations in an aggressive, permanent movement to bring Christian teaching to every child in our land; therefore, be it

RESOLVED, that we face this challenge as a matchless missionary and evangelistic opportunity; that we view it as of vital importance to our Christian religion; and that we put into it all the resources at our command, not merely for this year but for the years to come. Furthermore, be it

RESOLVED, that we endorse the plan of The American Baptist Publication Society to enlist all of our churches in this movement and to furnish definite suggestions for the work.

WHAT GREAT MEN SAY ABOUT THE SUNDAY SCHOOL

JAMES E. WEST

Chief Scout Executive, Boy Scouts of America

"I would place the church and its Sunday School alongside the home as the greatest influence for good in the life of America today. Inspired by this conviction, we added to the Scout obligation the twelfth scout law which reads:

"A scout is reverent. He is reverent toward God. He is faithful in his religious duties, and respects the

HAPPY NEW YEAR

convictions of others in matters of custom and religion."

GLENN THISTLEWAITE

Director of Physical Education,
University of Richmond

"As I contact with young men on university campuses, I am convinced that there never has been a time when the influence of the *Church School* was more noticeable than it is today. No longer is the *"Sunday School boy"* regarded as effeminate. He is an average fellow mingling with his fellows on even terms. He wields a definite influence over his fellows without realizing it. I am glad to see the fine attitude toward the *Sunday Schools*, and hope that it continues to grow."

Let every boy and girl, who thinks a *Sunday School boy* is a sissy, read the above. It will change your opinion if you are not *too* stupid.

A college football coach's opinion of the Sunday School

AMOS ALONZO STAGG

Football Coach, College of the Pacific (Californio)

"My own spiritual awakening came as a result of attendance at *Sunday School*. That awakening furnished a tremendous stimulus to my life. It fired my ambition to seek a high school and college education. It determined my life purpose; the welfare of boys and young men. *My athletic successes at Yale* led me to shape that service through athletic channels. THE PROGRESS OF THE UNITED STATES AND THE WORLD DEPENDS ON THE SUNDAY SCHOOL."

Gee whizz! and that comes from a football coach!!

Words of Wisdom from

MAUD BALLINGTON BOOTH

Founder of the Volunteer Prison League of the Volunteers of America

"The *Sunday School* is the only hope for children whose home influence is irreligious. *A very large percentage of the men and women with whom I deal in prison never had a Sunday School experience and little or no knowledge of the Bible."*

Your Rector knew Maud B. Booth when he was chaplain of the Eastern State Penitentiary and he endorses her statement. In his nearly 5 years association with convicts of every class, from petty thiefs to bank robbers and murderers he discovered a strange lack of Sunday School Education among those rated as dangerous criminals.

An Important Estimate
by

CLAUD G. BOWERS

American Ambassador to Spain

"The *Sunday School* is as essential in the moulding of character as the *Public School*. It gives a needed emphasis to ethical standards, creates ideals of personal conduct and raises ones ideas of values above the merely material things of life. The *Sunday School* prevents that exaltation of money over morals which constitutes the more serious menace to our country today. It (the Sunday School) stands for things that are elemental and abide."

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HAPPY NEW YEAR

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Mr. John F. Preole, Layreader.
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Mrs. Vernon Matthews, Organist and Choirleader

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Mrs. William Stone
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Mr. John F. Preole
Mr. Heber Rutter
Mr. Edward Rutter

Basses

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Mr. Samuel McDowell
Mr. Robert Rutter
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Mr. Edward Pine
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Beck, Catherine
Heisler, Frances
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

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Maureen Anna Sague

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Dr. Thomas B. Bradley
William Jeffries
Catherine F. McCuen
Josephine M. Dougherty

WEDDING

William Stone and Lydia J. Maguire

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

I GIVE MYSELF TO GOD

I give myself to God;

But do not boast the gift.

What He sees in this clod

Of unclean earth, I miss.

Yet, with the eyes of love

He must some gold perceive

In me, the worthless clay—

He wishes to receive.

So—

I give myself to God

But do not boast the gift.

H. C. McH.

OUR LENTEN VOLUNTARY THANK OFFERING

A few years ago we were inspired to announce that we would give special Lenten boxes to such members of the parish who felt they would like to make a special offering during Lenten Season to Almighty God for His care and providence over them. The boxes are placed upon the dining room table and at every meal the members of the family drop a coin in the box as their offering for God's care and love.

It is surprising how much this offering has amounted to in dollars and cents. It goes to show that if folk are given a chance they will gladly make an offering worthy of their feelings of thanksgiving.

This year the Rector has purchased 100 beautiful thank offering boxes at his own expense which he shall be glad to distribute among parishioners who wish to join this group of voluntary givers to the missions of the church in this peculiar manner.

It is understood that nobody will be coaxed or urged to take a box. YOU MUST MAKE APPLICATION FOR IT. WE DO NOT WANT ANY PERSON TO TAKE ONE BECAUSE THEY WISH TO ACCOMMODATE OR PLEASE US. We invite you to join us in this gesture of Thanksgiving Offerings.

Last year the offerings from this SPECIAL VOLUNTEER GROUP amounted to nearly $100.00. We are hoping to double our list of VOLUNTEERS this year.

REMEMBER: You will not be personally solicited to take a box, you must personally ASK for a box. You cannot receive one in any other way. THEY ARE NOT FOR GENERAL DISTRIBUTION.

CHRISTMAS SERVICES AT ST. JOHN'S

Just in order to make sure that everybody would be in the proper spirit to celebrate Christmas, we held our Carol Service Sunday evening, December 20th, led by the combined Choirs, the members of the Parish congregated in old St. John's and joined in singing those grand old carols that have been passed down from generation to generation and express so beautifully in melody the hope and triumph of the Nativity.

On Christmas Day the members of the parish filled the church at both services at 6.30 and 10.45. The musical part of the services was very ably rendered by our joint choirs. The church was very simply adorned for the occasion. On each side of the Altar and against the wall were suspended by broad red ribbons, enormous laurel wreaths. On each side of the Chancel stood two beautiful, bushy Christmas trees. On the Altar was

Continued on page 4

PLEASURE or HAPPINESS

by

H. Cresson McHenry

Sometimes we are really sloven in our thinking. Take, for instance, the two words of our topic. So many think they are synonymous, or at least interchangeable. The idea is very wrong. One is more or less superficial or on the surface, whilst the other is a deep and an abiding experience in spiritual well being.

PLEASURE is a state of gratification of the senses, therefore sensual. It stands for an agreeable emotion. It is the excitement or relish produced by expectation of something delightful about to be fulfilled. It is sensuous gratification for its own sake. It is akin to amusement, sport, diversion, self-indulgence, frivolous or dissipating enjoyment. It is the capacity to enjoy things and people. In a general way, therefore, it is objective; seldom subjective. Quite frequently it is the counterfeit of HAPPINESS. Yet it is not always by any means a state or condition to be shunned or renounced. The wise man indulges in PLEASURE with discretion and thereby adds zest to life. The fool becomes its slave and perishes in his folly.

HAPPINESS is a state of well being characterized by relative permanence by dominantly agreeable emotions, ranging from mere content to positive felicity. It signifies a condition of mental and moral health and freedom from care. It is synonymous with felicity, blessedness, bliss and spiritual exaltation. It is not sensual either in its nature or its seeking. It is like that pure emotion a mother has for her babe or the angels have over one sinner who repenteth. It is the loftiest, purest, keenest of all spiritual emotion. It is really that thing of the soul man has so earnestly sought since God made him in His own image. It differs from Pleasure in that it is safe and harmless. It is invigorating and can be indulged in ad infinitum without unhappy results.

He who chooses HAPPINESS instead of PLEASURE is a very wise man and sooner or later will possess what all seek—God's greatest gift to man.

In SACRIFICE AND SUFFERING, AND NOT IN PLEASURE, WE FIND OUR GREATEST HAPPINESS.

a crimson line of poinsettias. On the floor of the church by the Memorial Window of the Holy Innocents towered a giant Christmas tree which reached to the clerestory of the Church. The sun's ray's streaming through the Rose Window from the other end of the church, bathed the Choir, Chancel and Altar in myriad colored lights which gave the illusion of an enormous Christmas picture of rare beauty.

St. John the Evangelist day, falling on Sunday this year, gave us a rare opportunity to celebrate the day of the parish patronal saint with full congregations. The services in the afternoon was specially beautiful. The Junior Order of the Daughters of the King, under the supervision of Miss Helen Weir McHenry, rendered a pageant of the Nativity in costume. The pageant was given in the Church which was well filled with children who joined in singing the many Christmas hymns included in the arrangement of the story. We must say one word about the characterization of the Virgin Mary. It was one of the most beautiful and appealing scenes I have ever witnessed.

We wish to comment on the Christmas Offering of the parish. It was much larger than it has been in many years. We hope and feel assured that the members of the parish are getting more and more in the habit of making acceptable offering to Almighty God as a part of their worship of Him. The offering amounted to over $300. The offering is a most welcome augmentation to our Church income but we are specially pleased with the spirit in which it was made. As we have said over and over in the past real worship always includes offerings and sacrifices. The day will come, I know, when our offerings will support God's work of our parish. As is our custom we publish in this issue a list of names who made their offerings this Christmas. May God's special blessing rest on each for observing this duty.

Our Christmas Roll of Honor

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Adams, Mrs. Helen
Adgate, James
Adgate, Mrs. James
Amerman, Frances
Armstrong, Marion
Armstrong, Florence M.
Ashman, Helen
Ashman, Margaret
Ashman, Wesley B.
Bauer, Helen
Bauer, Katherine
Beisser, Mamie
Bernard, Bessie
Black, Mrs. Jennie
Bradley, Mrs. Sarah
Bradley, Sarah
Briggs, Mrs. Anna
Bright, Ruth E.
Bright, Doris E.
Brinkman, Robert
Brown, Edward S., Sr.
Brown, William
Brown, Harry
Busch, Lillian
Busch, Charlotte
Busch, John H.
Busch, Lillian
Butler, J.
Carbarnes, Henry
Carbarnes, Meta
Carbarnes, Anna
Carnes, Emily
Chestnut, Robert
Chestnut, Reba
Clements, James
Chestnut, Mrs. Jennie
Clerico, Mattie
Clerico, Ferdy
Connelly, Mrs. C.
Connelly, Alma H.
Connelly, Marie
Connor, Mrs. L.
Cook, James
Cressee, George, Sr.
Cressee, Mrs. George, Sr.
Cressee, George, Jr.
Cressee, Raymond
Daly, Anna
Dart, Edward
Davis, Marion
Davis, Naomi
Davis, Eleanor
Dean, Mrs. Catherine
Dean, Virginia
DeCosta, Margaret M.
DeCosta, Frank
Deitrich, Marie A.
Dingler, Annie
Doan, Laura
Dolan, Jennie
Drumm, Robert
Drumm, Raymond
Drumm, B. Frank
DuMond, Willard S.
Dunbar, Annie
Dunbar, Elizabeth
Dunbar, Irma
Easterday, Elizabeth
Emberschied, Annie
Erickson, Margaret
Erickson, Marion
Falck, Arnold
Fanger, Anna May
Fanger, Anna M.
Fanger, Harry
Fisher, M. Beatrice
Fowler, Marie
Fox, Andrew G.
Fox, Albert C.
Gallagher, Hannah
Gallagher, William
Gallagher, John
Gilbert, Happy
Green, Emma
Green, Joseph
Green, William
Greenfield, Lydia
Greenfield, Robert
Gregory, Grace
Gregory, George
Gregory, George F
Gresh, Margaret
Griffith, Mrs. Ida
Griffith, Elizabeth
Griffith, Ida
Griggs, Anna L.
Griggs, Elizabeth
Grinnell, Raymond
Hagan, Mrs. Ida
Hagan, Charles, Sr.
Hagan, Michael
Hagan, Charles, Jr.
Hallowell, Mrs. E.
Hallowell, Miss Elizabeth
Hamilton, Florence
Hare, Bertha
Harford, Kathryn E.
Hartman, William E., Sr.
Hartman, William E., Jr.
Hartman, John
Hasson, William
Hasson, Mrs. William
Heinemann, Christine
Heisler, Joseph
Heisler, Jacqueline
Heisler, Edwin
Henckle, Rebecca
Henderson, Laura M.
Henderson, Christopher J.
Henderson, Theresa
Henderson, Laura E.
Holton, Joseph
Holton, Edna
Holton, Margaret
Holton, Margaret
Holtzheimer, R. L.
Holtzheimer, William
Hopkins, Mrs. Harry
Hoyer, Catherine
Hudak, Mrs. Andrew
Jackson, Elsie E.
Jaeschke, Herman
Jaeschke, Elizabeth
Jaeschke, Gus
Jaeschke, Ethel
Jensen, Mrs. Carl
Jensen, Carl
Jensen, Marius
Jensen, Mrs. Marius
Jensen, William E.
Johnson, Edward H.
Kaiser, Emma
Keck, Maria
Keelan, Leona Mae
Kelly, Wesley
Kelly, Raymond
Kelly, Mary
Kelly, Gerald
Kelly, Sarah
Kelly, Francis
Kelly, Burton
Kelly, Charles
Kelly, Frank
Kelly, Anna M.
Kensil, Margaret
Kensil, John
Kensil, William

King, Anna
King, William
Kitchner, Myrtle
Kleinz, Anna
Knowlton, Frank, Sr.
Knowlton, Mrs. Frank, Sr.
Knowlton, Frank, Jr.
Konowal, Mrs. Michael
Konowal, Michael
Konowal, Louis
Konowal, Peter
Konowal, Joseph
Kraft, Joseph R.
Kraft, Harry C.
Krafft, Orenett
Kraft, Edward
Kraft, Mrs. E.
Krause, Mrs. Sarah
Krause, William
Krause, James

Lafferty, Ella
Later, Albert, Jr.
Later, Albert, Sr.
Lawrence, Mary
Lawrence, George, Sr.
Lawrence, George, Jr.
Lawrence, Catherine
Lawrence, James
Lawrence, Howard
Leach, Joseph
Leach, S. Bowman
Leach, May
Leach, Ella
Leech, Cornelius
Lenhardt, David, Jr.
Lenhardt, Eleanor
Lenhardt, Margaret
Lenhardt, David
Lenhardt, Margaret
Lewis, George
Lieb, Mr. L.
Lieb, Mrs. L.
Little, Mary
Little, William E.
Lloyd, Genevieve
Lord, Anna
Lundmark, Mrs.
Lundmark, Jacob
Lusher, Robert
Lusher, Thelma
Lusher, Mary B.

MacAvoy, Lillian
MacAvoy, William
MacAvoy, Anna J.
MacAvoy, John
MacVaugh, Anna
MacVaugh, Sylvania
MacVaugh, William
Maguire, Mrs. E.
Major, William
Maneely, Lillie
Martin, Susanna
Mason, Elizabeth
Mason, Joseph
Matthews, Vernon
Matthews, Mrs. Vernon
McCall, Mrs. Catherine
McCall, Harry
McCall, Samuel B.
McCall, Frank
McCall, Emma
McCall, Elizabeth
McDowell, Samuel
McDowell, Mary
McFadden, Howard
McFadden, Martha
McHenry, Rev. H. Cresson
McHenry, John E.
McKane, Beatrice
Mehring, Mrs. Anna
Meyers, Agnes
Miller, Walter
Miller, Dorothy
Miller, Eleanor
Miller, George
Miller, Robert
Miller, Mrs. Dorothy
Miller, Anna M.
Miller, Warren
Milligan, Mary
Milligan, Edward
Mink, Elizabeth
Mitchell, Madeline
Moore, Elizabeth
Morrow, Huston
Morrow, William
Morrow, Thelma
Morrow, Dorothy
Morse, Julia
Munion, Winthrop
Munion, Eleanor
Munion, Henrietta
Murphy, William
Murphy, Rachael
Murphy, Mary
Neill, Wesley
Neill, Helen
Nelson, Mrs. John J., Jr.
Nelson, John J., Jr.
Nugent, Eleanor
Nuttall, Hannah H.
Patterson, Mrs. Annie
Patterson, John C.
Patterson, Mrs. John C.
Patterson, Carrie May
Pearo, Mary A.
Pearo, Adelia
Pine, Lillian
Pine, Edward
Pine, Catherine
Preole, John C.
Preole, Eleanor
Preole, John F.
Preole, James
Preole, Ruth
O'Donnell, Catharine
Owens, Elizabeth
Rand, Mary
Rand, Andrew
Read, Frank
Read, Mrs. Frank
Reid, Dorothy
Righter, Bertha
Righter, George
Robins, Mrs. Anna
Robinson, Mrs.
Rocks, Edward
Roddy, Dora
Rowand, Edward, Sr.
Rowand, Edward, Jr.
Rowand, James
Rudderow, Mrs. Bertha
Rudderow, May
Rudderow, Emma
Rudderow, Ruth
Rutter, Jeremiah K., Jr.
Rutter, Mrs. Jeremiah K., Jr.
Rutter, Heber
Rutter, Jennie
Rutter, Mrs. Elizabeth
Rutter, Elizabeth M.
Rutter, Edward
Rutter, Robert
Rutter, Ruth
Rutter, Viola
Rutter, Rose
Rutter, Charles
Rutter, Mrs. Charles

Saunders, Mary
Sayres, Elmer
Sayers, Eugene
Schabacker, Annie
Schlembac, Mrs. Catherine
Schmidt, Frank
Schmidt, Mrs. Frank
Seher, Kathryn
Sherman, Mrs. Marie
Shields, Bella
Shives, Mrs. William J.
Shives, William J.
Silbert, Mrs. Ella
Silbert, George
Silbert, Ella
Silbert, Betty
Silbert, Philip
Snell, Evelyn
Snell, Catherine
Snell, Mrs. Samuel, Jr.
Snell, Samuel, Jr.
Spratt, James
Spratt, Catherine
Spratt, Finley
Spratt, John, Jr.
Spratt, John
Spratt, Thomas
Spratt, Margaret
Springer, Mrs. Annie
Sprogell, Mrs. Bertha
Stenger, Mrs. Webster
Stenger, Dorothy
Stenger, Ethel
Stockman, James
Stockman, Mrs. E.
Stockman, Elizabeth
Stockman, Harry
Stone, William
Stone, Mrs. William
Stone, David
Stryker, Harry
Sutterlin, Mrs. E.
Sutterlin, Thelma

Taylor, Mr. Benjamin
Taylor, Ethel
Tittermary, John
Tittermary, Heber
Tomlin, Joseph
Tomlin, Calvin
Tomlin, Evelyn
Tomlin, Mrs. M.

Vail, Mrs. Grace
Volpe, Peter
Vongalast, Jeannette

Walker, Mabel
Walker, Ada
Walker, Robert
Walker, Margaret
Walls, Mrs. Lillian
Walls, Thomas R.
Ware, Rev. Walter W.
Watkins, Mary
Watkins, Richard
Watts, Miss Sarah T.
Weber, John
Weber, Mrs. John
Wechter, Henrietta
Weise, Albert
Weissinger, Mrs. Mary
Weist, Mrs. Charles
Wilhelm, Mrs. Kate
Wilhelm, Catherine
Woerner, Rudolph
Woerner, Mrs. Rudolph
Woerner, Beatrice
Woodruff, Mrs. Mary

Yeager, William
Young, Mrs. Laura
Young, Viola

Ziegler, Mary

THE IMPORTANCE OF THE SUNDAY SCHOOL

On several occasions we have printed comments of men and women of fame on their views as to the importance of the Sunday School to the children of the Parish. Our object in doing so is to eventually reach the inner consciousness of our children's parents and awake in them the great need of educating the children

in the ideals and laws of Christianity. Parents take pride in the mental attainments of their offspring, but curiously enough they ignore the child's need of the knowledge of the ways of life and the attainments of the spirit. It seems to be a matter of little importance as to whether the child is GOD CONSCIOUS so long as he is MONEY CONSCIOUS. The parent's ambition for the child is to get rich, get famous, get learning, get power, get pleasure, get a fine home by straight or devious methods—it seems to make little difference; the point is to GET. The curious part of the GET business is the LET GO time is never seriously considered. Some day we must all LET GO our beautiful homes and take up our abode in the narrow pit of the grave. We must LET GO our mentality and our mind return to dust. We must LET GO our wealth and fine clothing and lie quiet in our grave clothes. We must LET GO all pleasures and become insensate in death. We must LET GO fame and mingle with the forgotten dead.

When the LET GO time arrives what have we left to HOLD ON?

Nothing, if all our education has been materialistic and wordly. But more than we LET GO if we have learned the way to eternal life through Jesus Christ our Saviour. What we parents need to remember is—Life is VERY short. We spend a much longer time the other side of the grave; consequently we need to prepare now to spend that time profitably with God. Therefore, may ge again call your mind to the views of great men who have studied and know the way of life.

So let's read why

DORA V. SMITH, President of the National Council of Teachers of English and Associate Professor of Education of the University of Minnesota, has to say about the IMPORTANCE OF SUNDAY SCHOOL TRAINING:

"It would be difficult to pay too high a tribute to the place of the SUNDAY SCHOOL in the religious life of boys and girls. It develops almost unconsciously, a bulwark of CHRISTIAN STANDARDS OF CHARACTER, of incalculable moment in an age of shifting values like our own. It affords opportunity, through its program of activities for young people, of practicing, as well as preaching, the social message of the Gospel. Through its agency young people learn to plan cooperatively for the welfare of others. Finally, it lays the foundation of Christian culture, giving to boys and girls a knowledge of the Bible itself and a sense of its pre-eminent place in literaturye."

Also let's read what

CLAUD G. BOWERS, American Ambassador to Spain, has to say: "The SUNDAY SCHOOL is as essential in the moulding of character as the public schools. It gives a needed emphasis to ethical standards, creates ideals of personal conduct, and raises one's ideas of values above the merely material things of life. The SUNDAY SCHOOL prevents that exaltation of money over morals, which constitutes the more serious menace to our country today. It stands for things that are elemental and abiding."

. . . . . .

Next month we will publish comments on the value of Sunday School training from other great Americans. We want you to learn for yourself how really important it is for the parent to help the offspring to "remember his creator in the days of his youth."

BROADCASTING FROM STATION S. T. J. C.

WHICH DO YOU PREFER—*PLEASURE or HAPPINESS?*

* * * *

Before you realize it LENTEN SEASON will be with us. Let's get ready now to make it a spiritually profitable season.

* * * *

Every year we distribute special LENTEN THANK OFFERING BOXES among members of the Parish who are conscious of God's Providence. They are not asked to take one; on the contrary, they must ask that one be given them, because this special offering MUST come from a deep sense of gratitude for God's care and kindness. If you want one of these beautiful boxes to place upon your dining room table, make application either to your Rector or your District Superintendent. Last year our Roll of Thank Offering folk numbered nearly one hundred.

Remember you will not be urged to take one; you must make application for it.

* * * *

As soon as our new pieces for the Communion Service are paid for we will consecrate them. If you wish to give something towards the bill we will be happy to receive your donation. But we will not ask you for any gift of money. The purchase of sacred vessels must be made with money given voluntarily and for love of Jesus Christ for his sacrifice of his body and blood for us. He supplies the precious elements; we who love Him supply the vessels that contain them.

TWO HUNDRED BAZAAR TICKETS ARE STILL MISSING!

* * * *

It would do all of us good if we went revivalist during Lent and "got religion."

Continued on page 8

CRADLE ROLL---1935-1936

Mrs. Georgia Carolina Weise, Sec., 409 McClellan St.

Martha Jean Abbott
James William Adgate
Robert Thomas Alburger
Edgar Samuel Barker
Archibald Beck, Jr.
Gertrude Edna Beck
Mary Frances Bennett
Michael John Brabazon
Richard Powell Brabazon
John Joseph Bradley
Elizabeth Emily Bright
Joan Elizabeth Brobson
Howard Buckley
Harry Robert Burkhardt
James Francis Capie
Joseph George Capie
Marie Dolores Causton
Margaret Arline Connor
Margaret Dorothy Cressee
Lillian May Dillmore
Ethel Mae Dingler
Janet Mary Dolan
Burton Lockwood Dolan
John Horace Dougherty
William Albert Dougherty
Vincent Benedict Eckert
Lillian May Erthal
Mildred Emma Faro
Barbara Esther Fowler
Robert Allan Fowler
Joan Marie Graham
Ida Virginia Hagan
Raymond Frederick Harper
George Lewis Heinemann
Anna Eta Hilditch
Thelma Rose Anna Hoger
Edward Charles Jacobus
Gustave Arnold Jaeschke
John Edward Jones
Frank Joseph Kinee
Anna Eliza Kleinz
Peter Kruc
Frank Lord
Joan Lord
Dorothy Jane Lord
Walter Lord
Richard John Mason
Thomas Edward Mason
Robert Edward McCleane
John Louis Miller
Katherine Mary Miller
Joseph Richard Miller
Donald Edward Mitchell
Thelma Joan Mreese
Robert William Murray
Edward Joseph Naphy
William Nickle
Charles Samuel Nickle
James William Nickels
James Lyman O'Donald
Wilhelmina Marie Olsen
John Joseph Owens
Genevive Diana Parker
Eleanor Frances Preole
Dorothy Helen Reid
Louis Harry Remshard
Rosella Anna Remshard
Catherine Adelaide Reynolds
Edward Charles Robinson
Edward Charles Rutter
William Edward Rutter
Maureen Anna Sague
Arline Segal
Patricia Louise Sherman
Shirley Ann Stewart
George Albert Stockman
Loretta Ernestine Substalae
Ethel May Thessing
Mabel May Thesing
Elizabeth May Tittermary
Virginia May Trenchard
Charles Peterman Veasey
Dorothy Barbara Walgash
James Henry Walker
William Albert Wilson

THE JUNIOR DAUGHTERS OF THE KING are to be congratulated for the excellence of their Christmas pageant.

* * * *

WILL YOU BE AT THE SNOW DANCE FEBRUARY 9TH?

* * * *

The INTERMEDIATES are getting the jump on the S. S. Lenten Offering this year. FEBRUARY 6TH they are giving a *Radio and Card Party* to help raise their Offering. COME OUT AND HELP!

* * * *

The Woman's Bible Class, Miss Hannah H. Nuttall, Teacher, will give a RADIO PARTY, FEBRUARY 20TH, for the Lenten Offering.

* * * *

Every Sunday and Wednesday evening during Lent, special service and speaker. As usual, rewards for attendance will be distributed on Easter Day.

* * * *

Your EASTER CHURCH OFFERING goes towards the Current Expenses of the parish. You will get your EASTER ENVELOPES in due time. Be sure your Offering is AS BIG and NOT as little as you can make it.

* * * *

However neglectful you have been in the matter of church attendance BE SURE you are faithful during Lent.

* * * *

Have you joined the FIRESIDE CLUB? If not, see your Rector or your District Superintendent at once. THIS IS THE MONTH WE TAKE IN NEW MEMBERS.

* * * *

GO GET YOUR CANDIDATE FOR CONFIRMATION!!!

* * * *

Remember that SILVER WEDDING ANNIVERSARY of the Church of St. John the Evangelist and its RECTOR!

FINANCIAL SUPPORT WITHOUT MONEY

How You Can Contribute to The Church Without Spending

Certainly this ought to interest all parishioners!

We can hear you say, "Oh yes, well go on and spring the catch!"

That is just where you fail to contact.

This is no neat little trap for unwary pennies. It is a straight from the shoulder proposition.

Answer me this. Do you subscribe for a periodical or monthly magazine?

Did you say "yes"?

Well, this is our proposition. Instead of forwarding your subscription to the publishing company, please subscribe through your church. It costs you exactly the same price and the church, instead of the company, gets the commission.

And, believe me, these commissions amount to some money! They range from 40 cents to $2.50, depending upon the class of magazine you buy.

For instance the Reader's Digest, Woman's Home Companion, etc., pay the low commission. Yachtsman, Stage, House Beautiful, etc., pay a higher commission. Collier's Weekly, Liberty, pay more. The Cosmopolitan, Progressive Teacher, Forum, etc., etc., pay still more. The American Child Life, News Week, Radio News, Red Book, Young American, etc., etc., pay still higher. Vogues, Harpers, etc., pay the highest.

THERE IS NO MAGAZINE PRINTED THAT WE CANNOT FURNISH AT THE SAME SUBSCRIPTION PRICE YOU PAY. AND, INSTEAD OF PAYING THE COMMISSION TO STRANGERS, YO PUT IT IN YOUR OWN CHURCH POCKET.

MORE ABOUT THIS LATER

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GENTS' FURNISHINGS
S. E. COR. THIRD and JACKSON STREETS

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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Mrs. Jeremiah K. Rutter, Jr.
Mrs. William J. Shives
Miss Dorothy Stenger
Mrs. William Stone
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Miss Viola Young

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District No. 5—Archibald Beck, 1718 S. Front St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Margaret Kensil
Mrs. Howard McFadden
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter
Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Heisler, Frances
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

PARISH ORGANIZATIONS

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Mrs. Frank Schmidt, Treasurer

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Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

BAPTISMS

Joseph William Fratantunono
Margaret Joan Krebs
Samuel Robert Eakins
Paul Donald Wilson

BURIALS

Louis Lampman
Minnie Devine
Peter Volpe
Catherine Elizabeth Church
Catherine Matilda Jacobs
Jennie Black
William D. K. Shelmire
Andrew Jackson Nehlig
Anna Bagnell
William Robert Batley

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

AN EASTER MESSAGE

God hath sent his angels to the earth again,
Bringing joyful tidings to the sons of men;
They who first, at Christmas, thronged the heavenly way,
Now beside the tomb-door, sit on Easter Day.
Angels sing his triumph, as you sang his birth,
"Christ, the Lord, is risen. Peace, goodwill on earth."

God has still his angels, helping, at his word,
All his faithful children, like their faithful Lord;
Soothing them in sorrow, arming them in strife,
Opening wide the tomb-doors, leading into life.
Angels, sing his triumph, as you sang his birth,
"Christ, the Lord, is risen. Peace, goodwill on earth."

—Phillips Brooks, 1877

THE MIGHTY MITE CHEST

The person who thought of RAISING MONEY FOR MISSIONS with a **MITE CHEST** was inspired.

THAT MITE CHEST has raised more millions for Missions than any other agent of the Church.

THAT MITE CHEST has been a liberal education to the kiddies on the subject of giving. A difficult lesson for most children to learn.

THAT MITE CHEST has paid the fares of missionaries to every part of the world where the heathen are found.

THAT MITE CHEST has been the brick in building many a MISSION CHAPEL in the southern mountains, the Indian sections of our land, and for heathen boys and girls in foreign lands.

THAT MITE CHEST has helped to build hospitals.

THAT MITE CHEST has erected school houses.

THAT MITE CHEST has bought Bibles and Prayer Books for people who know not God.

THAT MITE CHEST has helped pay the stipends of missionaries, doctors, nurses, school teachers and lay mission workers in every part of the world.

THAT MITE CHEST is helping mightily to convert the world to Jesus Christ.

THAT MITE CHEST is the child's answer to the call of the neglected people of every land.

THAT MITE CHEST is able to accomplish a thousand per cent more for God and His children if every child will do his part and increase its power by FILLING THE MITE CHEST and bringing them to church on Easter heavy with their offerings to God.

DO NOT DESPISE IT.

DO NOT NEGLECT IT.

DO NOT DESTROY IT.

If you do you will hurt the cause of Jesus Christ and MANY PRECIOUS SOULS MAY BE LOST because of your indifference.

God has given you this MIGHTY CHEST to help you do his work. Be sure you avail yourself of its opportunities and faithfully use it to help build the Christian Church in every land.

$2,400.00 x 25 Years = $60,000.00

THE FIGURES ARE STARTLING BUT THE FACTS ARE TRUE

We sometimes hear a member murmur, "He's always asking for money." Of course, all such remarks are exaggerations to a greater or lesser degree; no doubt depending on the condition of one's liver. Yet, considering all things, who do you think has a better right to ask for church support than the one who supports it the most?

Twenty-five years ago our church was closed and out of business. We heard about it, and, like the busybody we are, we started poking our nose into this "going-out-of-business" business. We couldn't see WHY South Philadelphia should be abandoned to the alien and non-christian. We went to the Bishop and inquired WHY Old St. John's was deceased. He told us that the congregation had scattered; only a handful of communicants remained; they were too few and too poor to support a Rector and the Diocese did not have sufficient funds to supply a missionary.

Now theoretically and canonically a missionary receives a stipend of $2100.00 a year, plus $300 for house rent, where there is no rectory. All of which totals up to 2400 a year.

We saw the Bishop's dilemma and we said, "suppose somebody should volunteer to serve the parish WITHOUT COMPENSATION, would he (The Bishop) be willing to appoint such a missionary? At once he replied that he would but he knew of no such clergyman. We then and there volunteered our services, never dreaming at the time we were imposing upon ourselves a life sentence of servitude, requiring us to abandon hope of ever changing. And for 25 years we have served without ceasing in the Parish of St. John's. While the flock are capering and gamboling in the country; at Browns Mills and other such delightful resorts, the shepherd is still in the sheepfold administering to those who for various reasons are confined to the hot city homes. In all sorts of weather, hot, cold, stormy, pleasant, he must be on duty. He can take time out only when his two faithful lay assistants, who by the way receive no compensation either, are free to take over a service or two.

As we say, this state of affairs has existed for 25 years in old St. John's Parish. So you see what we mean to infer by the title of this article. We agreed to save the Parish and Diocese the sum of $2400 a year by serving free of compensation. We have kept faithfully to that agreement for 25 years. Therefore, as $2400 × 25 YEARS = $60,000.00, we feel we are in a position to remind you that YOUR financial assistance might be at least generous enough to meet the current expenses of the Parish.

So we urge once more and very strongly that you pay up all your delinquent church offering envelopes without delay and that you provide to give a BIG, FAT EASTER OFFERING on EASTER DAY.

And "let no man trouble us" as St. Paul remarked, until he too has served grand old St. John's parish a quarter of a century without compensation other than the great privilege of kneeling before its Altar in worship.

THAT LEGACY

St. John's Church Received $4000.00—Almost

Recently the Parish was thrown into great excitement over the news that the church was the beneficiary of a will executed by a late communicant of the church. The story was only partly true, however, and since it first appeared many queer things have happened.

There was a will executed in favor of St. John's Church. It was dated 1925. It was not a very nice will and was written in a spirit of resentment against a relative. Leaving the estate to the church was not altogether due to his love for it, although the Rector knows the deceased held him in high esteem personally, but the object of the will appeared to be to punish a kinsman for some real or imaginary wrong committed some time prior. As soon as the will was read the Rector took strong exception to its tone and its contents. He assured the next of kin that under no circumstances would he permit the church to profit entirely by this strange will of his dead friend. But he would insist that the brother and his family should attend the funeral services contrary to the desire of the deceased notwithstanding; and, furthermore, he would insist that the church should share the estate on a fifty-fifty basis at the settlement. That the church accept the residue of the estate afer all expenses were paid and then give a check for one-half of that amount to the brother as his share. St. John's Church is pretty poor but we cannot afford to compromise its honor by receiving money from the hands of hate.

A few days later our attorney telephoned to tell us that as the will was signed by only one witness he was not sure of its legality but he was afraid it would not stand up in court. After a few more days he called stating that very recently an act was passed making legal all papers signed by only one witness. Of course, if this act was retroactive in its application then the money would belong to the church. But it seems somebody wanted to test that very point and brought suit before a judge of the Orphans Court. The case was tried and the judge ruled that the new act was not retroactive. And that was that. St. John's Church *could not* claim a cent of the estate and it all reverted to the next of kin in spite of the will. Of course the attorney for the brother knew these facts as well as us.

Then happened something which showed the calibre of the next of kin. It seems he was impressed with our desire to share fifty-fifty with him when we both thought the church was the beneficiary. When he learned that he had more than a fighting chance in contesting the will, he in turn proposed a compromise and the original desire and intention of the Rector is being carried out. After all the debts and attorney's fees are paid the estate will be equally divided. The Church will receive the sum of about $1500. And, we receive that because of the friendly relations between the church and the next of kin.

And, too, we like to think that Peter would have it just that way now that it is settled. At least our conscience is clear. We feel our church did the honorable thing in making the fifty-fifty suggestion. At least it was what Jesus Christ would have advised. And His advice is good enough for us.

TIME TO THINK OF CONFIRMATION

Lent is the hunting season for Confirmation Candidates. Just like autumn is the hunting season for game and all year long is the season for fishing. You know it was Jesus who said, "I will make you fishers of men." Now the Lenten Season is just right for making a big haul for the Kingdom of Heaven. Conditions and atmosphere and the psychology of Lent are powerful bids to turn men's minds and hearts toward God. What we must do is to seize the opportunity and get busy in persuading our unchurched neighbors and their children to accept our Lord Jesus as their Master and Saviour.

In Lent it is natural, or at least not so embarrassing to invite friends and neighbors to go with you to church. Everybody is doing it. All the churches have special services, special music and special speakers who are filled with the missionary spirit. Every man or woman, boy or girl loves good speaking and good singing. Your neighbor or your friend is no exception in such matters and no doubt will think of you very kindly indeed for showing such a personal interest in him.

Your Rector is making this appeal to you because there are so many hundreds of confirmation prospects in the Parish and we want them all. Also he is making this appeal to you because he wants you to get the personal satisfaction of doing something big for Jesus Christ. You will never know the glow and warmth of spiritual satisfaction until you go fishing and land your first candidate for Confirmation. I do not worry about the members who have made their first catch. The sport is absorbing and they are sure to take advantage of the season and the favorable conditions of Lent and go fishing again.

BETTER GET YOUR LINES OUT AND JOIN THE SPORT.

CRUCIFYING CHRIST

Our Personal Guilt in the Divine Tragedy

The reason we do not feel any moral responsibility for the Crucifying of Christ is because it presents itself to our mentality as an historic and physical event which occurred centuries ago. We think it was unjust, unnecessary, and cruel. We condemn the Jews for their murderous hate and the Romans for their cynical cruelty. To our minds both Jew and Gentile exemplified the savagery of their day and generation in the crucifying of Christ. We condem them too for failing to see in him their only escape from intolerable political and physical outrages which is mild and gentle and wise philosophy of life would have affected for them had they followed in his footsteps. Every year we join in memorializing the Tragedy of Calvary. We intimate by certain acts on Ash Wednesday and during the period of Lent that we do have a sort of vague idea that we are somehow involved in that deplorable event. Yet, somehow our sense of personal guilt in the occurrence is very tenuous. We have little if any sense of responsibility in the matter. We have a feeling of anger towards those Scribes and Pharisees, those Roman Soldiers, that traitor Judas, those cowardly followers, that hypocritical high priest, that vile and diseased king, that time serving Roman Magistrate, that howling vasciliating mob who scream their hate today from throats which only twenty-four hours were hoarse from shouts of praise for Jesus the Liberator.

As Lent moves on towards the inevitable Resurrection day our hearts and souls are stirred more and more with pity and sorrow for the sufferings of the Crucified Christ. But somehow our feelings are sentimental. We are sorry for one who *was* dreadfully misunderstood and evilly wronged by his fellows. In fierce anger we cry they have crucified my Lord. And only a very few are sensible of that personal guilt that tears from the heart the broken cry I have crucified him, too.

Which act do you suppose is the more culpable, that of Calvary or that crucifixion in the citadel of my heart—His *physical* or His *spiritual* crucifixion?

But you say, I have no sense of guilt. I never even dreamed of such an act as crucifixion. Yes, and that is the pity of it. The impulse which impelled our act of *spiritual crucifixion of Christ in our hearts* did not have even the excuse of jealousy or personal hate towards one who bars and rebukes ambition. Its only impulse is self-indulgence. Shall I crucify my desires and grow in grace; or shall I crucify Christ and lay his love in the tomb of selfishness?

How are we guilty of crucifying Christ in this spiritual sense? Well, every time we subject moral and spiritual obligations or responsibilities to the indignity of elimination to make room for our physical desires and worldly ambitions. Every time we neglect the performing a spiritual duty. Every time we indulge in an evil act or thought and revel in that state. Every time we excuse our sin by pointing out a professing Christian who is a greater sinner instead of accusing ourselves by pointing to Christ who hates and loathes that sin and pities us for yielding ourselves willing victims to it. *We would rather crucify the spiritual Christ than crucify a physical desire.*

This, my brothers, is our special duty this Lent:
CHRIST MUST BE RESURRECTED.
DESIRE MUST BE CRUCIFIED.

THANK YOU

The Woman's Bible Class No. 1 would like to thank all those who donated prizes, cakes and services for the Radio Party on February 20th, given for the Sunday School Lenten Offering. We appreciate the cheerful co-operation of all those who attended the party and helped make it a success.

There is so much need both at home and abroad for our brothers and sisters and, as our city has been saved from the distress of other cities, let us show thankful and grateful hearts to God by making every effort to help make our offerings this Lent our best and send it all parts to give courage and spiritual guidance to do our Father's Will.

Thank you again for your part in our party.

HANNAH H. NUTTALL, Teacher.

RESURRECTION MORNING

Easter has come so glorious and bright,
With its lillies so pure and fragrant and white,
And our hearts are so still, as we bow our head
And give thanks, Easter morning, He is not dead.

He is risen, behold the stone rolled away,
And the napkin which covered His Head as He lay.
All tell the glad story to the children of men.
Christ, who was dead, is risen again.

He is risen to show to your heart and to mine,
Life is eternal, Our Lord is Divine.
The grave has no terrors, all fears set at rest,
God's Will has been done, He knows what is best.

S. E. NELSON.

YOUR EASTER COMMUNION

Your Most Important Act of Fealty to Jesus Christ

Every act of devotion, every personal prayer, every offering, every act of mercy, every confession, every reading of God's Holy Word, every meditation, every hymn, every missionary endeavor, every Communion you make, are of immeasurable importance to your spiritual development and growth. But more important than even these is your EASTER COMMUNION. It is in commemoration of Olivet and Calvary; the night and day Jesus offered life's precious red rubies on the Altar of the Cross for our Redemption. Events which proved his own philosophy, "Greater love hath no man than this, that he lay down his life for his friend." After which he added, so that we would not mistake his reference, "YE are my friends." In just that beautifully simple way he received us to himself as worthy of any sacrifice he must make for our salvation. By his sacrifice the menace of death was driven back never more to frighten us; and we were filled with the sense of deliverance from the bondage of sin.

When the sun rays of the first Easter Day drove back night's darkness, there stood the empty tomb—silent witness of the stupendous victory of Christ over sin and death; silent assurance that death hath no more dominion over us, that the grave is not the eternal abode of those who sleep in him.

This is the event we memorialize every Easter Day. America has its INDEPENDENCE DAY but the world has its EASTER DAY. The joy of the one is our manner of showing how dear life, liberty, the pursuit of happiness is to every patriot; the joy of Easter is the expression of the intelligent spirit of man of his joyous release from the tyrant of men's souls.

How appropriate, therefore, is this special act of EASTER COMMUNION. It is the anniversary of Christ's triumph and man's release. Can any child of God be so lacking in gratitude as to stay away from the Altar of Jesus Christ on such a day as this? Can any man refuse the body of Jesus, the blood of Jesus on Easter Day and be conscious of its mighty meaning? Are YOU one of those who would set at nought the Divine Gesture of love and mercy?

We are sure you are not. We are sure you will come to His Altar on Easter Day. We are sure you will bring your offering with you that by your presence your act of fealty and the gift of your substance you prove yourself loyal to him who loved you even to the death upon the Cross.

YOUR EASTER ENVELOPE

This year many more EASTER ENVELOPES ought to come to church on Easter Day than have been coming during the lean years of the depression. And, too, those EASTER ENVELOPES that have been regular in their annual church attendance ought to be *much, MUCH* fatter than before.

Now every communicant of the Parish will eventually receive an EASTER ENVELOPE. You will receive it because it is an important part of your EASTER OBLIGATION to the church. You have always been taught that your canonical standing in the church depends entirely upon your Easter and Christmas Communions. Somehow, probably for fear of being misunderstood, your CHRISTMAS and EASTER OFFERINGS have not been so carefully stressed. Nevertheless, YOUR COMMUNIONS ARE NOT COM-

PLETE WITHOUT YOUR OFFERINGS. Your standing is effected just the same as though you did not make your Communions. Yes, I know exactly what you are thinking. But your act of worship and Communion is not complete without your offering. God demands an offering as an outward and visible sign of your inward and spiritual grace. If there is no such outward sign there is sure to be but little spiritual grace.

This EASTER OFFERING is expected from all. From those greatly favored in material things MUCH IS EXPECTED of them. From those who have but little even the "widows' mite" is looked upon with favor and the giver receives a special blessing.

BE SURE YOU MAKE YOUR EASTER OFFERING AS BIG AS YOU *OUGHT* TO DO.

YOUR EASTER DUTIES

Yes, there are certain duties you must observe on Easter Day

FIRST. You must be sure you make your EASTER COMMUNION. It is an obligation, as well as a great Privilege.

SECOND. You must make an EASTER OFFERING worthy of the feeling of Thanksgiving you have for the hope of Salvation Easter gives you.

THIRD. You must THINK OF OTHERS who are not living in the lands of Christian Churches and WHO NEVER HEARD OF JESUS CHRIST. You must think, too, of the missionaries, the doctors, the nurses, the teachers and the deaconesses who have given up father, mother, brother, sister, social position, business ambition, friends and the delights and luxuries of home life to live in shacks, amid poor, insanitary conditions, lonely spots among foreign folk, in wild mountain ranges, among savage and hostile people, there to struggle day after day to bring them into the true light of the Gospel. And your thinking must take a practical turn. YOU MUST GIVE A BIG SUNDAY SCHOOL LENTEN OFFERING to support these heroic Christians and their charges *ADEQUATELY*.

These three things you MUST do. There are many other christian acts you can find to do by wishing to do all Jesus Christ would have me do that I might by practical means show how real and true is my gratitude to him for His Divine Sacrifice for me.

We want to learn to think and feel that Jesus Christ has done so much for me that if I live a million years and consecrate every second of those years in service to Him, I shall still owe him a debt too big to contemplate or pay.

LYDIA, THE SELLER OF PURPLE

A Pageant Rendered by the Junior Daughters of the King

Tuesday evening, February 2nd, the chapters of the Daughters of the King representing the Local Assembly of the Diocese held their Self-Denial Offering Presentation Service in St. John's Church. Many of the chapters were represented and each brought a large delegation of members with them. Among the delegates were young girls representing Junior Chapters.

A delicious turkey supper was served at six o'clock in the beautiful Church School room. There were places set for about seventy guests. The supper was served by the girls of the Junior chapter of St. John's Parish. We must say something about that service for the girls deserved and received lots of praise from our guests. They were quiet, quick, and very efficient. You would have thought serving was their profession, when as a matter of fact they never waited on tables before.

After supper, Miss Clara Stackhouse, President of the Local Assembly of the Daughters of the King, called on the Rev. Clarence H. Reese, Rector of the Church of St. Matthew, for a short address to the assembled chapters. He was followed by words of welcome from the Rev. H. Cresson McHenry, Rector. Then followed certain items of routine business and adjournment. Immediately the delegates gathered in the Church for a short service of Prayer, Praise, and the Presentation. Part of the service was a pageant entitled "Lydia, the Seller of Purple," presented in costume by the Junior Daughters of the King of St. John's Parish under the direction of Helen Weir McHenry, B.D. It was astonishingly well acted considering the brief time they had in which to prepare the story. It was presented with such a spirit and power of interpretation that one almost felt he was in the home of Lydia in Thyatira with her other friends and guests. The girls looked positively stunning in their ancient dress. Their delivery was clear and their acting was natural and dignified. It did us good to listen to the comments of astonishment and praise impulsively and enthusiastically offered by every member present. Our girls scored a big hit by their poise and unself-consciousness. What a fine group of real dramatists they proved themselves to be! We hope they will apply themselves seriously to developing their undoubted interpretive ability for their own benefit as well as for the pleasure and benefit of the Parish.

The pageant was broken in places with hymns appropriate to the subject and to the occasion. Before the pageant was presented the Rector read the story of Lydia from Acts 16:14 to the end. The pageant followed very closely the text. One of the outstanding features was the thrilling reading of St. Paul's letter by "Lydia." Betty Harper should apply herself to elocution and reading in a professional way. She has ability she should not waste. She has poise and dignity and interpretive expression both in tone and manner, all of which are the marks of historonic genius. Such talent should be carefully developed in a good school of elocution and not left to unwise or ignorant instructors. There were other girls in the cast whose parts were not prominent enough to reveal their powers, yet were sufficient to hint at a promise of ability under proper training.

Every time the Rector witnesses this revelation of stage power talent in his boys and girls his soul hungers and thirsts for a department of dramatic arts in St. John's work. There are young men and women, yes boys and girls too, among us who could out star eighty per cent of the average cinema or radio performer.

Will not somebody with a soul for the beautiful and the interpretative stand up and shout "I will finance such a school!"

Of course we have wandered far away from our subject of the Presentation Service of the Daughters of the King. Yet, we are close to it, too. For the presentation of "Lydia, the Seller of Purple" was the offering of our Juniors and was worth much gold to us.

The musical part of the service was as usual under the direction of our Church Organist, Mrs. Vernon Matthews.

The officers of the Senior Daughters of the King of St. John's Parish are: Directress, Miss M. B. Fisher; Secretary, Mrs. Rudolph Woerner; Treasurer, Mrs. Harry Carbarnes. Miss Helen Weir McHenry, B. D., is the Directress of the Junior branch.

OUR CHURCH ENVELOPES

Now is the Time to Consider Them

The Fiscal year of St. John's Parish runs concurrently with the Church Year.

Our weekly Church Envelope system starts on the First Sunday in Advent. This being the case we have come to the close of our first quarter and NOW is the time to send statements to the parishioners notifying them as to their financial record on the books of the Church. Those who are paid up in full we do not notify because both they and we know they are in the clear. There is no need to take time and expense to tell them what they know already. But it is a different matter in the case of any member who is delinquent. In every case, no doubt, the communicant who sincerely desires to make his weekly offerings to Jesus Christ by means of our Envelope System, but who has been forced to fall behind in his payments, wants to KNOW just how delinquent he is. He, of necessity, feels it is a favor to be notified of his financial obligations before it becomes too big a debt for him to cancel.

For this reason we have adopted a quarterly statement system, notifying all delinquent members of their indebtedness. You will, therefore, receive a first quarterly notice of your account in the near future. If you are behind in your payments there are two ways to "catch up."

1. Pay in full all you owe for last quarter on the Sunday following the receipt of your statement.

2. Arrange to pay the amount due on a gradual scale by adding so much to your regular Sunday Offering.

For instance, if you owe $3.00 from Advent Sunday in December to the last Sunday in February, add 10 cents a week to your regular offering until your debt is liquidated. Your account will be credited with the extra amount and you will soon be out of debt and caught up in your accounts.

Please do not mislay or ignore this quarterly statement. It is most important to the proper management of our parochial affairs. We have a pretty good credit with the business world; let us treasure that good opinion and prove worthy of it.

CLEAR UP YOUR CHURCH OBLIGATIONS AS SOON AS POSSIBLE.

BROADCASTING FROM STJC

Easter Day, Sunday, March 28th

Easter Services. Early Celebration 6.30 A. M. Second Celebration 10.45 A. M. Presentation of Sunday School Lenten Offering, 2.30 P. M.

* * * *

Your Easter Offering ought to show a substantial increase this year. Most of the Parish are better able to contribute now than they were a year ago.

* * * *

Are you using Lenten Season for bringing souls to Jesus Christ? Don't you know the minds of all are turned Godward in this holy season and NOW is the time to do personal missionary work among your friends, relatives and acquaintances? Are you afraid to speak to them of Jesus Christ and his love and sacrifice for them? Do you think they will laugh at you? Wouldn't it be better for you to forget your embarrassment and remember their spiritual need? Will not it look better for you if you bring souls with you to God than for you to come to Him alone? Of course Jesus wants you but he wants you to bring all your friends along. Try, TRY to your utmost to bring your candidate for Confirmation this year. You can do it if you work hard during the Lenten Season. THAT IS OPEN SEASON FOR HUNTING SOULS.

* * * *

There are two seas in Palestine, both fed by the same river. One is brackish and dead; the other is sweet and living. What makes the difference?

One receives and GIVES; the other receives and KEEPS.

—*Selected.*

* * * *

That MITE CHEST of yours is pretty important to some little fellow in China or some other place where the name of Jesus Christ is unknown. It will make him realize you want him to know the Master, too.

* * * *

If you DESTROY or THROW away, or ROB that MITE CHEST, you may DESTROY someone's hope of everlasting life; you may THROW AWAY the opportunity to bring some ignorant boy or girl to Jesus Christ; you may ROB some child of his chance to enter into the kingdom of Heaven. Do you want to feel that you have done any one of these three things against Children who need Jesus Christ?

* * * *

If you were to see somebody drowning in a storm-tossed sea and you volunteered to save him, would you tie a THIN THREAD about your waist for a life line and trust your safety and the safety of the drowning man to such a flimsy line to shore, in case the billows

should buffet and try to drag you out to sea? Or would you hook to you a stout rope, capable of resisting the tug of the sea and well secured on land and held by friends while you rode the surf to rescue?

Well, then, would you use a very thin, almost invisible and tenuous thread of ALMS FOR MISSIONS to tie to the missionaries, the deaconesses, the physicians, the nurses, and the teachers who venture into wild and savage places, among heathen people, on desert waste, in deserted mountain wastes, among all nations; to sustain them in their dangerous labors of saving souls for the Master?

Do you know that that thin thread of missionary alms has broken any number of times because it is TOO THIN and weak to support our life saving heroes and heroines in the places where God is unknown.

With what results?

With the results that many a mission station is abandoned and out of commission. The people whom it served are sinking back into their old state of ignorance and superstition and black despair. The missionaries are gone; their fine work is sacrificed and lost to the church.

WHY?
JUST BECAUSE THE MITE CHEST FAILED THEM!!!

* * * *

WE NEED $1200.00 IN OUR S. S. LENTEN OFFERING
You share in raising this amount is AS MUCH as you can AFFORD; not as LITTLE AS YOU CAN GIVE.

CAPITAL AND LABOR

Differences between people in the industrial world are largely due to a misconception of the real facts. Commonly, the laborer regards the "boss" as greedy and inhuman, while the employer looks upon the worker as unappreciative and disloyal. Since both are, of necessity, burden bearers, the case is one of misunderstanding.

Below are the two sides, arraigned in their true light. On whichever side you may find yourself, it would be well to make a study of the facts before lending comfort to those who would widen the breach between the two:

I AM CAPITAL

I fill millions of pay envelopes.
I pay interest and dividends.
I furnish money for materials.
I advance money on crops.
I help small business and make possible large enterprises.
I multiply when deposited in a bank or wisely invested.
I am frequently tight—I am sometimes easy.
I am affected by unsettled conditions.
I seek safety and income.
I avoid uncertainty and trouble.
I do good in a thousand different ways.
I need Labor.
I am Labor's best friend.

—I Am Capital.

I AM LABOR

I furnish an outlet for Capital.
I plant fields, erect buildings, furnish homes, mine materials, manufacture products.
I operate railroads and steamships.
I frequently make mistakes because I am human.
I respond to fair treatment.
I need supervision and counsel.
I have appetites and desires to satisfy.
I laugh, I weep, I sweat, I get weary.
I cannot expect to receive what I do not rightfully earn.
I touch and influence every life.
I need Capital.
I am Capital's best friend.

—I Am Labor.

—Magazet.

MAKING PRAYER A VITAL REALITY

"Try to realize God's presence before you begin.

"Pray only for what you really want.

"Pray not vaguely, but definitely.

"Use you mind in prayer, make your petitions vivid.

"Move the lips in prayer.

"Cultivate the temperament of prayer.

"Do not hurry your prayers. 'No large growth in holiness was ever gained by one who did not take time to be often and long, alone with God.'

"Cultivate ejaculatory prayer in active duties.

"Let not your prayers be selfish."

(Austin Phelps)

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Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Margaret Kensil
Mrs. Howard McFadden
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter
Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Heisler, Frances
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

BURIALS

Frederick R. Keller
Joseph Green
Ida Kohler
Sarah E. Bivians
Leonard M. Seibert

MARRIAGE

Herbert R. McLaughlin and Anna L. Cucknell

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

WISDOM

Men with science
Use skill and power,
To fly, speed, 'wire,'
To make bridge, tower.
Science increases
Weapons of war.
That is not wise;—
We need love more.
Knowledge of facts,
Nature and man,
Are well worthwhile;—
Make rich life's span.
Knowledge might lead
To vain conceit.
Wisdom knows life,—
Is humble, meek.
What is wisdom?
It's knowledge, lore,
Understanding,
Worship and more—
Loving each other,
Doing our share,
Giving ourselves
To him here, there.
Sages of old
Taught much to store.
Live yet to learn!
Go on! Gain more!
The more we know
The less it seems
We know. Strong lights
Throw longer beams.

B. STIVER

EASTER AT ST. JOHN'S

The day was cold. At sunrise the thermometer registered twenty-eight degrees. However, it was a brilliant, sparkling day, the atmosphere was full of ozone and ablaze with sunshine.

We started the day by oversleeping and got into a panic lest our car arrive ere we had our face washed and shining. Fortune smiled upon us, however, and just in the midst of our haste the telephone bell rang and a very apologetic voice announced that OUR CHAUFFER had overslept and was afraid HE would be fifteen minutes late.

Though grateful for the respite we did not lose our poise but replied the delay would be overlooked provided we reached the church in time for the early service. The voice promised he would not lose a minute —a promise we hoped he would not keep too literally.

However, a bad beginning often makes a good ending and we actually did arrive at the church in good time for the early service.

The Church, especially the Choir and Altar, looked lovely in the morning sun which shone gloriously through the great Rose Window and showered a riot of colors of red and gold and blue and amber and green upon the Easter lillied Chancel. It was the sort of beauty that makes one almost stop breathing through sheer delight.

The Choirs, both Senior and Junior, rendered the musical portion of the service with more than their usual efficiency. We join the scores of St. John's worshippers in congratulating the choir collectively and as individuals for the beauty and power of the singing. It is a wonderful privilege to praise God in melody! We are sure every member of the choir finds a real joy in their service, a service which God himself has made possible by so richly endowing them with tuneful voices and power of expression.

Both celebrations were well attended by the members of the parish. Many folk we had not seen for years were there. Some, who had never missed their Easter Communion were not there, however. It saddens us to know that they never will be there again. We miss them and are conscious of their vacant places. Nevertheless our temporary loss is their eternal gain. They are now certain of the truth of the Resurrection.

Then too, as we entered into the beautiful service of the day we were conscious of our sick and shut-in brothers and sisters. As we listened to the Easter anthems we were wishing they were there to hear them, too. And we were conscious of a warm little spot in our hearts as we thought of all those tall potted Easter lilies and lovely white hyacinths we were going to distribute among them later. As usual, the big congregations crowded the Altar to receive their Easter Communion. As one witnesses this Easter scene in old St. John's, one wonders why so many thought the cause of Jesus Christ was dead in South Philadelphia 25 years ago.

The afternoon Easter Service for the Church School and the parents and friends of the scholars is always a big event in St. John's Parish. Larger and wealthier parishes may present bigger Lenten Offerings but not one of them had to fight and scheme and sacri-

fice and work harder to put over their program for missions than did the members of our school. To us it was a real effort and tug-o-war. And we were not at all certain that we had attained the goal until the Committee ended their count of the class proceeds.

We have the same experience every year. During the Lenten season we are busy every minute building up our apportionment. When Easter comes we are filled with hope and fear of the results and, so far, our hopes have always been fulfilled and our fears allayed. We are happy to state that our S. S. L. O. amounted to $1081.43. There are yet receipts from three entertainments to be added to that figure. Our hope is that it will reach at least $1200.00. This is a possibility if the mite chests and receipts for candy eggs still missing should be returned.

We thought we had provided an ample number of chocolate eggs for the scholars of the school only to find that three large classes were left out. However, they got theirs a week later. So that was that.

Everybody was satisfied with the prizes for regular attendance at Lenten services. The little travel rolls equipped for sewing were specially popular with the ladies. And the fire fly lamps were also most acceptable because of their usefulness.

Everybody got a beautiful Easter Card to remind him of the meaning and the hope of the day. Also, just before closing we distributed all the potted plants and cut flowers among the members of the school who volunteered to deliver them to the homes of our aged, sick and shut-ins; so that they, too, might realize the glory of the Resurrection and its promise to every Son of God.

No, we did not have an evening service. We had begun the day at 4.30 A. M. and we reached our home at 6 P. M. The intervening hours had been hurried, hot and hectic and when we were through we were absolutely through.

Yet, not one of us would have consciously missed the excitement and joy of it all as we ended our Easter Day singing lustily

"PRAISE GOD FROM WHOM ALL BLESSINGS FLOW"

THE MODERN STORY OF THE WIDOW'S MITE

"She of her want did cast in all that she had, even all her living." S. Mark 12:44.

We have always from our youth up read that story of the poor widow with flushed cheeks and fast beating heart. And we are glad Jesus noticed the widow's contribution. Apparently nobody else did. Maybe the dear widow felt a little ashamed of her modest contribution and tried to hide what she was doing; yet it wasn't so little, as Jesus estimated it, after all; for she gave ALL she had. Nobody else gave ALL they had; so no one, after giving, was as poor as the poor widow; because they still had something left.

Now if you will just come with me down this street you will witness a modern version of the Widow's Mite. No, it is not a very nice street, and if you will open this sagging, old, wooden gate, and follow me up this narrow little side alley, we will come to a little backyard. Now let us knock at the door and see what happens.

"COME IN!!!"

Well, that is a cheerful voice to say the least and so long as we are assured of such a warm welcome we can hardly loiter out here in this cramped little space.

Ah! here we are! and there they are!! The dearest, finest couple in South Philadelphia. Aged, to be sure. Yes, practically shut-in, too. And just as poor as poor can be. Never able to leave this poor, little, dark room which must be frightfully hot in summer. Having no means of support save an insufficient pension, scarcely enough to keep body and soul together.

And these two delightful aged, poor and debilitated people, this man and wife, in love with each other, and loving God, sitting here in woeful poverty, can still smile and give and give and smile.

They are members of St. John's and good, true members, too. They never get to church, 'tis true. They never see its beautiful windows. They never hear the beautiful organ or hear the wonderful singing of the choir. They never see the lovely flowers on the Altar. They never more will kneel before the Altar to receive the blessed Sacraments. No, their life is confined within these four walls with this poor but spotlessly clean furniture. Yet so thankful to God are they that neither dreams of their poor condition. And to show that they REALLY DO love God, they take from their little pension a mite for THIS Easter envelope and a mite for THAT Easter envelope. Then they say to each other—don't you think we ought to provide for the future and see that GOD GETS HIS PORTION should anything happen to us? They quickly agree, this provision must be made at once; so out come those two packages of church envelopes, one package for him and one package for her, and in goes a mite in each until they have put something in every one of them up to August 1, 1937. Then having PROVIDED FOR GOD'S PORTION so far in advance they feel safe in planning how they can best spend the remainder on their needs.

Did we hear you indignantly exclaim that it was cruel to send the dear souls those Easter envelopes and, yes, it was positively criminal to worry them with those two packages of church envelopes, knowing so well how wretchedly poor they are?

Dear me! You are not half so indignant as were they when we pretended we forgot to make out and address those packages of church envelopes and those two Easter Envelopes for them. We just did what they told us we MUST do. That's all!

Oh, so you think they are just two old sentimentalists, do you? Well, that's not what Jesus said about that other poor sentimentalist who gave to God "all her living."

Anyhow you don't know what you are talking about. They are happy in making their sacrifice and we seriously doubt if YOU and YOU and YOU will EVER get as much joy out of what you have left, after giving to God, as they do out of the next to nothing they retain?

HEREAFTER GOD SHALL GET HIS PORTION FIRST FROM US.

THE UNITED CAMPAIGN

We have received a communication from the Campaign Chairman of the UNITED CAMPAIGN asking us to help the cause by referring to it in our periodical. This issue will be a little late to do much good but we *do* want to give you a general idea of its purpose and scope and how YOU may help the cause.

First. 141 humanitarian agencies against disease, destitution and delinquency, rely upon its receipts for their maintenance.

Second. 115 of these agencies are members of the Community Fund of Philadelphia and vicinity.

Third. All are united in a great social program to relieve the aged, sick, shut-in, needy and delinquent in their struggle against adverse circumstances.

Fourth. 500,000 of our needy were relieved in 1936.

Fifth. Regardless of criticisms of certain mean and miserly citizens as to the inefficiency and extravagance of the system it does do wonders to relieve a serious situation.

Sixth. There is no conflict between the United Campaign and the Government Social Service Program. The one co-operates with the other and augments the efficiency of each.

STATISTICS

In 1936 the placing agencies found foster homes for 3060 abandoned or neglected children. 1644 boys and girls received shelter and care in our local institutions for children. 15,677 delinquent, abnormal and abused boys and girls were steered into paths of usefulness and right living through preventive agencies supported by the United Campaign. 2819 convalescent men, women and children were nursed back to health through its eight convalescent homes. 843 incurables, victims of Cancer, Tuberculosis and Epilepsy, have received care in its four sanitoria for the treatment of such diseases. Thousands of dollars of the Campaign funds were used in visiting nurse work among the poor of Philadelphia. 42,789 patients received medical treatment and advice in the local clinics supported by the campaign funds. By means of the Campaign Fund support three Health Promotion Services are active in teaching the ignorant of the menace of insanitary conditions of alleys, homes, etc. 22,903 children were enrolled in the local neighborhood centers which are partly supported by the Campaign Fund. 11 recreation and educational centers—the communities answer to the "gang" menace—receive support from the Fund. This is reducing the number of young recruits in crime. $80,130 of the United Campaign Funds went towards the support of the local Boy and Girl Scout movements. $171,856 was contributed to the Y. M. C. A., the Y. W. C. A., of Philadelphia and Germantown; also to the Y. M. and Y. W. H. A. of Philadelphia. Several hundred aged and blind men and women are provided permanent homes partly supported by the U. C. F. 155,000 homeless men were temporarily aided by this Fund.

This is a brief summary of the important social service work that is being accomplished by the United Campaign Fund. If everybody will contribute according to his means, be those means ever so small, this Fund can accomplish miracles of mercy and permanent improvement to our community.

THE LENTEN THANK OFFERING LIST

The Lenten Thank Offering list is different from all our other lists in one important particular. It is composed of the names of members of the Parish who, urged by the sense of their obligations to God for the many unsolicted blessings bestowed upon, took one of these offering boxes, without solicitation or influence of any sort whatsoever and, from time to time, dropped into it a small coin as their expression of Thanksgiving.

We get a lot of satisfaction out of publishing this list. We hope the day will come when all of our names will be in this *most Distinguished List.*

There are others, whose names ought to be found here, for they asked for and received *Thank Offering Boxes* but have not returned them. We are sure they will be brought in eventually and the names of the offerers will appear in a later edition of the BROADCASTER.

We are pleased to report that two persons in the Parish have asked for new boxes to be used immediately for their offering *next* Easter. If there are any more such Christians in our Parish the Rector will be delighted to give them a box without further delay.

The contents of our Thank Offering materially aided our Sunday School Lenten Offering of 1937.

We are proud to present to the Parish our DISTINGUISHED LIST OF VOLUNTARY THANKSGIVERS:

THANK OFFERING BOXES

Adgate, Jimmie Bill; Ashmen Family; Brotherhood of St. Andrew; Bunting, Walter; Bunting, Mrs. Walter; Brown, George; Burt, Anna M.; Clark, Mrs. Kathleen; Cucknell, Mrs. Mary; Cresse, Mrs. George; Drumm, B. Frank; Fogarty, Andrew; Gresh, Mrs. Margaret; Grigg, Mrs. Elizabeth; Keough, Jane; King, William; King, Mrs. William; Keck, Mrs. Maria; Little, Mrs. Mary; Leach Family; Lieb Family; McCaney, Mrs.; MacVaugh, Mrs. Annie; McFadden, Howard; McCall, Mrs. Catharine; Olsen, Charles; Pine, Mrs. Frank; John C. Preole Family; James C. Preole Family; Patterson, Mrs. Annie; Pine, Edward; Rutter, Robert; Rutter, Mrs. Elizabeth; Schabacker, Miss Annie; Springer, Mrs. Annie; Shives Family; Stone, Mrs. William; Walls, Mrs. Lillian; Weber, Mrs. John.

PUSHED THE WRONG BUTTON

And Thereby Hangs a Tale

One of our District Superintendents was engaged in his usual round of visits to the church families under his charge. He knows his district as he knows the palm of his hand. But then he is like all of us—sometimes he falls a'dreaming on his feet and is thinking of a thousand other things besides the job in hand. In this state of absentmindedness he walked up the steps of the home of Mrs. R., as he supposed; and was just a little flustered when the door opened and a strange face appeared. Thinking that possibly Mrs. R. had company he asked whether Mrs. R. was at home. The stranger replied she did not live at that house, but next door. Our D. S. flushed with confusion and began to

apologize to the good woman for disturbing her.

"Oh, but that is all right," said she. "If there is any message you would like to leave for her I shall be glad to deliver it; for Mrs. R. is out just now."

"No," said our genial D. S. "I had a message for her from St. John's Church and I can stop around some other time."

"Did you say you are from St. John's Church?" asked the neighbor.

"Yes," replied our D. S., "this district is in my charge and I am on my rounds to visit my families."

"Please come in," said the neighbor, "I've heard a great deal of St. John's Church. We don't belong to any church ourselves."

Our D. S., as we have stated is a genial and sociable fellow and did not hesitate to accept the invitation. He went into the house and spent a most pleasant half hour getting acquainted with this family he had so absentmindedly met. He told his new friends that he felt everybody ought to be attached to a church of some denomination. They agreed with him.

Well, one thing led to another in the conversation until when the time for his departure arrived he had the names of both Mr. and Mrs. G. F. as candidates for our 25TH ANNIVERSARY CONFIRMATION CLASS.

It is fun to analyze such a situation as this. For instance; Mrs. R. was totally unaware of the proposed visit of her District Superintendent and went out on an errand. Then our D. S. had no idea of the existence of Mr. and Mrs. G. F., before he pushed the wrong button. And Mr. and Mrs. G. F. had never thought to meet our D. S. before the door bell rang. Neither did they dream that when they opened their front door they were to admit somebody they had never seen to whom they were about to give their names for Confirmation. Up to that time they had never given serious thought of their spiritual affairs.

A curious chain of circumstances started by ringing the wrong door bell! Yet, was it so curious after all? May it not have been that the Holy Spirit was the God in the machine of events? Perhaps God meant our D. S. to be absentminded that day and push the wrong button.

WHO KNOWS!

PARISHIONERS WHO CONTRIBUTED TOWARDS THE CURRENT EXPENSES OF THE PARISH THROUGH THE EASTER OFFERING ENVELOPES

We take pleasure in printing this list of parishioners because it represents in the main the bone and sinew of the parish. In other words those upon whom the parish can depend for its support. There are missing from it names of certain parishioners who are dependable, too, but who have been prevented through sickness or some other unfortunate circumstance to give their usual support to the parish at this time. But we are sure to receive their offering later.

When every confirmed member of the parish reaches that point in his spirit consciousness where he or she knows and acknowledges their duty of sacrifice and offering to God this list will grow three hundred per cent.

There is a distressingly large number of our parishioners who have mis-read Acts 20:35 and still think it is more blessed to receive than to give.

If anybody in the parish happens to find a stray Easter Offering Envelope anywhere about the house we hope they will pick it up, fill it up and bring it up to the church next time they come this way.

Anonymous, (6); Adams, Mrs. Helen; Adgate, Mrs. James; Adgate, James; Alloway, Catherine; Amadio, Alice; Armstrong, Mary; Armstrong, Florence; Armstrong, Marion; Ashman, Wesley; Ashman, Helen; Ashman, Margaret.

Bauer, Helen; Bauer, Katherine; Beisser, Mamie; Bernard, Bessie; Briggs, Mrs. Anna; Bright, Ruth; Brown, Harry; Brown, George; Brown, William; Brown, Edward, Jr.; Bunting, Walter; Bunting, Agnes; Busch, Charlotte; Busch, Lillian; Busch, Harry; Busch, John H.; Butler, Jean.

Carnes, Emily; Carr, Elizabeth E.; Casper, Florence; Celestino, John; Celestino, Rose; Chestnut, Reba; Chestnut, Jennie; Chestnut, Robert; Clark, Harry B.; Clark, Mrs. Harry B.; Clendenning, William; Clendenning, Charles; Connelly, Marie; Connor, Rae; Connor, Mrs. Laura; Cook, James; Cooper, Joseph; Cooper, Mrs. Joseph; Cressee, Mrs. George; Cressee, George, Jr.; Cressee, Raymond; Cressee, George, Sr.; Cucknell, Margaret; Cunningham, Sarah; Cuthbert, Joseph; Cuthbert, Edward; Cuthbert, Madeline.

Dart, Edward J.; Dean, Virginia; Dean, Catharine; Deitrich, Marie; Dumond, William; Dumond, Samuel; Dingler, Mrs. Annie; Doan, Laura; Dolan, Jennie; DeCosta, Margaret; Dunbar, Annie; Dunbar, Irma L.; Drumm, B. Frank; Drumm, Robert; Drumm, Raymond; Dunbar, Elizazeth.

Easterday, Elizabeth; Erickson, Margaret; Erickson, Marion.

Fanger, Anna May; Fanger, Harry; Fanger, Anna M.; Fisher, M. Beatrice; Fitzpatrick, E.; Fogarty, Andrew J.; Fogarty, Mrs. A. J.

Gibson, Mrs. Laura; Giles, E. W.; Glaze, Mrs. George; Green, Joseph; Green, William; Green, Emma; Greenfield, Lydia; Greenfield, Robert; Gregory, George F.; Gregory, George; Gregory, Grace; Griggs, Elizabeth; Griggs, Anna L.; Grubb, Herman; Grubb, Pauline.

Hallowell, Mrs. E.; Hagan, Charles, Jr.; Hagan, Ida E.; Hagan, Michael; Hamilton, Florence; Hare, Bertha; Harford, Kathryn E.; Hartman, Wm. E., Jr.; Hartman, William E.; Hartman, John; Hasson, Kate; Hasson, William; Hawker, Thomas; Heinemann, Mrs. C.; Heisler, Jacqueline; Heisler, Joseph C.; Henderson, Mrs.; Henderson, Christopher; Henderson, Laura M.; Henderson, Theresa; Heisler, Edwin H.; Holt, James; Holton, Joseph; Holton, Margaret; Holton, Margaret; Holton ,Edna; Holtzheimer, Mrs. Mary; Holtzheimer, William; Holtzheimer, R. L.; Holtzheimer, Mary; Hopkins, Harry; Hoyer, Catherine; Hudak, Mrs. Andrew; Hudak, Frances; Hume, Robert.

Jackson, Elsie; Jaeschke, Gus; Jaeschke, Ethel; Jaeschke, Herman; Jaeschke, Elizabeth; Jensen, Carl; Jensen, Elizabeth; Johnson, Lillian.

Kaiser, Emma; Keck, Maria; Keelan, Leona; Kelly, Mary; Kelly, Raymond; Kelly, Anna M.; Kelly,

Sarah; Kelly, William; Kelly, Gerald; Kelly, Francis; Kelly, Frank; Kelly, Wesley; Kelly, Burton; Kensil, John; Kensil, William; Kensil, Margaret; Keough, Mrs. J.; King, William; Kleinz, Anna; Knowlton, Frank, Sr.; Knowlton, Anna; Knowlton, Frank; Konowal, Peter; Konowal, Louis; Konowal, Joseph, Konowal, Barbara; Konowal, Michael; Krafft, Edward; Krafft, Orenett; Krafft, Orenett; Kraft, Joseph; Kraft, Harry; Krause, Sarah.

Lafferty, Albert; Lampman, Catharine; Later, Margaret; Later, Albert; Later, Edward; Later, Albert, Jr.; Lawrence, George, Jr.; Lawrence, Mary; Lawrence, Howard; Lawrence, Catherine; Lawrence, George; Leach, Joseph; Leach, S. Bowman; Leach, May; Leach, Ella; Leech, Cornelius; Lenhardt, Margaret; Lenhardt, Miss Margaret; Lenhardt, Eleanor; Lenhardt, David, Jr.; Lenhardt, David, Sr.; Lewes, George; Little, W. E.; Little, Mary; Lusher, Robert; Lusher, Thelma; Lusher, May B.

MacVaugh, Sylvania; MacVaugh, Mrs. Anna; MacVaugh, William.

McAvoy, William; McAvoy, Lillian; McAvoy, Annie; McCall, Samuel B.; McCall, Elmina; McCall, Frank; McCall, Catharine; McCall, Harry; McCaney, Lavenia; McDowell, Mary; McDowell, Samuel; McFadden, Mrs. Howard; McFadden, Howard; McHenry, Rev. H. Cresson; McHenry, John E.; McKane, Beatrice M.; McLaughlin, Mrs. Herbert R.

Maguire, Mrs. E.; Maneely, Lillian; Marley, Nellie; Matthews, Mrs. Vernon; Matthews, Vernon; Major, William; Mehring, Anna; Miller, Robert; Miller, Eleanor; Miller, Dorothy; Miller, Warren; Miller, Walter; Miller, George; Miller, Anna M.; Milligan, Edward; Milligan, Mary; Mitchell, Madeline; Moffett, Margaret; Moore, Elizabeth; Morrow, Dorothy; Morse, Julia; Munion, Harry; Murray, Melvina.

Neill, Helen; Neill, Wesley; Nelson, John, Jr.; Nelson, Mrs. John; Norgreen, Mary; Nugent, Eleanor; Nuttall, Hannah.

O'Donnell, Catharine.

Pascoe, Mabel; Patterson, Carrie May; Patterson, John C.; Patterson, Mrs. John C.; Patterson, Anna; Pearo, Mary A.; Pearo, Adelia; Piccione, Elizabeth; Pine, Lillian; Pine, Catherine; Pine, Frank; Pine, Walter; Pine, Edward; Preole, John C.; Preole, Ruth; Preole, James C.; Preole, Eleanor; Preole, John F.

Rand, Mary; Raymond, Emma; Reed, Lottie; Reid, Dorothy; Righter, Bertha; Robins, Anna; Robinson, James; Robinson, Anna; Robinson, Edward C.; Rocks, Edward; Rudderow, May; Rudderow, Emma; Rudderow, Ruth N.; Rudderow, Bertha; Rutter, Edward; Rutter, Mrs. Elizabeth; Rutter, Mrs. Jeremiah K.; Rutter, Robert; Rutter, Miss Elizabeth; Rutter, Viola; Rutter, Heber; Rutter, Jennie; Rutter, Ruth; Rutter, Lillian; Rutter, Charles; Rutter, Rose; Rutter, Jeremiah.

Saunders, Mary; Sayres, Eugene; Sayres, Elmer; Schabacker, Annie; Schlembach, Mrs. Katherine; Schlemback, Joseph; Schmidt, Mary; Schmidt, Mrs. Frank G.; Schmidt, Frank G.; Schmidt, Mrs. Joseph; Schmidt, Raymond, Jr.; Seher, Thomas; Seher, Harry; Seher, Catharine; Shields, Bella; Shives, Mrs. William J.; Shives, William J.; Silbert, Elizabeth; Silbert, Philip; Silbert, Mrs. Ella; Silbert, George; Silbert, Ella; Skelly, Betty; Snell, Richard; Snell, Catharine; Snell, Evelyn; Snell, Richard; Snell, Samuel, Sr.; Snell, Samuel, Jr.; Snell, Margaret; Snell, Mrs. Richard; Snell, Katherine; Spratt, John, Jr.; Spratt, Margaret; Spratt, John; Spratt, Catherine; Spratt, Anna May; Spratt, John, Jr.; Spratt, James; Spratt, Finley; Spratt, Thomas; Springer, Anna; Stenger, Dorothy; Stenger, Ethel; Stenger, Laura; Stockman, Robert; Stockman, Florence E.; Stockman, Florence; Stockman, Betty; Stockman, Harry; Stockman, Elizabeth; Stockman, James; Stone, Mrs. William; Stone, David; Stone, William; Strang, Caroline; Strang, Elizabeth; Stryker, Harry; Strang, Amelia; Sutterlin, Ethel; Sutterlin, Thelma.

Tittermary, Harry; Tittermary, John and Heber; Tomlin, Joseph; Tomlin, Calvin A.; Tomlin, Margaret; Tomlin, Evelyn; Tucker, Benjamin; Tucker, Reba.

Vail, Mrs. Grace; Vongalast, Jeanette.

Walls, Lillian M.; Walls, Thomas R.; Watkins, Mary; Warren, Samuel; Watkins, Richard; Watts, Sarah; Weber, Lettie; Weber, John; Wehrwein, John; Wehrwein, Elizabeth; Weir, Georgia C.; Weise, Albert; Weissinger, Mary; Weissinger, George; Weist, Florence; Weist, Dorothy; Weist, Charles; Weller, Mrs. Emma; Wilhelm, Kate; Wilson, Dorothy; Woerner, Beatrice; Woerner, Rudolph, Sr.; Woerner, Hannah; Woodruff, Mrs. Mary; Woodruff, Joseph C.

Yeager, William; Young, Viola.

Ziegler, Martha and family.

"IN-AS-MUCH AS YE DID IT"

Here Is a Beautiful Local Illustration of Christian Service

The whole Parish was upset when "Mary" showed signs of failing health. The Rector came down early one Sunday morning so as to pay a personal visit to her before service. He found her in such a physical state that he instantly went to the church, picked up the 'phone, called George Seeds and explained Mary's case to him. He asked George if he could do anything towards getting her in the P. G. H. George thought he could, and did. In the meantime, Mary had nothing to eat for a long time. She was too weak to get up to draw even so much as a drink of water. The rector was seriously thinking of "cutting" morning service and preparing a breakfast for her himself. He could have done it, too. Then someone made the suggestion they were sure Mrs. M., another member of St. John's who lives near Mary, would be glad to cook the breakfast and look after Mary until the ambulance came. We got in touch with Mrs. M., and told her our predicament. She is not a demonstrative woman but she knows when a job is facing her and how she can do that job. Without a word she went over to Mary's home, walked in, put on the coffee pot, started the breakfast, then took Mary in hand, washed and freshened her up; made up her bed, fed her and had her ready to go when the ambulance came.

And that was that.

Then everything went haywire. For some crazy reason we have never yet had explained the P. G. H. authorities, without any notification to us, ordered her discharged and returned home. It was a cruel thing to

do. Mary was just as ill when they discharged her as she was when admitted. We received a lot of smooth, soothing platitudes from the social service department of the P. G. H., as to why it was necessary to discharge Mary, the theme song being "we need her bed." Well, maybe they did but THEY DIDN'T NEED IT ONE HALF AS MUCH AS MARY DID.

They agreed that Mary was not physically fit to care for herself but they "were sure she could be boarded in some other family who would look after her." Just another little drop of banana oil to slip Mary out of the hospital into her humble little home where she was helpless and would have died of starvation and neglect had not the wholesome personality of Mrs. M. reappeared.

That happened months ago. Ever since Mary's return from the P. G. H., Mrs. M. has taken her under her big right arm and into her big warm heart. Every day she can be found with Mary. She prepares her meals, washes her clothes, makes her bed, tends her fire, bathes her regularly, combs her hair, runs her errands, sits beside her and cheers her up with her presence. She has not missed so much as one hour of her beautiful service to Mary all these months. She gets no compensation for her services, unless you consider the consciousness of doing to another what she would others would do unto her in like circumstances.

Mrs. M. is a very poor woman. She has had more than her share of heartbreaking suffering. Her battles with life have been sinister enough to harden her heart and turn against her kind. Yet, there she is, suffering need and sorrow herself, ministering as no other could minister to Mary, debilitated with age and broken in health.

Yes, Mary's best friend, next to God, is God's servant, Mrs. M.

God bless you and keep you. Your service to Mary is a lesson to us. We need all such as you, dear Mrs. M., in our parish to teach us the lesson of the

GOLDEN RULE

FLOWERS

A Beautiful Way To Express a Worthy Sentiment

There are times when only flowers seem to have the power to properly express the emotions of the heart. Such occasions are the birthdays of our friends and loved ones; when sickness has overtaken somebody we know; on certain festive occasions, and in the hour of death.

These are when God's beautiful, fragrant messengers divert our minds and fill our hearts with glowing thanksgiving for their whisper of joy, of comfort and of the ever present love of the Heavenly Father.

Nothing can possibly take the place of flowers at such times. They have their own beautiful way of expressing for us just what we feel. Even words cannot speak their language.

For this reason, we have often wished our former custom of placing flowers on the ALTAR OF CHRIST for our beloved had been continued. How much better it would be to always observe the anniversary of the departure of father, mother, children or friend, who have gone to that bourne whence no one returns, by either sending the money for a memorial bouquet or else a bouquet of flowers to be placed on the Altar the Sunday nearest the Anniversary of the departure of our beloved.

We shall be most happy to arrange our calendar to meet your desires and see that your memorial flowers are on the Altar the Sunday you designate.

Our florist will furnish you with a beautiful bouquet as reasonable as $1.50 or for as much more as you wish to pay.

How much better it is to put your memorial flowers where they can be seen and enjoyed to the Glory of God than to place them in a lonely cemetery where no one can see them. After they have proclaimed the joyous Resurrection to the worshippers in the Temple of God, THEN they could be placed later upon the grave of our loved one. Thus they will serve a double purpose of first drawing the attention of the living to those who have fallen asleep and second, in serving as a tribute to their memory as we leave them on that sacred spot in God's acre.

If you will consult us as to your wishes in this matter we can arrange to put the name and anniversary date of your beloved on our card index and each year send you a little request asking you whether it is convenient to observe the anniversary in the usual way; and you can then express your wishes in the matter, which will be carried out to your satisfaction.

WHAT IS YOUR WISH IN THIS IMPORTANT MATTER?

BROADCASTING FROM STATION S. T. J. C.

Did you have a happy Easter?
So did we!

* * * *

Now clear the decks for our 25th Anniversary.

* * * *

The Sunday School Classes of Emma Kaiser and Eleanor Nugent will give a RADIO PARTY, SATURDAY, APRIL 17th. The proceeds will be added to the Sunday School Lenten Offering of each class. Patronize them and help make it a profitable evening.

* * * *

The boys of the parish have started a club for the purpose of giving entertainments to augment the finances of the parish. TUESDAY, APRIL 27th, they will give a MINSTREL AND A DANCE. Cards of admission, 35 cents.

* * * *

"Gentlemen," said a public speaker, "did you ever stop to think?"

Weary listener—"Mister, did you ever think to stop?"

* * * *

CALLING ALL OVERDUE EASTER ENVELOPES!

* * * *

Critic: "You have made your hero too hot headed, I'm afraid."

Author: "How do you mean?"

Critic: "Well, he has a lantern jaw to begin with. And his whole face lit up! His cheeks flamed; he gave a burning glance, and then, blazing with wrath and boiling with rage, he administered a scorching rebuke."

* * * *

MISSING MITE CHESTS MUST MATERIALIZE MIGHTY QUICK.

* * * *

The editor wants all parishioners to tell him of any worthy or dramatic happening in the parish that can be woven into a good, little story to tell our readers.

* * * *

The parish was pleased to have with us on Easter Day and all day our Parish Visitor, Miss Hannah Nuttall. Hope she will soon be back "for keeps."

* * * *

Will your grocer, butcher, baker or shoemaker excuse you and cancel your bills if you tell them the firm you work for will not pay your overdue wages?

* * * *

Neither will our coal man, gas and electric light company, sexton, organist, repair man, etc., cancel OUR bills if we tell them YOU will not pay the CHURCH your overdue church envelopes, so what!!

* * * *

WANTED!
100 MEN AND WOMEN, BOYS AND GIRLS
FOR OUR 25TH CONFIRMATION CLASS

* * * *

"Since we moved to the country," said the hostess, "we raise everything we eat." "We keep our own cow."

"Well," said the son of a guest, "Somebody sure did sting you with a very sour cow."

* * * *

How we can raise the biggest Confirmation Class in the history of old St. John's. Every Sunday School Class, headed by its teacher, make a drive for new scholars. The Senior and Junior Daughters of the King make missionary trips through the parish. The Brotherhood of St. Andrew start their annual drive for boys and men. The Women's Auxiliary plan a visiting campaign to all unchurched women and girls. Everybody turn missionary and talk and talk and talk about old St. John's, our 25th Anniversary, our prospective big Confirmation Class and the big time we are contemplating. And invite everybody to TURN OUT AND JOIN US.

* * * *

BEGINNING SUNDAY EVENING APRIL 18TH WE ARE GOING TO ISSUE PUNCH CARDS (SAME AS DURING LENT) TO EVERY MAN AND WOMAN, BOY AND GIRL, WHO ATTEND SUNDAY EVENING SERVICE AND BRINGS A COMPANION WITH THEM. ONE PUNCH FOR THE PERSON HIMSELF AND ONE PUNCH EXTRA FOR EVERY PERSON HE OR SHE BRINGS WITH THEM. VALUABLE REWARDS WILL BE DISTRIBUTED ON OUR 25TH ANNIVERSARY.

WE WANT TO START OUR SUNDAY EVENING CONFIRMATION LECTURES ON THAT NIGHT.

TWO PROVERBS

Both Seem To Be Wise Sayings; Yet They Seem To Pull In Opposite Directions

Who has not heard that old "saw" PENNY WISE, POUND FOOLISH?

Of course, it referred to pinch penny tendencies of miserly inclined people who, rather than loosen their clutch on the penny in hand, would sacrifice a needed improvement which neglect would mean greater expense to repair in the end; or would let slip an opportunity to make a wise and profitable investment for the same reason.

We naturally approve the sense of the proverb, for only the most stupid fail to realize that a "STITCH IN TIME, SAVES NINE." Also, "NOTHING VENTURED, NOTHING GAINED." The handling of money right means the exercise of both wisdom and prudence. There are times when MONEY MUST BE SPENT. Only the timely outlay of funds will prevent disaster or the necessity of bigger expenditure due to neglect. In short it is not always good policy to be "Penny wise" lest you are "Pound foolish."

On the other hand there is another Proverb, equally profound and stuffed with common sense. It is as follows: "TAKE CARE OF THE PENNIES AND THE DOLLARS WILL TAKE CARE OF THEMSELVES."

Now that DOES seem to contradict our first wise saying at first glance, does it not? Yet it is not so; for whereas the first has to do with MISERLINESS this has to do with EXTRAVAGANCE. Everybody knows that the way to get a dollar is to save 100 cents. And the way to get a thousand dollars is to pile up 100 cents a thousand times. Or better yet, invest your few dollars in some sound, business venture and let your dollars start working for you. Yes, all you need do is to TAKE CARE OF THE PENNIES.

Let us illustrate what we mean.

Several years ago we had a mortgage of $3333.33 on old St. John's Church. We were very poor and did not know how to raise the interest on that mortgage. It had been on the church so long that the parish had already paid the full amount of the principal in interest and still the principal remained unpaid. A certain old lady, who was a caretaker for a certain office building on Walnut Street, and lived in janitor's quarters in the basement, who was an earnest member of St. John's Parish, had a bright idea one day and suggested that each of us pay ONE CENT A DAY towards reducing the PRINCIPAL of the mortgage. When the mortgage was paid in full there would be no further need to raise funds for the interest. The thought struck us as being pretty sound. We started the plan of paying a-cent-a-day into a separate fund for reducing the mortgage. Eventually we paid the mortgage in full. But, even after disposing of that bugbear, some of us just kept on giving a-cent-a-day which sum has and is helping to pay off the mortgage on our Parish House, which was $10,000.00 and now is about $500.00.

THAT SHOWS THE POWER OF THE CENT.

If EVERY communicant of the parish had cooperated and contributed a-cent-a-day from the beginning we would have every debt of the parish paid and have a comfortable little "nest egg" for future contingencies.

What St. John's Parish needs is first to pay off the Parish House Mortgage and then lay the foundation of a trust fund of $50,000.00—the interest of which to be

used for current expenses. Then if anything untoward should happen and cause our offerings to sag, we would be assured of a fixed income that could not be disturbed but would be paid in perpetuity towards the support of the church so that it would never be closed.

To do this, YOU; yes YOU, must pay more attention to the "85 CLUB" POCKET OF YOUR WEEKLY CHURCH OFFERING ENVELOPE. The more parishioners put a cent-a-day in that pocket, the faster will our dollars grow. For instance, we have issued 400 packages of weekly church offering envelopes to our parishioners. Now suppose each communicant owning a package should put in one cent each day or seven cents a week, what would it amount to in a year? Here's how it works:

1 cent × 400 parishioners — $4.00 per day.
$4.00 × 365 days — $1,460.00 per year.

And that $1460.00 invested in good, solid securities bearing a safe interest will grow by leaps and bounds.

NOW WILL YOU JOIN THE 85 CLUB AND PUT YOUR CENT IN EVERY DAY?

And remember: If you take care of the pennies, the dollars will take care of themselves and you!

WHERE IS YOUR TREASURE?

There Is Your Heart and Your Ambition

Are you as interested in the affairs of the Church and Parish as you used to be?

Did you say—Yes?

Did you say—No?

Whatever your answer we can give the reason for it.

If you answer "Yes" then you are still doing something for your church. You are discussing it with your friends; you are keeping up the habit of attending regularly the means of Grace it affords you; you are supporting it with your offerings; you see something it needs and you provide that need. It may not be much, but even a little contribution keeps your interest awake and your spirit on the alert.

A few weeks ago a certain nice person was arranging to replace some of the vestment ties for the Junior Choir. The attention of a certain other interested person was attracted to this kindly act. He joined in by providing enough funds for enough ribbon to make new ties for ALL the choir. This same couple saved the church the expense of providing Easter lilies for the Altar for Easter Day too. Such acts of personal interest are bound to knit one's heart to any church or parish. Just as Jesus Christ said, "Where your treasure is there will your heart be also." And the reverse is just as true; where your heart is there is your treasure.

If your answer is "No" then the opposite of what we have observed in the previous paragraph is true. Your interest has waned, not because the church has changed but because YOU have changed. It is not because you have grown wise to the weakness of the church and its claims on you; but rather you have allowed other and worldly matters to wedge in between you and your faith and you are being forced farther and farther apart by things inimical to the growth of faith. You have ceased, or almost ceased, to talk about your Church, except to express an impatient criticism of its people or worship or something else just as vague—not realizing that all the time YOU and not the church are different. You no longer attend its services regularly. You no longer receive with awe and love the blessed Sacrament. You no longer give of yours for its support. You no longer think of speaking to somebody, not of the christian faith, concerning their soul's salvation.

NOW WHAT CAUSED THAT CHANGE?

Well, perhaps it was some external influence or appeal. There came a time when you had to decide between a Christian duty or a personal desire. And you wanted so much to gratify that personal desire that just for once you let your grip slip and yielded. After that it became a habit to neglect your spiritual duties and favor the appeals of the senses. Now you are no longer interested in the church because you have become all but totally absorbed in material things and physical pleasures. The satisfaction of the pleasurable desires of this world is your guiding star—or your firefly beckoning you on to the bogs of unbelief and unhappiness. Again, where your treasure is there will your heart be also.

Now in this last situation, if it is yours, do you get out of your changed way of thinking, acting, living; out of the new friendships you have formed, the same keen, alert, breathless enjoyment as in the days when you were all God's? If you do then why those hard lines, those thin lips, that false light in the eyes? Your face is hard and cruel; your manner is not so gracious as it used to be; the sneer is too near the surface of your smile; YOUR SOPHISTICATION IS TOO APPARENT. You are just a little lacking in personal, inner soulful beauty—every feature of you is still familiar yet so unfamiliar. YOUR PERSONALITY IS DYING. IT ALWAYS DOES WHEN YOU ARE NO LONGER INTERESTED IN GOD. No power can save your soul from disintegration; for your spirit is your spirit and can subsist only upon spiritual things. It will surely die if you try to feed it with the husks of worldliness.

EVERYBODY READS THEM

What Magazines or Periodical Do You Read?

Every one who has a Church Home, should be greatly interested in its financial welfare.

There are usually certain obligations, as well as current expenses, which must be taken care of and most of us gladly do our part in seeing these obligations are paid.

Collections and various amounts turned in by the different organizations within the Church go toward keeping these paid, but after all, this is your PERSONAL contribution to the Church.

Now suppose we could work a plan whereby the Church could earn *several hundred dollars yearly*, putting no additional financial burden on anyone, wouldn't that be well worth while?

Well, we can do just that, WITH YOUR HELP, and this is how it will work:

Every home has one or more of the popular magazines, and naturally, whoever sells it to you gets a good

commission for their trouble.

This Church has arranged to accept subscriptions to most of these magazines, and when you subscribe to, or renew your magazines, if you will send the order to this church, the church will be paid the agency commission, which will make it better for all, as it is less trouble to you, and you are helping the church at the same time. Give your order to your District Superintendent.

IN NO CASE DO YOU PAY MORE THIS WAY THAN YOU DO OTHERWISE, but in many cases you actually get your magazines considerably cheaper than you have been.

WILL YOU HELP MAKE THIS PLAN THE SUCCESS IT SHOULD BE?

Accompanying this letter is a list of the different magazines, together with their prices.

Select any magazine on this list, either as a new subscription or a renewal and send it into the Church, with your name and address and the magazine you have selected, written in the spaces provided on the magazine list.

Thank you.

Cordially your Rector,

H. CRESSON McHENRY.

	1 Yr.	2 Yrs.	3 Yrs.
—American	$2.50	$4.00	$6.00
—American Girl		2.00	3.00
—American Home			2.00
—American Restaurant		3.00	
—Arts and Decorations	3.00	5.00	
—Better Homes and Gardens			2.00
—Baseball, 18 issues	3.00		
Child Life	2.50	4.00	
—Children's Act, 10 iss. per year	2.50	4.00	5.00
—Christian Herald	2.00	3.00	4.00
—Clinical Medicine & Surgery	3.00	5.00	
—Colliers	2.00		5.00
-Correct English	2.50	5.00	
-Cosmopolitan	2.50	4.50	26 iss
—Country Life	5.00	6.00	
—Current Digest	3.00	5.00	
Delineator			2.50
—Education	4.00	7.00	
—Etude (Music)		4.00	
Field & Stream		2.50	
—Forbes (Business Finance)	5.00	7.50	10.00
—Foreign Affairs	5.00	9.00	
—Forum, The	4.00	6.00	
—Good Housekeeping	2.50	4.50	6.00
—Harper's Bazaar	4.00	6.00	9.00
—Harper's Magazine	4.00	6.00	8.00
—Horse and Horseman	5.00	8.00	10.00
—House Beautiful	3.00	4.00	6.00
—House and Garden	3.00	4.00	6.00
—Hygeia (Health)	2.50		5.00
—Mademoiselle	2.00	3.50	5.00
—Magazine Digest	3.00	5.00	
—Magazine of Wall Street	7 50	12.00	
—Medical Record	4.00	6.00	
—Modern Psychologist	3.00	5.00	
—Modern Story Selections	3.00		
—Motion Picture		2.00	3.00
—Movie Classic		2.00	3.00
—Nation, The, 52 issues	5.00		
—National Parent-Teacher		2.50	3.00
—Nature Magazine	3.00	5.00	
—News Week	4.00	6.00	
—Parents Magazine	2.00		3.00
—Photoplay	2.50	4.00	
—Physical Culture	2.50	4.00	
—Picture Play		2.50	3.50
—Popular Science		3.00	
—Progressive Teacher		3.50	5.00
—Psychology	3.00	5.00	
—Radio Craft	2.50	4.50	
—Radio News	2.50	4.00	
—Readers Digest	3.00	5.00	
—Red Book	2.50	4.00	6.00
—Review of Reviews	3.00	4.50	
—Scientific American	4.00	7.00	
—Screen Book		2.00	
—Screen Play		2.00	
—Scribner's		4.00	
—Sportsman	4.00	6.00	8.00
—Sportsman Pilot (Aviation)	3.00	5.00	
—Spur, The	4.00	6.00	
—Stage, The	3.00	5.00	
—Sports Illus. & Amer. Golfer	3.00	5.00	
—Theatre Arts Monthly	3.50		
—Today	4.00	6.00	7.50
—Town and County	5.00	8.00	10.00
—Trained Nurse	2.00	3.00	
—United States News	2.00	3.00	
—Vogue	5.00	8.00	12.00
—Woman's Home Companion			2.00
—Yachtsman, The	3.00	5.00	
—Young America	2.00	4.00	

DUPLICATE CERTIFICATES

It apparently takes constant advertising to put across an idea. A month ago we wrote a long article stating why Duplicate Certificates for Christenings, Confirmations and Weddings were a nuisance. We said it entailed long and laborious search of records; it consumed much of our valuable time; and it cost considerable in stationery, certificates and stamps.

Some folks no doubt feel we are making a mountain out of a mole hill just to have an excuse of charging ONE DOLLAR for service; said dollar deposited to the credit of St. John's Cradle Roll. Yes, and it *is* surprising how a mole hill can grow into a mountain sometimes. Some weeks we are flooded with requests for DUPLICATE CERTIFICATES for employment, for old age pensions, for identification, for passports, etc., etc., etc.

We really are good natured but our good nature has been imposed upon so much in this matter that we are going to lose our temper some time soon. Please, befor applying to us for a DUPLICATE CERTIFICATE open up that long shut and dusty Bible and see if several years ago you didn't stick it in between the leaves for safe keeping, knowing that nobody would think of disturbing it in such a dusty hide spot. If you *don't* find it there, then be sure you send a dollar with your request for a duplicate. Our babies on the Cradle Roll are always needing more supplies and they will thank you for your carelessness,—but they are the only ones who will!

CRADLE ROLL --- 1935-1936

Mrs. Georgia Carolina Weise, Sec., 409 McClellan St.

Martha Jean Abbott
James William Adgate
Robert Thomas Alburger
Edgar Samuel Barker
Archibald Beck, Jr.
Gertrude Edna Beck
Mary Frances Bennett
Michael John Brabazon
Richard Powell Brabazon
John Joseph Bradley
Elizabeth Emily Bright
Joan Elizabeth Brobson
Howard Buckley
Harry Robert Burkhardt
James Francis Capie
Joseph George Capie
Marie Dolores Causton
Margaret Arline Connor
Margaret Dorothy Cressee
Lillian May Dillmore
Ethel Mae Dingler
Janet Mary Dolan
Burton Lockwood Dolan
John Horace Dougherty
William Albert Dougherty
Samuel Robert Eakins
Vincent Benedict Eckert
Lillian May Erthal
Mildred Emma Faro
Barbara Esther Fowler
Robert Allan Fowler
Joseph William Fratantunono
Joan Marie Graham
Ida Virginia Hagan
Raymond Frederick Harper
George Lewis Heinemann
Anna Eta Hilditch
Thelma Rose Anna Hoger
Edward Charles Jacobus
Gustave Arnold Jaeschke
John Edward Jones
Frank Joseph Kinee
Anna Eliza Kleinz
Margaret Joan Krebs
Peter Kruc
Frank Lord
Joan Lord
Dorothy Jane Lord
Walter Lord
Richard John Mason
Thomas Edward Mason
Robert Edward McCleane
John Louis Miller
Katherine Mary Miller
Joseph Richard Miller
Donald Edward Mitchell
Thelma Joan Mreese
Robert William Murray
Edward Joseph Naphy
William Nickle
Charles Samuel Nickle
James William Nickels
James Lyman O'Donald
Wilhelmina Marie Olsen
John Joseph Owens
Genevive Diana Parker
Eleanor Frances Preole
Dorothy Helen Reid
Louis Harry Remshard
Rosella Anna Remshard
Catherine Adelaide Reynolds
Edward Charles Robinson
Edward Charles Rutter
William Edward Rutter
Maureen Anna Sague
Arline Segal
Patricia Louise Sherman
Shirley Ann Stewart
George Albert Stockman
Loretta Ernestine Substalae
Ethel May Thessing
Mabel May Thesing
Elizabeth May Tittermary
Virginia May Trenchard
Charles Peterman Veasey
Dorothy Barbara Walgash
James Henry Walker
William Albert Wilson
Paul Donald Wilson

BABIES WEIGHING CENTER

ST. JOHN'S CHURCH 3RD & REED STREETS

MONDAY AFTERNOONS IN MAY AS FOLLOWS:

MAY 3RD, 10TH, 17TH, AND 24TH

TIME: 1.30 TO 3.30

TOXOID——"TO PREVENT DIPHTHERIA

VACCINATION"TO PREVENT SMALLPOX

Protect your children

PRESIDENTS

Franklin D. Roosevelt, thirty-second President of the United States, has been re-elected. The list of Presidents since Washington follows:

No.	Name	Politics	Inaug.
1	George Washington	F	1789
2	John Adams	F	1797
3	Thomas Jefferson	R-D	1801
4	James Madison	R-D	1809
5	James Monroe	R-D	1817
6	John Quincy Adams	R-D	1825
7	Andrew Jackson	D	1829
8	Martin Van Buren	D	1837
9	William Henry Harrison	W	1841
10	John Tyler	D	1841
11	James Knox Polk	D	1845
12	Zachary Taylor	W	1849
13	Millard Fillmore	W	1850
14	Franklin Pierce	D	1853
15	James Buchanan	D	1857
16	Abraham Lincoln	R	1861
17	Andrew Johnson	R	1865
18	Ulysses Simpson Grant	R	1869
19	Rutherford Birchard Hayes	R	1877
20	James Abram Garfield	R	1881
21	Chester Alan Arthur	R	1881
22	Grover Cleveland	D	1885
23	Benjamin Harrison	R	1889
24	Grover Cleveland	D	1893
25	William McKinley	R	1897
26	Theodore Roosevelt	R	1901
27	William Howard Taft	R	1909
28	Woodrow Wilson	D	1913
29	Warren Gamaliel Harding	R	1921
30	Calvin Coolidge	R	1923
31	Herbert Clark Hoover	R	1929
32	Franklin Delano Roosevelt	D	1933

F Federalist. R-D Republican-Democratic. W Whig. D Democratic. R Republican.

EXTRACT FROM THE PASTORAL LETTER ATLANTIC CITY

Consider the Church As International

Certainly, the Church is international and interracial. Its flag rises above the flag of every nation. It offers the world the one and only hope for universal brotherhood.

The missionary program of the Church is the one convincing demonstration of this world-embracing partnership, and the Church's program demands that we realize it within our own borders. Parochialism defeats it; so does diocesanism. Parochialism means ultimate suicide for the parish; diocesanism dries up the very springs which it seeks to monopolize. We want honest partnership in this Church. At the heart of our whole problem lies the dishonesty of those who call themselves churchmen and will not do their part.

There are thousands and tens of thousands of the faithful who by their prayers, by their gifts, by their vision, by their service are holding the line; for these we thank God; **but there is an equal number of nominal communicants who, enjoying the benefits of the partnership, are not sharing its responsibilities. And these are crippling the work of the Church, staying its advance, shackling the body of Christ, denying their discipleship, letting and hindering the coming of the Kingdom.**

Over against this we set a discipleship that must be interpreted in terms of a militant service. It must dare to make its firm stand against evils that threaten the very security of State and Church. To dwell in cloistered security is not enough. Neutrality is the resort of cowardice. Our Christian faith does not divorce us from our obligations as citizens of the State or members of society. Our discipleship relates us to the just and Christian solution of economic, social and political problems. (Nothing that is of human interest can be foreign to us.)

GARRETT - BUCHANAN CO.
PAPER - TWINE
. . . For Every Purpose . . .
12 to 20 SOUTH SIXTH STREET
PHILADELPHIA

Repairing
HOWARD F. FRICK
JEWELER
1727 SOUTH SECOND STREET
A Small Deposit Will Secure Any Article

H. D. REESE, Inc.
MEATS POULTRY CHEESE
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MORAN'S
DRYGOODS, NOTIONS,
GENTS' FURNISHINGS
S. E. COR. THIRD and JACKSON STREETS

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
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Mrs. Vernon Matthews, Organist and Choirleader

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Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Heber Rutter
Mr. Edward Rutter

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Heisler, Frances
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

BAPTISMS

Joseph William Briggs
Edward George Henderson

BURIALS

William Henry Knight
James Peter Mallon
Mary Corson

MARRIAGE

John Antanavich and Helen Pascoe

MEMORIAL FLOWERS

April 25th, William Patterson
May 9th, Jennie Blech
May 9th, Gay Hall
May 16th, Edward Strang
May 30th, Emma Collins

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

WE WENDERS

Oh, give me the man who is rich in cheer,
And give me the heart made bright,
For one is free and one re-born,
And both are a gladsome sight.

The morbid man, nor the man of moods,
Are not of the ilk I crave,
And the one who sees but the faults in men
Sits not on my crested wave.
The man who cries of the stings he's felt,
And the cringer's haunting fear,
I'm loath to hold; while the grumbler's word
Falls dead on a deafened ear.

The "might have been" and the "meant to be,"
And the man whose life's endowed
With a cynic's views, will find no place
Apart from the motley crowd.
Oh, I can't despise, but I fain would hope
That all whom I meet shall see
Where the path we wend is so rough or smooth
As our own equanimity.

So give me the man who is rich in cheer,
And give me the heart made warm,
That the three of us, on the road of life
May go down it arm in arm.

JOS. R. CUSHING.

LET'S GO EVANGELISTIC

Do not be deaf, dumb and blind all your life!

News Item:—Railroads, seashore and country resorts, report an amazing increase in *week end* business. Trains, trolleys and busses are crowded with pleasure seekers; hotels and boarding houses are overflowing with transients.

News Item:—Delaware River and Tacony toll bridges report *week end* traffic so great that in spite of their up-to-date methods of managing automobile traveling, Sunday night traffic jams are so tight that it takes hours to move the lines of cars. Many persons prefer to remain at their hotels 'till early Monday morning rather than risk the Sunday night congestion at the bridges.

News Item:—Church and Sunday School attendance is decreasing alarmingly. Reports of confirmations and church membership show an amazing shrinkage in numbers.

News Item:—The "Spot Light" announced on the air a few nights ago that the population of our penal institutions and communities is increasing appallingly. Crime is costing this country the astounding sum of $475.00 per SECOND.

Let's figure out the cost of crime for one day on that basis:

Crime cost to the nation per *second*	$475.00
Crime cost to the nation per *minute*	$28,500.00
Crime cost to the nation per *hour*	$1,710,000.00
Crime cost to the nation per *day*	$34,200,000.00

Multiply the day's cost of crime by 365 days and you will get the *annual* crime bill of our nation. We are not used to multiplying in such big numbers.

And the poor dumb tax payer as usual foots the bill. He is always shouting to high heaven in protest against increased taxes, yet he does nothing to correct its cause. Worse than that he joins the *week end* pleasure seekers who is too worn out to stay at home on God's holy day of rest and spend quiet hours with Him in contemplation and praise as did the saints and prophets, and gets out his car drives miles and miles through Sunday traffic and having reached the distant goal of pleasure to spend an hectic day in perpetual motion 'till time to return. Then back over the miles of road towards home weary and irritable and unfit for Monday's job. Not much rested physically and much less refreshed spiritually.

Yes, you say, but what is the connection between your three news items and the radio message of the "Spot Light?" The connection is this; you cannot go to hotels and resorts on Sunday and spend a day with God in His Temple at the same time. If you do neglect God and by example teach your son and daughter to ignore Him, God and you will soon be strangers. And if strangers to God then easy victims of evil.

One significant fact about crime we have not mentioned—it is this: About 76 per cent. of the boys and girls of the nation who are in reform schools and houses of detention seldom if ever went to Sunday School. And almost the same high per cent. of adult inmates

never were active members and only incidental attenders of church service. Since so many churches have given up their evening services, night clubs of the most vicious type have sprung up on every side and hundreds of our former church members can be found in them "enjoying the wild life." Thus we tie up our contempt for God with the crime of the nation.

And the tax payer, poor fool, pays!

VERILY, OUR NATION'S WEEK END IS OUR NATION'S WEAK END.

MARY CORSON

"I want to live until my eighty-eighth birthday then I am ready to go." Thus spoke Mary a month before her death when she as well as we knew that her days were numbered. That month was a never to be forgotten month to us. Day to day we watched Mary and could not believe it possible that she would live through the night. She became utterly helpless. She could scarcely articulate or move. Yet, every morning found Mary still with us. Saturday, May 1st, Mary's birthday came at last. We knew that though her wish had been granted she would certainly die before the morning light. At 3 A. M. her spirit took its flight and Mary had left us.

We can still recall that Sunday night Mary first came to church, twenty one years ago. We were standing in the pulpit, the church was singing that ever heart warming hymn—"Nearer, My God, to thee." A form appeared at the door of the church. The form of a strange woman. As she advanced up the aisle she too was singing. We had reason to remember the coming of Mary that night. It was a great event in her life. It was a great event in the parish of St. John.

Mary did not attend services regularly at first. Other things absorbed her. Gradually her visits became more frequent. Folk of the Parish wondered at her for she was well known and nobody had ever seen her interested in church affairs before. However, her interest grew and grew. Her activity grew apace with her interest. She was received into the church, she joined the Woman's Bible Class, and was an active member of every women's organization of the Parish. Her special love was the Woman's Auxiliary. She never missed any means of Grace. Every Sunday morning, afternoon and evening Mary was in her place. And, generally, until her later years, she was sure to bring a neighbor with her. Especially Sunday evenings, when, she always declared, the rector preached his best sermon. Nevertheless, whatever her reason might have been for bringing her neighbors to church they would eventually get almost as interested as Mary and finally be confirmed. We never thought to keep a register of her candidates, but, we know they were many indeed. Her personality appealed to the young folk of the Parish. They were her friends and she was theirs.

Mary was not a child of luxury. She worked hard for a living. Every day, after business hours Mary went to her job *scrubbing office floors* for firms on Market and Chestnut Streets. She was a faithful as well as cheerful worker. Somehow that little Irish twinkle in her eye made you feel, here is a soul who is honest, true and wholesome. Her employers admired her. She was not just the scrub woman to them. She was their friend and, in a really helpful way, their quaint advisor. Their respect for her was serious and genuine. Two of them forgot the cares of business and took time out on the day of her burial to attend the service as their last tribute to a truly great woman.

She was generous to a fault towards her church. Her envelopes have *always* been paid up to the minute. Every Easter and Christmas she gave $5.00 to the offering. Every coal Sunday in the past her donation was never less than $5.00. We have before us now her *Fireside Club* due book and it is paid up for the year in advance. She never attended any of the women's church organizations but that she paid her dues. She was the prey of everybody selling tickets for entertainments, supper or bazaar, and many a dollar she gave up for things she could not attend herself, but gave the tickets away. She was always giving food and clothing to folks poorer, and in many cases, not so worthy as herself. When the church needed funds to wire the church for electric lighting Mary turned over a whole week's earnings, as scrubber of floors, as her donation to the fund. When the church needed a new roof she did likewise. When the church needed floor covering she did likewise. When we were compelled by the building inspectors to lay a new floor in the Sunday School room she did likewise. When we were notified by the city to re-set the curb and repair all around the church, a job which cost us $1,200.00, she did likewise. Every year her Sunday School Lenten Offering was among the largest. Indeed she seemed to go about looking for opportunities to spend her hard earned wages upon us. On one occasion we drew our fountain pen from our pocket to sign a paper. The pen wouldn't write because it was just worn out. In our impatience we expressed our opinion of it and used a pencil. A week later I received a beautiful fountain pen from one of the leading stationers with a card "from Mary." Of course she should not have done it but how was one to stop her?

When she come to die we looked over her affairs, she had made us her executor, and we found she had made ample provision for the expenses of her burial and payment of the few bills she left behind her. Yet, she had to work desperately hard for every dollar she earned.

As to her popularity in the Parish, it was shown in the tribute of her friends and neighbors on the day of her burial. Though a widow, without family or kin; poor in the world's goods, a scrubber of office floors, there passed before her open casket a long line of friends who truely loved the little old lady for her big heart and sympathetic smile. Though just an humble atom in society she inspired such love in the hearts of children that they left their school and their lessons, to join the few of the adult choir in singing Mary's favorite hymns over her. Jerry Rutter paid his personal tribute to her in singing her favorite solo for her, beside her still form. The unusual congregation joined in singing the grand old theme hymn of Mary's life as her body entered for the last time in the portals of old St. John's—"Nearer my God to thee, nearer to thee."

Yes, Mary has fallen asleep. Someone dear to us has passed out of our life. We feel her absence keenly and miss the sight of her kindly face; yet we are glad for Mary's sake. She needs work no more; she is with

the one she loved most dearly. And we know, when she opens her eyes after her restful sleep in Him she will look up with that gentle smile of hers into the beautiful countenance of her Saviour and her voice, so long silent, will hum that theme hymn of Mary—"Nearer my God to thee, Nearer to thee."

THE ITINERANT

How's business, Eben?" The old man was washing at the sink after his day's work.

"Fine, Marthy, fine."

"Does the store look just the same? Land, how I'd like to be there again, with the sun shining in so bright! How does it look, Eben?"

"The store's never been just the same since you left, Marthy."

A faint flush came into Martha's cheeks. Is a wife ever too old to be moved by her husband's praise?

For years Eben and Martha had kept a tiny notion store, but one day Martha fell sick and was taken to the hospital. That was months ago. She was out now, but she would never be strong again—never more be partner in the happy little store.

"I can't help hankering for a sight of the store," thought Martha, one afternoon. "If I take it real careful, I think I can get down there. 'Tisn't so far."

It took a long time for her to drag herself downtown, but at last she stood at the head of the little street where the store was. All of a sudden she stopped. Not far from her on the pavement stood Eben. A tray hung from his neck. On the tray were arranged a few cards of collar buttons, some papers of pins, and several bundles of shoe laces. In a trembling voice he called his wares.

Martha leaned for support against the wall of a building near by. She looked over the way at the little store. Its windows were filled with fruit. Then she understood. The store had gone to pay her hospital expenses. She turned and hurried away as fast as her weak limbs would carry her. "It will hurt him so to have me find it out!" she thought, and the tears trickled down her face. "He's kept it a secret from me, and now I'll keep it a secret from him. He shan't ever know that I know."

That night, when Eben came home, chilled and weary, Martha asked cheerily the old question: "How's business, Eben?"

"Better'n ever, Marthy," was the cheery answer, and Martha prayed that God bless his sunshiny spirit.*

RESPONSIBILITY

What is it and how does it interest?

It is always well to begin the discussion of a subject by defining its title. It stimulates our intelligence and makes the discussion more interesting.

That being the case, let us begin this little article by asking ourselves just what do we mean by this word RESPONSIBILITY? And in order to be sure that we are right in our definition, let us turn the pages of our unabridged and seek for knowledge there. My dictionary informs me that RESPONSIBILITY means *ability to respond,* or to be *accountable for.* It is a moral state that makes *imperative* our right feelings and actions towards others and towards ourselves—revealing to us a line of duty we must follow.

There are several important and interesting illustrations of this *Imperative*:

There is, for instance, our RESPONSIBILITY TO THE STATE. No matter if we are but one in a community of millions, still we are *that one.* Our individual attitude and the individual attitude of the other millions of individuals is of utmost importance to the welfare of the State. Any thoughtless or dishonest legislation enacted by the State is due entirely to the failure of the individuals of the State to be actuated by a sense of Responsibility and thus to expose the welfare of the State to the sinister influence of greed and corruption with all they entail following along.

There is also our RESPONSIBILITY TO SOCIETY. Do you suppose for one instant it would be possible for the present unsavory and unclean condition to exist among the corrupt rich as well as the corrupt poor if WE were alive to our personal RESPONSIBILITY for permitting the existence of such unholy institutions as the night clubs, the road inns, the gambling dives, the houses of prostitution and the hundreds of other sinful and sinister institutions. Now don't get that cold contemptous expression on your face and say you fail to see any personal responsibility you have for such institutions of evil. If you do I will suspect that you are secretly in indiscretions yourself once in a while. And whether, you resent my attitude or not, I must state most emphatically that *that* is *my* responsibility; for I *am* my brother's keeper whether he brands me a busybody or not.

There is also your RESPONSIBILITY TO YOUR FAMILY. Every member of the family circle is accountable for the welfare, peace and happiness of every other member. It is your *duty* to contribute your share to the family exchecquer. It would be just too bad for many humans, members of families, were family life governed by the laws of the *hive.* There, ever so often, the bees have a house cleaning, when all the drones or loafers are executed for the economical welfare of the hive. Every member of the family has his particular and special duty. It is up to him to attend that duty; because more than simply his ease and inclination depends upon the performance of that duty. The peace and happiness depends upon open handed cooperation of every member of the family. If father ignores the family claim on the pay envelope he is not fit to be called the head of the house. If mother ignores maternal care of the children and they sicken and die of neglect, she is not a mother, she is just a plain irresponsible wretch. If the son or daughter denies the family claim of support and comfort they lack the sense of the high character of family ties, which is unworthy of them and sooner or later will manifest a condition of misfortune and sorrow to themselves and to the family of which they are a part.

And now we come to our RESPONSIBILITY TO THE CHURCH, Ah-ha! we cry, so that is what you have been leading up to all this time! By many and devious ways you bring us face to face to this old worn out, tiresome and altogether weary matter. And we will stop where we start by firmly stating we have absolutely

no sense of Responsibility towards the church.

Well, we, on the other hand, are about to start where you want to stop. Of course *you have no sense of Responsibility towards the church.* If you had you would not act the way you do. What I want to know is *why* you lack this sense? You are pretty sensible in most other matters.

So!! Why do you say you cannot conceive how or to what purpose the church can in any way effect "me or mine."

There you are! you just said it! you *do* acknowledge then that you are IGNORANT of the big benefits of the church to you. Now let me tell you something! You are *only one* of a million who are just as ignorant. And what I want to do for you is to get you to get rid of the cobwebs and dust in your brains so that you *can* see your RESPONSIBILITY and be in a mental and spiritual condition which inspires all sons of God to rejoice in the higher and more glorious atmosphere of NEARNESS TO THE INFINITE and sense through every preceptive power within us the wonder and satisfaction and supreme happiness in the realization of our Responsibility to God, to our fellow man and to ourselves—for in that knowledge lies the road to perfectness and ultimate fulfullment of our destiny.

BE NOT IGNORANT MY BROTHER; BUT BE THOU UNDERSTANDING, IF THOU WOULDST FOLLOW THE ROUNDS OF ETERNITY WITH GOD.

A DAY OF SENTIMENT

It was a very old notion, alluded to by Shakespeare, that on the fourteenth of February birds begin to couple.

According to the old stories, Valentino, or Valentine, whose name is honored, was a handsome youth, who for religious reasons suffered martyrdom about A. D. 270. While awaiting execution, he made friends with the blind daughter of his jailer and sent her a message of farewell, signed, "from your Valentine."

In memory of Valentine, people began sending each other messages of friendship on the 14th of February, which is supposed to have been the date of his execution.

From the middle of the seventeenth century, England seized the day and made much of it, perhaps more than any other nation.

An old traveler writes: "On the 14th of February, it is customary in Hertfordshire, England, for the children of the town to meet together and go to the home of the principal man of the place, who from his window throws them wreaths and true lovers' knots. Then they choose the youngest boy among them, deck him more gaily than the rest, and march in state through the town, hailing him as 'Valentine.'"

During the courtly days of Chaucer, Raleigh, and Drake, the composition of the message was very formal and chivalrous.

Samuel Pepys noted in his famous diary in 1660: "My wife, hearing Mr. Morris' voice, came to challenge him for her Valentine."

In 1667, he again commented on the day: "This morning came up to my wife's bedside, little Will Mercer, to be her Valentine, and brought her name writ upon blue paper in gold letters, done by himself very pretty; and we were both well pleased by it."

During the Cromwellian revolt, in England, and the Puritan Era in America, the observation almost ceased, but after the storm-tossed days of revolution and colonization, it quickly revived.

The forerunner of the modern valentine is thought to have been cut-out and embossed notes made by the daughter of a stationer in Worchester, England.

Later, paper folded in all sorts of ways, and cut in intricate designs, was made into unusual valentines. They were then adorned with colored ink and verses written upon them. Paper cut-outs in the form of a spider's web, with a string in the center which could be pulled to show the hidden sentiment beneath, were made in the early part of the nineteenth century.

The shopkeepers soon realized that the valentine was to have a place in the lives of most young people, so they supplied sheets of paper with embossed edges. And some of the more enterprising of the shopkeepers issued books of verse from which suitable sentiments could be copied, if one did not happen to be a poet.

The loveliest valentines were probably made between 1840 and 1860. They were miracles of sheer, wispy lace, and the envelopes were often trimmed with gilt, or embossed on the edges. They were really beautiful.

Later came the comic types, which were usually printed on coarse paper. Many of them were thoroughly unattractive. Today's valentine is modern in spirit—often with a dash of humor that brings it up to date.

It is interesting to know that even the blind may benefit by their beauty and sentiment, for some kindly publisher has made valentines, with embossed birds and flowers, and sentiments written in Braille.*

THE PARENT AND THE CHILD

Parental Psychology is an interesting subject

Are you a parent?

We congratulate you. It is a most honorable estate. Regardless of all superficial cynicism, the power to reproduce man in our own image is to prove we are Sons of God.

Yet with parenthood comes responsibility.

God's greatest concern is for his children. We wonder if we would be putting it too strong were we to say that the welfare of his sons and daughters taxes even His infinite intelligence. At least it would seem so to us. For we are always conscious of his care for our every need.

That is really the ideal of every good parent—to be ever vigilant for the welfare of the child. Our child ought to be ever the object of our concern. We ought to be interested in everything that effects him either physically, spiritually or mentally.

Ordinarily we *do* keep his physical and mental developement before us. His diet, his exercise and his personal habits are always carefully supervised; because we are ambitious for him to grow strong and healthy in body as well as vigorous and alert in mind.

But where so many of us parents "miss fire" in our parental duties is as regards the child's spiritual growth and vigor. Physical health is most necessary in our eyes. We do not want our child to be weak and puny. He must have health to endure the physical tests. And are we proud when we view his sturdy frame, his hard muscles and his general physical alertness! That we are parents of such a fine offspring fills us with a very deep and abiding happiness.

We feel about the same in regards to his mentality. If our child shows ability to absorb knowledge. In other words, to stand well up to the front of his class. If he graduates with honors from his school or college we are too proud for words. We like to think he is mentally fit to cope with the problems of life. If in later life he chooses a profession, or a calling and wins laurels and fame we never tire of talking of his attainments and what a wonderful fellow is our child.

Now, such pride in our boy or girl is both natural and legitimate, especially after we had worked hard and scrapped together the necessary funds to pay his way through.

But, how about his *Spiritual developement?*

Ah, that's an altogether different matter. He must be strong physically and mentally to cope with life. But, well-er, the spiritual does not seem to be quite so important. If it is a question of taking time out on Sunday for grubbing a hard lesson for school or going to church which do you let the child choose?

If it is a matter of going to Sunday School Sunday afternoon or going on a picnic or to a movie, for "recreation" from a week of hard study, which do you advise?

If your child rebels against church attendance, Bible study, prayer or anything religious, what attitude do you assume towards him—One of discipline or one of indulgence?

And what is the basis of your attitude?

Wise parents know of course the incalcuable value of spiritual exercise. *Foolish* parents are blind to its importance and assume the off hand air that the child can go or stay away from Sunday School or church, just as he chooses.

What a terrible mistake for a parent to make!

This is the mistake that causes a million boys and girls to stumble into our reformatories and other institutions for criminals every year.

This is the mistake that is responsibile for the hundreds of youth suicides reported annually.

This is the mistake that is breaking young lives on the rocks of drunkenness, immorality and gambling.

This is the mistake that is forcing the nation (you and me) to pay a crime debt of fifteen billion dollars annually.

This is the mistake that is responsible for our child to scoff and say—*"There is no God."*

THE BOY PAINTER

A boy of seven wanted to become an artist. He did not have money enough to take lessons. In fact, he was so poor that he could not buy canvas or brushes with which to paint. But all of this did not keep him from painting. He had the will, and the way was found.

An Indian taught him how to mix color. He cut off hair from the tail of the family cat and made brushes. And the walls of his home served as canvas. Thus, were all the obstacles in his way overcome, at least to a degree.

His parents were Quakers. They did not want their son to become an artist. Their objections were later overcome, however, and the boy, aided by some friends, was able to get an art education.

He found that in all historical pictures the characters represented were clothed in Greek or Roman draperies, regardless of the period of history being portrayed. He thought this was all wrong. He felt that the people represented in historical pictures should be clothed in the dress peculiar to the period of history being portrayed. He resolved to paint a historical picture in which the characters would not be draped in the customary Greek or Roman manner, but clothed in the manner natural to the period being represented.

After his intention became known, and he had set to work on the picture, his friends became worried lest he lose some of his popularity. They tried to get him not to do such a rash thing. Characters had never been so represented before! It would never do. He and his painting would be ridiculed. Even the king tried to get him to reconsider. But he would not heed any of them, not even the king.

To the king, he replied: "The subject I have to represent is a great battle fought and won, and the same truth which gives law to the historian should rule the painter. If instead of the facts of the action I introduce fiction, how shall I be understood by the generations of the future? The classic dress is certainly picturesque but by using it I shall lose in sentiment what I gain in external grace. I want to mark the time, the place, and the people, and to do this I must abide by truth."

And so the picture was painted as planned. It marked the time, the place, and the people. The boy had had the courage of his convictions.

When the picture was finished, Sir Joshua Reynolds was asked to come to see it. Reynolds studied the picture for a while. Then, seizing the artist, he exclaimed: "You have conquered. The subject is treated as it ought to be treated. I forsee that the picture will not only become one of the most popular, but that it will occasion a revolution in art as well."

Benjamin West had dared to be different, and by so doing brought about a new era in the history of historical painting. For, since he painted this picture, practically all the great historical paintings and statues have represented characters clothed in the manner characteristic of the historical period being portrayed.

Thus did the boy, whose first art teacher was an Indian, whose first paint brushes were made of hair cut from the tail of the family cat, and whose first canvases were the walls of his home, come to exert an influence on art that is still felt in all civilized countries.

Surely, where there is a will and a definite goal, there is a way. Those who want things hard enough usually succeed in finding ways of getting them regardless of all obstacles.*

THAT INTERESTING WOMAN'S AUXILIARY MEETING

We had a most interesting meeting of our branch of the Woman's Auxiliary Monday evening, April 12th. The usual order was followed: First, the devotional service, followed by the reading of the minutes of our last meeting, the reading of a most interesting communication from the Woman's Auxiliary headquarters, the reports of our several committees and then the discussion of ways and means of raising money to be used, as a working fund of the Auxiliary. Mrs. Shives mentioned the embarrassment, members of the Committee felt when they attended the Departmental Conferences of the Auxiliary held at the Church House and calls for contributions towards the support missions or the beginning of a new work were made to the delegates the representatives of St. John's Parish were unable to respond because there are no funds to draw upon. This remark started a general discussion as to how a working fund might be raised to meet our delegates needs. And also to provide money for Christmas and Easter, contributions to the Parish. Among other practical suggestions was to ask Mrs. Gresh and Mrs. Patterson to make up a quantity of those fine percale aprons we sold at the Bazaar and have a BIG APRON SALE. This suggestion was unanimously adopted by the ladies and met with the enthusiastic approval of the Rector.

Another very important thing the ladies did was to settle once and for all the meeting night for the Auxiliary. Of late we have been meeting any old time it happened to occur to us. The result of course was reflected by the attendance. When we had a stated night on which to hold our meetings our attendance was fine, but when we got into the bad habit of jumping promisciously from one square of the calendar to another, like an erratic checker player, everybody got confused and never was certain whether the Auxiliary was or wasn't holding a meeting. On Monday, April 12th we settled the question definitely and hereafter the Woman's Auxiliary will be held on the FIRST MONDAY OF EVERY MONTH.

OUR NEXT MEETING WILL BE MONDAY, MAY 3rd, AT 8 P. M.

We would like to remind the ladies of the Parish that their W. A. Thank Offering Boxes are due that night also. Another subject discussed was the matter of inviting a speaker to make a short address at every other meeting of our W. A. Mrs. Pine was asked to invite a speaker for the May meeting. We are looking forward with pleasurable anticipation to our next meeting for we are going to have many things of interest to take up our time.

The Rector very plaintively, almost tearfully, reminded the ladies of the Parish on the Sunday previous to our W. A. meeting that for TWENTY-FIVE YEARS he has been telling the ladies of the Parish between the ages of 18 to 80 years that they were initiated into the great Church Woman's Auxiliary when they were confirmed by the Bishop. *Then* they were *Junior* members later they became *Senior* members and now what we want is for all our ladies, young, middle aged or elderly to become *Active* members.

Please try to assure your Rector that he will not have to talk for another twenty-five years before you will "get his drift," as it were.

EVERY CONFIRMED GIRL OR WOMAN OF THE CHURCH IS A PROSPECTIVE OR AN ACTUAL MEMBER OF THE WOMAN'S AUXILIARY, AND AS SUCH HAS CERTAIN VERY IMPORTANT PRIVILEGES AND RESPONSIBILITIES SHE MUST PERSONALLY ACKNOWLEDGE.

THAT, DEAR SISTER PARISHONER, IS YOUR OBLIGATION

Since preparing the above the Woman's Auxiliary held its monthly meeting, May 3d and had a most interesting time. Mrs. Gresh brought the aprons we asked Mrs. Patterson and her to make. They were enthusiastically received and a number were sold right there at the meeting. The delegates made their reports and there was such a volumn of business to be disposed of that we were much later than usual in leaving. We had our regular hour of ice cream, cakes and fun and everybody went home feeling that the meeting was a success. The attendance was exceptionally fine.

We wish the women of the Parish would try to realize that the Auxiliary is their special organization and would bend their energies towards making it the big thing it ought to be.

BROADCASTING FROM STATION S. T. J. C.

The Opinion of the Judge

His Honor, Lewis L. Fawcett of the Supreme Court of New York stated: 4,000 boys under 21 yrs. of age were convicted before me (only one judge) of whom but 3 were members of a Sunday School. Also, this same judge stated: "Over 17,000,000 boys and girls are growing into manhood and womanhood without any religious training." *Does your son or daughter belong to that mighty army of unattached?*

Also, this same judge said: "The present wave of crime is due to the lack of religious training."

Here is the way it works: *I* come to *you* and urge *you* to send your children to Sunday School. You are not interested. Then later your son or daughter gets into trouble and are sent to a place of detention. Then *you* come to *me* and urge *me* to use my influence to get them free. If you take my advice and see that your boy and girl are in Sunday School Sunday afternoons very likely you won't be visiting them in jail later on.

LET US BE YOUR AGENT

What Magazines or Periodical Do You Read?

Every one who has a Church Home, should be greatly interested in its financial welfare.

There are usually certain obligations, as well as current expenses, which must be taken care of and most of us gladly do our part in seeing these obligations are paid.

Collections and various amounts turned in by the different organizations within the Church go toward keeping these paid, but after all, this is your PER-

SONAL contribution to the Church.

Now suppose we could work a plan whereby the Church could earn *several hundred dollars yearly,* putting no additional financial burden on anyone, wouldn't that be well worth while?

Well, we can do just that, WITH YOUR HELP, and this is how it will work:

Every home has one or more of the popular magazines, and naturally, whoever sells it to you gets a good commission for their trouble.

This Church has arranged to accept subscriptions to most of these magazines, and when you subscribe to, or renew your magazines, if you will send the order to this church, the church will be paid the agency commission, which will make it better for all, as it is less trouble to you, and you are helping the church at the same time. Give your order to your District Superintendent.

IN NO CASE DO YOU PAY MORE THIS WAY THAN YOU DO OTHERWISE, but in many cases you actually get your magazines considerably cheaper than you have been.

WILL YOU HELP MAKE THIS PLAN THE SUCCESS IT SHOULD BE?

Accompanying this letter is a list of the different magazines, together with their prices.

Select any magazine on this list, either as a new subscription or a renewal and send it into the Church, with your name and address and the magazine you have selected, written in the spaces provided on the magazine list.

Thank you.

Cordially your Rector,

H. CRESSON McHENRY.

	1 Yr.	2 Yrs.	3 Yrs.
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—Better Homes and Gardens			2.00
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—Child Life	2.50	4.00	
—Children's Act, 10 iss. per year	2.50	4.00	5.00
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REV. H. CRESSON McHENRY, Editor

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Heisler, Frances
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Brown, George
Grinnell, Raymond
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Janet Josephine Olsen

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Ada Weddell
Leslie Parker
Sophie Biris

MARRIAGE

Frank C. Knowlton and Ruth Virginia Dean

MEMORIAL FLOWERS

May 23, Viola Walker
Sarah Seher
May 30, Anna M. and
George Schabacker
Charles Rudderow
Emma Stryker
Mary Sweeney
May 30, James Sweeney
Edward J. McHenry
Daniel McHenry
Mary M. E. McHenry
H. Preston McHenry
Emma Collins
June 20, James Seher

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

ANNIVERSARY HYMN

in honor of the Thirteenth Rector of the Church of St. John the Evangelist

To our Rector well beloved
Honor we his service of love.
Many long years he labored true,
So faithful Pastor, honor be due.
Dear old St. John's his pride and joy,
May no ill fortune thee destroy.

Baptized, confirmed, prepared to commune,
Preaching God's love, the heart to atune,
Many long years he led the way
For the coming of God's great day.
He has been faithful to his charge,
His loving work Christ's Church enlarged.

God the Father, God the Son,
God the Spirit, Three in One
Bless and preserve him on his way
Guide and protect him day by day
And when at last his work is o'er
Safely reach the Heavenly Shore.

Tune: Faith of Our Fathers

THE TWENTY-FIFTH ANNIVERSARY SERVICE

By
A. M. B.

True to form, Sunday, June 6th, dawned bright and warm, the hottest day of the summer; but the weather did not daunt the spirits of the members of the Church of St. John the Evangelist who came together in worship to observe in Corporate Communion the Twenty-fifth Anniversary of the Rev. H. Cresson McHenry as Rector. We have been a part of these anniversary services for many years,—we think for the whole twenty-five years; but never have we seen the service more uplifting.

As we entered the interior of the Church edifice, the summer sun streamed through the new memorial windows and lightened every corner of the old Church that had been made so attractive by the redecorating and the renovation of the chancel a few years ago. The altar vases were filled with white carnations, the Rector's favorite flower, and palms and peonies added to the beauty of the chancel.

The chalice veil, the burse, the pulpit fall, the lectern book markers, and the stole worn by the Rector, were all newly made for the occasion by Mrs. William J. Shives and Mrs. Vernon Matthews, of white silk, each simply but richly embroidered with a gold cross.

A beautiful linen surplice with embroidered cross was given to Mr. McHenry by Mrs. Bertha Rudderow and her children. This gift was one of the outstanding features of the Anniversary.

The Rector was assisted in the service by the Rev. Walter W. Ware and Mr. Vernon Matthews. Both the Senior and Junior choirs were present in their full strength, the musical parts of the service being most ably presented under the leadership of Mrs. Vernon Matthews, Organist, as follows:

Processional 86—"St. John the Evangelist Hymn"
Holy Communion Service ..... *Caley*
Anthem—"O Paradise" ..... *Hopkins*
Anniversary Message ..... MR. MCHENRY
Presentation of Surplice ..... VERNON MATTHEWS
Offertory Anthem—"Thy Temple"
ending with Dedicatory Hymn ..... *Geibel*
Sanctus ..... *Caley*
Gloria in Excelsis ..... *Mozart*
Sevenfold Amen ..... *Stainer*
Recessional 479—"Come Labor On"

Mr. McHenry, in accordance with his custom on Anniversary Sunday, did not preach a sermon, but made a short address, basing his remarks on the text, "And he arose and went," being a portion of Acts 8:27. Philip, the deacon, was called from an active and successful ministry in Samaria to a desert place to preach Christ to one person; but from that contact great results followed. "The Angel of the Lord spake unto Philip, saying Arise and go towards the south unto the way that goeth down from Jerusalem into Gaza which is desert. And he arose and went." We never know when we are led to places that seem to be desert what abundance of opportunity is opening up for winning souls, who in turn will win others to Christ, until we have a result as we see it here to-day.

In the service of the Holy Communion which fol-

lowed, the hundreds of communicants receiving brought home to us, not being a member of the parish but a friend who has watched its development and growth in the past twenty-five years, how strong a spiritual center it had become and the great opportunity before it for service for the Master in the neighborhood in which it is placed.

THE TWENTY-FIFTH ANNIVERSARY EVENING SERVICE

By

REV. WALTER W. WARE

On Sunday evening, June 6th, a very beautiful and impressive service was held at St. John's when thirty children and eight adults received the Laying on of Hands by the Right Reverend Francis M. Taitt, Bishop of Pennsylvania. There was a double significance to the service, that of Confirmation by the Bishop, and the Bishop's presence at the 25th Anniversary of Mr. McHenry's Rectorship in the parish.

As the stately procession, composed of the combined Junior and Senior Choirs, moved up the aisle, it lent the air of medieval pomp and pageantry to the whole service. It, indeed, was a tribute to both Bishop and Rector to witness the large congregation which turned out.

For his address the Bishop took his text from the Gospel of St. Luke, the fifteenth chapter, a portion of the sixteenth verse: "A certain man made a great supper." The Bishop spoke at length on the parable of the supper, speaking of those men who were bidden and made excuses. He likened the parable to those who constantly made flimsy excuses for non-church attendance. He spoke of the value of regular attendance to the newly confirmed class.

Then the Bishop paid high tribute to the splendid work of the Rector. He stated that he felt it a privilege, as well as a joy, to be present on such an occasion. He told how the church doors were closed 25 years ago and when the present rector arrived there were but seven people at that first service. The Bishop commented upon the faithful labor of love which steadily increased that little handful of people into one of the strongest and livest parishes in the Diocese.

Immediately after the Bishop's address, the Rector presented his class for Confirmation. It was a most impressive sight to see those confirmants kneeling at the Altar Rail as the Bishop moved from one to the other for the Laying on of Hands.

The Bishop in his pontifical vestments, the clergy in their robes, and the little children in their white confirmation attire, made it altogether a colorful affair.

At the conclusion of the service the congregation greeted their beloved Bishop and rector, and the Bishop, in turn, congratulated the Confirmation Class.

OUR ANNIVERSARY RECEPTION

The Biggest and Best Celebration in Twenty-five Years

There was no attempt to surprise the Rector this year. He was kept informed of everything that was taking place—oh yes! Except certain important little incidents which somebody forgot to mention—maybe!

We were told to arrive at 8.30 P. M., D. S. T., and go at once to our office in the Parish House, where we would be met by the Master of Ceremonies (Vernon Matthews) and escorted into the Sunday School room where the Reception was to be held. Everything went off according to schedule, but when we entered the room we noticed the first little matter somebody forgot to mention. Facing us in the Amen corner was a big delegation from Apollo Lodge, No. 386, F. & A. M., of which the Rector is the Worshipful Master. Another slight incident somebody forgot to remember was the personnel of the audience, a mixture of churchmanship from high churchmen in wild socks to Mennonite college pals of the parson, and other and sundry brothers of the cloth. Even the state of Pennsylvania was represented by the Rev. George B. MacNamara from Corry. The brethren of the Lutheran faith were represented by the Rev. Otto Janke, who is also a brother Mason. The law was very adequately represented by Harry Gerber, Esq.

The room was crowded with both communicants and visitors.

As soon as the Master of Ceremonies succeeded in quieting down the Rector, who went on a rampage on seeing that group of Masons and insisted on shaking hands with them and calling each by name, he, the Master of Ceremonies fired the first gun of the evening by announcing we were about to sing a special selection written for the occasion by a friend of the Rector. You can read it for yourself. It is the first article in this issue of the BROADCASTER.

After that the Master of Ceremonies made a speech to the Rector in behalf of his flock. It was a good speech and we only hope he meant all he said. You must know the speaker to sufficinetly appreciate our mental reservations in his behalf. You will find the speech printed elsewhere in this issue.

As the conclusion of the speech, John Nelson, our baritone, sung "I Love Life" by Mana Zucca, which was naturally followed by an encore.

Somewhere before this, however, the Master of Ceremonies presented a beautiful basket of flowers to Mrs. McHenry, who made a very eloquent speech of acceptance. She said, "I thank you." It was perfect for its brevity and its sufficiency. Would that some of the other orators of the occasion had emulated her estimable example! We are still wondering whether or not we ought to bring suit for libel against certain careless speakers and garner in some thousands of dollars for defamation of character or something.

What are we talking about?

Why, we are talking about that person who was invited to pinch hit for Bishop Taitt who was to make the anniversary speech but didn't, other things interfering at the last moment. He was the next on the program. First he would say nice things about our Rector. Then he'd turn around and say nasty things

about him, until the listener didn't know whether he was commending or condemning the Rector and laughing all the time with and at him for the comments he was so recklessly hurling into our midst.

We wish the Bishop had been there to hear what Father Ware was saying in his place. Oh well, we were revenged before the evening was over. One of the females of the species was heard to whisper in tones of horror, "Oh, I don't like his socks nor his necktie, do you?"

No, we didn't! And we could mention other things about him we didn't like. But the occasion demanded diplomacy.

After Father Ware got through "pinching" and "hitting" we had a refreshing period of song by the best and only volunteer choir of Southwark. They rendered first, "Come to the Gay Feast of Song" by De Reef and gave us an encore "Keep on Hopin'" by Kathleen Maxwell.

Then the law stood up and spoke words of wisdom in the person of the Honorable Harry Gerber, Past Master and speaker for Apollo Lodge. He treated the Rector like a gentleman except in a couple of spots. When he reached that point of his oration where he reached for his back pocket we were a little panicky because he was talking so eloquently and so seriously that we did not know whether he was reaching for his hankey to dam the tears or whether he was drawing a gun to shoot the parson. Imagine the sigh of relief which swept the room and made the windows rattle and the doors slam when out of that pocket he drew a miniature trowel, the emblem of Masonry, and presented as an Anniversary gift from some of the brothers to us.

Then the Master of Ceremonies did something which set us wondering whose anniversary was this anyhow? He walked over to the piano, picked up an oblong package all wrapped up nice and tied fancy like with a pretty white ribbon, walked back to the middle of the room and asked Mrs. McHenry to please come forward and accept a gift which the members of the parish presented to her with their love. She had just received a big basket of beautiful flowers full of roses and peonies for to poison her hubby, and now here she was being bribed to the act with a second gift which turned out to be a beautiful sterling silver sugar and cream set.

All this time there sat her lonesome other half forced to be content with the crumbs of oratorical and musical classics which fell upon his heavy ears.

John C. Patterson, Jr., famous as being the first layreader under the rector, was the next to speak. He was very good, especially where he told that incident about the deaf man of a practical mind who buried his wife because she was dead! But there was not the least bit of necessity of telling the audience that when we celebrated our twelfth anniversary he presented us with a loving cup and then went into the telling the legend of the loving cup as being a vessel used at Bacchenalian feasts by the wine bibbers. Neither the inference nor the application was a bit nice.

But Eddie Rutter stepped into the breach and blew away all insinuations and hard feelings by tuneful playing on his Saxophone, "Valse Selmer" by Sannella. The way Eddie plays his Saxophone he makes it sound for all the world like an honest to goodness classical musical instrument.

Then Vernon proved he hadn't forgotten the Rector nor had he failed to remember this was his anniversary. After swallowing his Adam's apple once or twice, he turned on the quiver notes and told us how much the parish loves him. He said they loved him so much that they had raised a pretty respectable sum and hoped he'd use it by leaving the parish and getting out of the city so that everybody would get a rest. He even went so far as to say he and Jake would be glad to do his job if he would only "get out." The sum they raised was $400.00. You can see how far they hoped he would go. So now what?

The next feature of the evening was not a feature at all—not even a freak. It was none other than our good old pal of college days, the Rev. Silas M. Grubb, son of that delightful christian gentleman, Bishop Silas Grubb, of the Mennonite Church. It had been years since Si and I came together. We were just irresponsible kids then. We knew well enough where we were heading but we were not worrying how we would get there. And were we glad to see each other! Parted as boys entering manhood, met as men grayhaired and bald but still just "Si and I." The years rolled back like a curtain and there we were again with Bobby Long, once assistant at Holy Apostles and Georgie Hannah, once rector of old St. John's, laughing our way through life, eager to get to work and with courage enough to tackle any job, no matter what. Well, Bobby and Georgie got their job done. Si and I are still pegging away. Some day we will quit, too, but not yet. There's too much to do. Isn't that how it is, old pal?

Another surprise was sprung on us when our genial Master of Ceremonies called to a personage of importance who was in the back of the room to come forward and offer a few comments upon the occasion and who should "come forward" but our very dear and always welcome friend and brother, the Rev. C. Herbert Reese, rector of St. Matthew's Church, 18th and Girard Avenue. He told our folk that they had better hold on to their old rector and not trade him off for such as he because he noticed that although we had passed him in increasing our membership by Confirmation, he had far oustripped us in burying folk. Well, to tell the truth we would much rather have our congregation on top the earth than six feet under.

Then another surprise was sprung upon us. Sitting in the audience was the Rev. Otto Janke, member of Apollo Lodge and a gentleman for whom we have great admiration. He is a clergyman of the Lutheran faith and a sincere, conscientious, hard worker. He is loved by his brothers of the Fraternity. Owing to ill health he has not been quite so active as he hoped to be. He too spoke, taking for his theme the "Priest of God." He was good and gave just the right finishing touch to the evening. His words were like a beautiful benediction to our 25th Anniversary.

We want to acknowledge our thanks to the Family Welfare Department of the City Mission for that delicious basket of fruit and to the Daughters of the King for that beautiful plant; to the congregation for that enormous Birthday Cake, to our fraternity members for the Trowel, which teaches every Mason to spread the cement of brotherly love and affection so that we may become a band of brothers among whom no contention but always contentment shall exist. And then that gift of $400.00! No one knows better than do we, what real sacrifices it represents. The sentiment back of the

gift is the thing of real value after all and in our hearts and in our consciousness has entered that sentiment and we feel a deep sense of humility that we have been thought worthy of such a big love as this.

JOHN WEBER

Among other important matters relative to our 25th Anniversary was the rector's recognition of the valuable and loyal service of our one and only treasurer of the church. Mr. Weber was at St. John's Church long before the Rector came. Before the advent of Mr. McHenry he had charge of the finances of the parish when there was any money in the treasury, which was not frequent then. Nevertheless, Mr. Weber was on the job and performed his duties faithfully from that day twenty-five years ago until now. Our Rector stated on the night of the Parish Reception, Tuesday, June 8th, that Mr. Weber is a wizard. He long ago discovered the secret of financing the parish without any finances. Aladdin with his magic lamp could do no better.

In recognition of Mr. Weber's long and faithful service Mr. McHenry presented to him a beautiful and valuable copy of the Holy Bible. We want Mr. Weber to ever have before him a reminder that we, his fellow parishioners, appreciate his perfect example of patient service he has rendered to us and to God.

CAPTAIN KIDD AND THE OTHER KIDS
GIVES THE RECTOR A WARM RECEPTION

It was on the night of June 9th, 1937, when suddenly and without warning the terrible Captain Kidd and his pirate band, to the number of several hundred, swarmed down upon old St. John's and captured the crowd without shedding one drop of blood. It was a terribly successful raid with the victims helpless in the hands of the victors.

The first act of Captain Kidd (Frank McCall) was to mount the stage and call for the priate yell, i. e., three cheers for the parson. Something went wrong with the Captain's larynx and all he could raise was a squawk. Did that make him lose his head? No sir! He just dodged back of the curtains, grabbed a cough drop, bounced back again and called on his bunch of bullies to sing. And this is what they sung to the tune of "Aleoha O."

"A church like ours was meant to live forever,
Mr. McHenry is the man who made it so.
All the joys we have known
We must not sever.
For our memory of you will ever glow
For twenty-five years you have served us well
Your work in St. John's will never have an ending.
Deep in our hearts you will ever dwell,
Your praises we will ever sing."

Then he called for a fan dance by his fair lady captives, who hoping to soften the heart of Captain Kidd, danced before him and his swashbuckling crew and his cringing captives, most flirtatiously; waving their fans in time with music with charming grace. The dancing ladies were: Ruth Hopkins, Helen Lusher, Ruth Rudderow, Emma Rudderow, Ethel Jaeschke, Beatrice Robbins, Anna Tittermary, Lorraine Klein, Dorothy Woerner, Tischa Friehls.

After this most pleasing number and by way of contrast, to send chills and shivers the length of our spinal column, he staged the awful pantomime of "Wild Nell, the pet of the Plains." Watta gal! Watta gal! In the end she murdered herself with frienzied gestures and fell to the floor of the stage with a clatter. The harrowing scene was impersonated by the following: "Lady Vere de Vere," Mary Jane Keough; "Handsome Harry," Marie Millman; "Sitting Bull," Emily Baun; "Bull Durham," Marion Davis; "Hula Hula," the medicine woman, Anna Banks; "Prairie dog Hut," Peggie Parker and Doris Bright; "Cactus Plant," Claire Wilhelm; "Wild Nell," Betty Harper. The reader was Ruth Bright.

After sinking us into this pit of horror the bloody Captain changed his mood and called for his favorite toe dancer, Betty Hudak, to dissipate our jangled nerves. To the seductive strains of something or other she came flashing forth all golden, gold high hat, gold dancing trunks, gold slippers and carrying a golden rod. The rector began to sneeze and cough as soon as she showed that rod.

Then the First, Second and Third Mates—Albert Weise, George Brown and George Weissinger, raised their voices in jolly, rollicking song while the crew pounded out applause with feet and palms.

Here they took time out for breath.

Everyone waited in silent and horrified expectation for what was to come next. Then out stepped Captain Kidd and roared through that patched up larynx, "Commander of the captured ship St. John, come forth and get yours."

Trembling in every knee and all the rest of his joints, the poor gray haired pilot staggered into the dread presence and took what was coming to him with thanks. It was a handsome traveling bag.

Then one of the crew, Tom Marley, strummed a banjo that set us bouncing up and down in our seats in an ecstacy of delight. After this long Bill Brown, the chief plank walker maker, sung a sentimental ditty with sweet abandon and we almost forgot his expert axe work which made so many victims lose their heads. We even clapped our hands in wild enthusiasm when he stopped.

THEN CAME PART II

Upon the stage floats a lovely fairy Queen, Evelyn Tomlin. In a clear voice she tells her audience she has come to carry us back to scenes of long ago; epochs in the career of our rector, picturing him in tableaus from childhood to his service of old St. John's Church.

TABLEAU NUMBER ONE

Seated inside a big silver frame was a mother and her child (May Hopkins and little Gus Jaeschke). The boy was the rector at the age of three. While little Gus stood gazing most raptly into May's face she sang very beautifully "Dear Little Boy O'Mine." At the end of the song the curtain drew together and the tableau ended.

TABLEAU NUMBER TWO

The fairy queen waved her wand. The curtains parted. There, standing in the silver frame, was a school boy with his books over his shoulders. It was John Tittermary who was the rector at school. He stood there silently while an invisible chorus sang the old song "School Days."

TABLEAU NUMBER THREE

With a wave of her wand our fairy queen caused another picture to appear in that silver frame. There, kneeling before the Bishop was a young man being ordained to the deaconate. The Bishop was the Rev. Walter W. Ware, the Deacon was Jake Preole. Both were dressed in the vestments of their office.

TABLEAU NUMBER FOUR

The fourth revelation of our fairy Queen was a group gathered at the Font. An infant was being presented for christening. Standing at the font is the priest in his robes (Jake Preole) and the godparents, Eleanor Munion, Jeanette Last and Joseph Robbins. Eleanor is holding the infant, John Bradley.

TABLEAU NUMBER FIVE

Under the potent power of our fairy queen the curtain parts and standing in the silver frame is a group of little kiddies from the kindergarden singing their favorite hymn, "G-double O-D, Good." In the background stands the priest like a shepherd tending his flock. The little ones were Margaret Munion, Mary Bradley, Eleanor Preole and Anna Tittermary.

TABLEAU NUMBER SIX

Our good fairy Queen waves her wand and lo, there in the silver frame is the Bishop with his hands extended in the act of Confirmation over the heads of a boy and a girl who are kneeling before him, the presenting priest standing beside the Bishop. The Bishop and priest were the same as in the ordination scene and were in their vestments. The children were Lottie Reed and William Weise.

TABLEAU NUMBER SEVEN

Again the fairy waves her wand. The curtain parts. In the silver frame stands the priest, an open book in his hands, a look of expectancy on his face. The beautiful strains of the wedding march is heard. Up the aisle moves the bridal party. The tiny bride, dressed all in white, with a long trailing veil, carrying her bouquet. By her side walks the groom dressed in his wedding suit. They mount the steps to the stage; they step into the silver frame and complete the wedding picture with the priest. From each wing of the stage come four bridesmaids carrying their bouquets and singing a love song.

Somebody said after it was all over that a snapshot ought to have been taken of the wedding scene, it was so beautiful. We think so too.

The priest was represented as before by Jake Preole. The bride was Lorraine Klein, the bridegroom, Jackie Weise. The attendants were Ruth Hopkins, Anna Tittermary, Vivian Reed, Lottie Reed, Ruth Rudderow, Helen Lusher, Marjorie Weise, Edna Keller.

And the goddess in the works was Margaret Nelson. It was she who conceived and developed the children's party program and trained the participants in their respective parts. Margaret has put over many a splendid entertainment before, but in this she surpassed her best. We congratulate her and thank her for giving us such a good time. We also wish to thank Mrs. William Shives for the exquisite bouquets she made for the bridesmaids and those who assisted Margaret in making the costumes for the children.

The whole affair came to a close with ice cream and cake for all. We will long remember the night the kiddies entertained the Rector.

The little bride and groom of the wedding tableau
JACKIE WEISE *and* LORRAINE KLEIN

THANKS TO THOSE WHO SERVED

Just a word of appreciation to those who made our 25th Anniversary so wonderful. There were those who assisted the Rector in the Sunday morning celebration, the Rev. Walter Ware, the Senior and Junior Layreaders, Vernon Matthews and John Preole. Of course, the Senior and Junior Choirs, too. In the evening Hannah Nuttal and Miss Beatrice M. Fisher took over the Confirmation Class. Carrie Strang and Miss Schabacker had worked hard and earnestly in rounding up the class. The Bishop was very much one of us in the evening. We sometimes wonder whether Bishop Taitt really knows how popular he is among St. John's folk.

Then there are the members of the choir who took out so much extra time rehearsing anniversary music. We do not need to name them here; everybody knows them.

And there is that fine corps of women who cooked and served our anniversary dinner and supper and the refreshments at the Parish Reception on Tuesday and Thursday evenings. As far as we have been able to go, in digging out the names of this group of women, we would mention:

Mrs. Frank Pine	Mrs. Elizabeth Jaeschke
Mrs. Laura Young	Mrs. Margaret Nelson
Mrs. Mary Murphy	Mrs. Martha McFadden
Mrs. Lillian McLaughlin	Miss Viola Young
Mrs. Florence Weist	Miss Adelia Pearo
Mrs. May Hopkins	Miss Florence Armstrong
Miss Lillian McLaughlin	Miss Emma Kaiser
Mrs. Margaret McLaughlin	Miss Ruth Rutter

We have perhaps missed one or two in our list and if so we will publish their names in the next BROADCASTER if they will tell us who they are.

We owe the biggest chunk of thanks to our Anniversary Committee and in order that the parish may know who they were we publish their names herewith:

Anniversary Committee
Vernon Matthews, *Chairman*

John Patterson
Walter W. Ware
Mrs. William Shives
Mrs. John Nelson
Mrs. Vernon Matthews
William Shives
Herman Jaeschke
George Downes

OUR ANNIVERSARY BOOK

We wish to congratulate the special committee for the excellent piece of work that was accomplished in the publishing of the Anniversary Book, both to its appearance and its contents. They are Vernon Matthews, John C. Patterson and Martha W. Matthews. The Title Page is a beautiful sample of printer's art. The new photograph of the rector is unanimously voted his best likeness. The picture of our beloved Bishop is perfect; also the illustrations of the church and the Parish House give a clear idea of the buildings as they are today. The photograph of the interior of the church is so very beautiful in its simplicity that we rather regret a photograph of the interior, before the improvements, was not included among the new and the old. The Church Directory, the List of Communicants, the roster of Rectors and the Church Calendar, the list of Memorial Windows and the Rector's Anniversary letter, will prove valuable historical material for the future. Several copies of this really important book should be carefully preserved for future reference.

BACK STAGE

What you see and hear in front of the stage is really the finished and beautiful product of the genius back stage. The script, the plot, the players, the music and the scenery, are not spontaneous emanations. They, each of them, have been painstakingly worked over and adjusted so that finally they present a beautiful whole. Then there is the building up of an interested audience, which necessitates the preparing, addressing and mailing of thousands of cards of invitations. There is the printer to be advised, the music and the choirs to be developed, the programs to be arranged and the general direction of a thousand details we cannot mention. All this back stage work rests always on the responsible shoulders of one person.

In the building up of our splendid Silver Jubilee, we do not need to look long nor far for the lurking individual. We discover her in the energetic and resourceful personality of our Church organist and musical directress,

MRS. VERNON MATTHEWS.

Everybody worked hard to make our Anniversary a success, but she worked harder than anybody. For all she did we pay her this tribute of gratitude and hope she got as much satisfaction as we got pleasure out of her big job.

OUR SILVER ANNIVERSARY CONFIRMATION CLASS

We take pleasure in publishing the names of those who were presented to the Bishop to receive the laying on of the hands on our 25th Anniversary. The 1937 class was not so large as others of past years, but it was an important class because many of its members are already active and interested parochial workers.

Beck, Robert Smith
Bennett, Samuel William
Bright, Doris Florence
Connor, Doris May
Connor, John Patrick
Dingler, Lilly May
Freil, Letitia Agnes
Gilbert, William Taylor
Haverty, Joseph William
Haverty, Ella Matilda
Heisler, Margaret Regina
Heisler, Rose
Hepford, Raymond Moore
Hopkins, Ruth Jane
Johnson, William
Keller, Edna Muriel
Lafferty, Ellen Brinton
Lawrence, James Albert
Munion, Robert
Penrose, Agnes Ruth
Penrose, Edward Robert
Read, Edith Ruth
Read, Vivian Almira
Rowand, Catherine Marie
Rutter, Dorothy Helen
Rutter, Edith Ruth
Rutter, Joseph
Rutter, Paul
Selby, George Miller
Selby, Henry Clay
Smith, William Ellsworth
Stuhl, Joseph Francis
Tittermary, Anna Elizabeth
Ward, Joseph
Weise, William
Weller, Frederick William
West, Howard Matthew
Westfield, Charles

ADDRESS BY VERNON MATTHEWS

Master of Ceremonies of the 25th Anniversary Reception To the Rev. H. Cresson McHenry, Missionary-in-charge the Church of St. John the Evangelist.

MR. MCHENRY:—

Because of the feeling of affection which exists between us I am very happy to have the privilege, on behalf of the members of your parish, to congratulate you on the completion of 25 years as Rector of the Church of St. John the Evangelist.

Yours has indeed been a labor of love for you have received no salary.

At Anniversary time one is apt to reminisce and you have so many things to remember—things of both joy and sorrow—but always of things well done. I have no doubt you are thinking tonight of your first service here 25 years ago when seven persons attended. It must have been a real satisfaction last Sunday when *hundreds* of persons partook of the Holy Communion with you.

If you glance around you will find many whom you have held in your arms as babies in baptism. They are a part of the 1966 persons whom you have baptized.

Including last Sunday's class you have presented 2723 Candidates for Confirmation, many of them adults who, because of their connection with this church, have changed their mode of living and by reason of which, their families have benefited materially.

Those of us who were fortunate enough to be among the 626 whom you have united in Holy Matrimony, will always remember the interest you showed in the preparation and because of your effort and attention to details, that the ceremonies which followed have gone so smoothly.

It has always caused you sorrow when anyone has strayed from the paths which lead to this church and because of their indifference have fallen into evil ways. It has been with sorrow and pity that you have visited the sick and watched many of them pass on.

You have indeed been a true City Missionary for you have answered the call 802 times to read the Burial Service, not only in this parish, but throughout the entire city without regard for creed, race or color.

We are proud of your record as a priest of the church. You have excelled in all its departments. Your words have inspired many of us to do better things. You have not only lead us in spiritual things but you have also directed us in financial matters as well.

The condition of this property when you assumed charge was deplorable. You improved both the interior and exterior and added to the buildings. The improvements are so numerous we have listed them in our Anniversary Booklet.

How applicable to you and your work is that portion of the 25th Chapter of St. Matthew which says, "I was an hungered and ye gave me meat. I was thirsty and ye gave me drink. I was a stranger and ye took me in; naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me."

And after the interrogatory portion which follows we find the words which we have used to dedicate our Anniversary Booklet to you. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Speaking for the members of your parish I should say words which would express their feelings toward you, but when I try to do that I find I have not words of sufficient adequacy.

When we think of you our hearts are full. We have that fullness of heart that makes men grasp hands in silence and women cry. We are a simple folk and therefore I know you and they will understand when again on their behalf I congratulate you and simply say,

"God bless you."

THE BIBLE

As we have it today, in the King James version, it is incomparably the finest piece of literature in our language. No poetry is more sublime than the Song of Solomon or the Psalms of David. No drama is greater than the Book of Job; no narrative finer than the Gospel of St. Luke; no vision in words more exalted than the Revelation.

If every other piece of printed or written matter in our language were to be destroyed, and one copy of the Bible remained, the power and beauty of our common tongue would remain in perfect structure.

Not only is it the source of Christian truth and the rule for Christian life, but the most dependable of all guides for personal and group conduct. In his famous Bunker Hill speech to the descendants of the Pilgrims, Webster said, "It teaches man his own individual responsibility, his own dignity, and his equality with his fellow-men."

"There never has been found, in any age of the world, either religion or law, that did so highly exalt the public good as the Bible," said Lord Bacon.

"I have always said, I always will say, that the studious perusal of the sacried volume will make better citizens, better fathers and better husbands," said Thomas Jefferson. And from Milton this: "There are no songs comparable to the songs of Zion; no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

"A Bible and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality, and civic liberty," said Benjamin Franklin.

What others have said of it may mean much. What you yourself will find in it means more than words can tell.

—Leigh Mitchell Hodges.

OUR NEW COMMUNION PIECES

The Communion Set of St. John's Parish has been in service a very long time indeed. Some of the pieces are so good that they will last to the end of time. The Chalice is of special interest. It is of pure coin silver and was made by a leading firm of silversmiths in France about a century ago. There are very few such Communion pieces in the churches of Philadelphia. Its greatest value lies in its antiquity and the firm of silversmiths who made it. They were artists of rare ability and known internationally. We cannot boast so much of the other pieces of the set. They are of very ordinary plate on white metal and show the ravages of time and wear.

A month ago we appointed Mrs. William Shives to serve as a member of our Altar Guild. She very graciously accepted the appointment and we secured the services of one well trained in Altar Work. In going over the linens and the vessels she noticed the incongruity of the Communion Service. The pieces didn't match and some were unfit. She reported the matter and suggested that at least a wafer box and two crystal cruets be bought to replace the old. We now have a really beautiful, as well as a satisfactory, set for the Altar. The cost is less than $25.00. We are asking voluntary contributions of any amount the communicants care to give towards this fund. We do not want you to give unless you give voluntarily. Sacred vessels for the Church must be purchased only by gifts of money made in the spirit of worship and love to Almighty God and to His Blessed Son Jesus Christ whose blessed body and blood are held in the sacred vessels of our Church.

ONLY GIFTS OF LOVE AND ADORATION WILL BE RECEIVED FROM THOSE WHO TRULY UNDERSTAND THE NATURE OF THE OFFERINGS THEY ARE MAKING.

We want no money from any who just give to help us pay a debt. If you love Jesus Christ and you are quite aware of the holiness of this service you may give your offering feeling thankful God gives you this opportunity to perform an holy service.

Any who wish to make such an offering may give it either to the Rector personally or through the District Superintendent.

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Heisler, Frances
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, Joseph
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
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Mrs. Harry Carbarnes, Treasurer

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George Harbison Tittermary	Joan Elizabeth Rassmann
Gerald Stryker	Florence May Brook

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Ada Augusta Mintzer	Mary Rudderow

MARRIAGES

John E. Synder and Mary Richetti
Robert Whitelaw and Rose Robinson

MEMORIAL FLOWERS

in loving memory of

Charles Little	Sophie Carlin
James Seher	Mrs. Lafferty

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

Contribution from the REV. WALTER WARE

A PRAYER?

"O Lord, I come to Thee in prayer once more;
But pardon if I do not kneel before
Thy gracious presence, for my knees are sore
With so much walking. In my chair instead
I'll sit at ease and humbly bow my head.
I've labored in Thy vineyard, Thou dost know;
I've sold ten tickets to the minstrel show;
I've baked a pot of beans for Saturday's spree,
An old-time supper it is going to be;
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there.
Now, with Thy boundless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foes;
I have no time to mend my husband's clothes;
My children roam the streets from morn till night,
I have no time to teach them to do right.
But Thou, O Lord, considering all my cares,
Wilt count them righteous, also heed my prayers.
Bless the bean supper and the minstrel show,
And put it in the hearts of all to go.
Induce the visitors to patronize
The men who on our program advertise;
Because I've chased these merchants till they hid
Whene'er they saw me coming; yes, they did.
Increase the contributions to our fair,
And bless the people who assemble there;
Bless Thou the grab-bag and the gypsy tent,
The flower table and the cake that's sent;
May our bridge club be to service blest,
The dancing party gayer than the rest;
And when Thou hast bestowed these blessings, then
We pray that Thou wilt bless our souls. Amen."

—ST. PAUL'S CHURCH TIDINGS
Oshkosh, Wisconsin

THE SUMMER BIBLE SCHOOL

Summer Bible School was very well attended throughout the vacation season. Every Sunday morning at 10 o'clock, we met in the Sunday School room and spent three-quarters of an hour together in Bible Study. Our program was not too involved nor scientific. The weather was uncommonly warm and we craved to be interested with easy questions and not teased with hard problems. If attendance is any proof of the success of our program, then we have every right to be gratified, for as sure as Sunday morning arrived, a splendid group of scholars would arrive, too; ages anywhere from six to sixty-five and of both sexes.

A great deal of interest was due to the singing of hymns the children were taught during the week in the daily vacation school during their singing period. As usual our order of service was in adaptation of the CHURCH CATECHISM. The study period always started with a Bible Drill which covered repeating the names of the books of the Bible, classifying them as to their logical groups and a period in quick finding of book, chapter and verse. This latter occupation was in the form of a contest and was, therefore, most interesting. The instructor would state he would like some one present to read such a verse of such a chapter of such a Book. The scholars would then try to "beat the field" in finding the verse. The contest was always exciting and sometimes ten or twelve scholars would bounce to their feet and simultaneously read the passage. The astonishing speed they would show in finding the references was clear proof of their familiarity with the Book. This familiarity is the first requisite of a Bible student.

The study period which followed the Bible Drill was based upon the lives of our Lord's Apostles. We would go through the calendar starting with January and take up the study of the Apostles as they came chronologically. When we had fixed the date appointed by the Church for the celebration, we would turn to the Collect, Epistle and Gospel appointed for the day and give critical study to each in turn. Also, we would have an inquiry period during which we would strive to learn all we could about the life and personality of the Apostle under discussion. For instance, in the study of St. Luke the Evangelist, we learned the Church had appointed October 18th as the date upon which to celebrate the activities of this wonderful man. We learned he was apparently of Gentile birth (Col. 4:11); also he was a physician (Col. 4:14); also he was St. Paul's companion on his second missionary journey (Acts 16:10), and as far as Philippi (Acts 16:12-17); also he was with St. Paul when he reached Jerusalem (Acts 21:17); also he joined St. Paul in Rome while he was in prison (Acts 27:1—28:16). To St. Paul he was a "true yoke-fellow" (Phil. 4:3). As St. Paul was an Apostle to the Gentiles, St. Luke was an Evangelist to the Gentiles.

The emblem of St. Luke, we learned, was the ox or calf. Also we learned he was born at Antioch.

Also, he wrote two Books of the Bible, the Gospel according to St. Luke and the Book of the Acts of the Apostles. By the time we had gone thus far in our study our period was up, and our closing period consisting of the singing of one of the hymns just learned, the receiving of the offering and the salute to the Cross

and to the Flag. Immediately after the session we retired to the Church for regular morning service.

I think we can truly say that our Summer Bible School was a season of real physical, mental and spiritual refreshment.

SUMMER VACATION SCHOOL OF 1937

MARGARET NELSON, *Directress*

Friday, August 27th, marked the closing of another enjoyable and profitable summer school season at St. John's.

The Daily Vacation School opened in July with a turnout of about eighty-five. Our attendance averaged about seventy-five, ranging from two years to sixteen. Neither rain nor extreme heat could keep the youngsters home. Ask the parents. They'll tell you.

Each day the children were allowed to play until ten o'clock. Then we began more serious work. We opened each session with the Creed, the Lord's Prayer, the General Thanksgiving and the Collect for Holy Innocents Day being said by all those present. Next we repeated the various collects or short prayers we had learned. We were able to memorize collects for the seventeenth Sunday after Trinity to the Twenty-third Sunday after Trinity.

After this we sang hymns. Did we use the old familiar hymns? I should say not. We wanted to be different, so each week we learned a beautiful new hymn.

It was a thrilling experience to hear those children render those hymns.

The children were now anxious to have the Life Story of Jesus Christ, by Charles Dickens, continued. Each morning questions were asked and intelligently answered on the story as it progressed. Indeed the last day the story wasn't completed and I still had considerable to read. I realized they had been sitting for a long period so I told them I'd finish the story some other time, but they all shouted, No, No, finish it now. When we get children clamoring for the Story of Jesus Christ I feel we are forging ahead.

To get back to our daily program. Next we sang folk songs, popular tunes and parodies. Any request of a child was granted. Then the circle was broken. The chairs were put away and the children were ready for their competitive games. One day we played Dodge Ball and you should have seen the antics those children went through dodging that ball. We had the tail spin, the stomach jump, the high jump, the side kick and many others. For a good laugh have the children demonstrate. Another day we had Going to Jerusalem. Still another day we had a Cake Walk. Then "Do this, do that." Accuracy Throws, Rope jumping, Pass Ball, and others.

After this strenuous exercise we had more restful work. Some played radio, some cards, some checkers, while others stuffed cats or dogs or colored or wove mats or burned figures in wood. Every child to his own fancy at this particular time.

Twelve o'clock rolled around in short order and many were loathe to go home.

On Mondays and Fridays, noontime meant ice cream. Therefore, a splendid line was formed for a delicious Dixie. Wednesday was Surprise Day. Once we had watermelon and not a seed was dropped on the floor. Was I proud of them? Another day we had peanuts and another lollypops, pretzels and other goodies.

Every Friday was Amateur Day and we were well entertained by all. Two-year-old Billy Munion always received a big hand with "Pennies From Heaven" as did Frances Bennett. We have many fine dancers and singers. You should hear John Tittermary do his imitation animal calls. They are something to hear. May Rudderow told us how to win a mother-in-law. "Thippin' Thider Thru a Thraw." Those present on Tuesday, August 31st, had the opportunity of hearing some home

talent unrehearsed.

We had a picnic at Smith's Playground. We had no serious accidents but I must say we looked like a band of Indians coming home with the dabs of Mercurochrome Mrs. Weisse so artfully put on the children.

Friday, August 27th, brought the summer to a glorious end with our EXCURSION TO ATLANTIC CITY. The morning rain didn't dampen our spirits one bit.

We met at the church arrayed in our best finery for a fine day. After waiting an *half hour* for a trolley on Third Street, we finally had to race out Reed Street, 60 strong, to get the Fifth Street trolley. Then we dashed down Market Street like fire engines to catch our train. We just made the train. We arrived safely, spent a glorious day on Steel Pier, enjoyed ice cream cones, reached the five-and-ten-cent store, when a terrific storm broke. It looked like a cloudburst. The children almost bought the store while we waited one hour for the storm to abate. At five-fifteen we realized we must start if we were to catch the six o'clock train, which held a special car for us. We bundled our coats and sweaters round us, carefully covered our souvenirs and made a dash for it. The first to go down were Ruth and Emma Rudderow. The slippery boardwalk was just too much for them. After a few tears we started again. Next to go down was Gertrude Balzer. She cried for a long time because her good dress was dirtied but soon even she was laughing. As I looked about I saw souvenir beach hats that were to be taken home as gifts, being worn. The red and green from the hats trickled down their faces. By this time we were drenched. As Edna Moore put it, the water ran in one side of her shoe and out the other. We were so wet we just walked in the rain as we would have walked in the sunshine. When we finally reached the station, we all nearly collapsed with laughter. Stringy wet hair, wilted hats, red stripes on white shirts from sweaters that ran. Boys with red pants from lunch cases that ran. I really can't describe how funny we looked. There wasn't a cross word or dissatisfied look on one face. Everybody took things as they came.

Wet clothing was discarded in the train and we proceeded merrily homeward bound.

Coming down Second Street in the trolley I found one youngster carrying a pair of blackened white socks in one hand and a crumpled hair ribbon in the other. She truly represented the end of a perfect day.

I feel every child is just a little bigger and a little better spiritually and physically because he attended our Summer School.

MARGARET R. NELSON,
Directress.

WHICH ARE YOU?

Are you one of those who is going to bring joy and self-respect into the life of a fellow brother or sister by contributing two new garments of the same kind, size and weight to St. John's Branch of the Needlework Guild of America? Or are you going to say that possibly it is a very good thing but you will not bother this year? We hope and pray that there will be very few of the latter group in our Parish.

Do you realize the thrill it is to a child or even to an adult who has possibly worn nothing but old, tattered and patched garments for years to receive two new clean garments for their very own? I have seen the look of joy on the faces of both adults and children when getting a gift of this kind.

If you are still hesitant as to which of these two courses you desire to follow, please read St. Matt. 25:31-46.

We are asking that all contributions, whether garments or money, be sent to Mrs. R. Woerner, 127 Daly Street, before September 15. Kindly mark all contributions with your name and address.

M. Beatrice Fisher.

A CAT-BIRD'S EYE VIEW OF THE SHACK-IN-THE-PINES

A Camp Phantasy by
HELEN WEIR MCHENRY, *Hostess*

"You, who would with wanton art
Counterfeit another's part
And with noisy utterance claim
Right to an ignoble name
Inharmonious! Why must you
To a better self untrue,
Gifted with the charm of song
Do the generous gift so wrong?

Delicate and downy throat
Shaped for pure melodious note
Silvery wings of softest gray
Bright eyes glancing every way,
Graceful outline, motion free
Types of perfect harmony!

Ah, you much mistake your duty,
Mating discord thus with beauty.
'Mid these heavenly sunset gleams
Vexing the smooth air with screams,
Burdening the dainty breeze
With insane discordancies!

I have heard you tell a tale
Tender as the nightingale
Sweeter than the early thrush
Pipes at day—dawn from the hush.
Wake one more the liquid strain
That you poured, like music-rain
When last night, in the sweet weather
You and I were out together

Unto whom two notes are given
One of earth, and one of heaven;
Were it not a shameful tale
That the earth note should prevail?

For the sake of those who love us,
For the sake of God above us,
Each and all should do their best
To make music for the rest.

So I will no more reprove,
Though the chiding be in love,
Uttering harsh rebukes to you
That were inharmonious, too!

Canoeing on Pine Lake

THE CAT-BIRD'S COMMENTS ON THE CAMPERS

"There she goes again, one of the Big Ones telling the Little Ones 'there are all three of them in Browns Mills: Cat Birds, Cat Fish, and just plain Cats!' Well, thank goodness, all the "plain cats" are owned by one Human who lives up in the town, and thank goodness some more she feeds them so well that they do not come looking for us! As for the Cat Fish, who would bother about them? All they can do is swim, and they are not very pretty with those long whiskers sticking out past their eyes! Why the Boys who come here want to catch them is more than I can see!

But all the Little Ones, and both those Big Ones know me. I wonder if they know how well I know them! I've had my nest outside that big room they eat in (and the things they eat are so funny, too, not at all like my big fat bugs) for a great many summers, just so that I can look in the window and watch them. Sometimes I call all my relations so that they can see the funny things they do! When they begin to laugh and talk so loud, it is fun to try to talk louder. That makes them stop and look out the window and call us mocking birds! Then one of the Big Ones tells the Little Ones that we try to sing and talk like all the other birds, but what do those Little Humans do? They're always trying to make sounds like the ones that come from that strange box they have in another part of the Nest! We know that's where the sounds come from because Cousin Johnny flew in there one day to find out and he almost didn't get out again! Oh, he was frightened when all the Big and Little Ones came and found him, and it didn't take him long to fly home when they opened the door!

These Humans have the strangest way of living! It is a good thing they don't have to catch early worms and bugs because I've been up several hours before they begin to open their eyes and scream for food! But then I guess they couldn't be awake so early because they stay up after it gets dark, when I think everyone should be at home in bed.

I've listened to them some mornings while they sit in that "Dining Room" talking about the things they do after dark, I wonder what a "Doggie Roast" is, and what they do when they "toast marshmallows?" They do it so many times, and they say they sing and laugh and play games while they do it, so I guess it might be something like hunting bugs after all!

It is fun to watch them in the day time. They can walk and run along the ground as well as I do, but they cannot fly, and I feel so sorry for them! I guess they feel sorry, too, because they are always getting in those funny boats of theirs and trying to see how fast they can push themselves over the water. Sometimes they jump out and swim just like those Cat Fish do!

It is fun to watch them try to get acquainted with us! They think they know me, and whenever they hear me they say, "Oh, that's a Cat Bird!" That is, except when I sing like the Cheewinks that live under the leaves or those Blue Jays that go screaming around among the tree tops! Speaking of Blue Jays, I wonder if they make so much noise just so the humans will

notice what pretty feathers they wear!

We told a Scarlet Tanager about these humans and he and his mate came this summer to investigate, and we discovered that the Big and Little Humans are just as curious as we Birds are! They stood around the tree where Scarlet Tanager was sitting talking about his red coat with black sleeves in it all the time he was watching them, so interested and so amazed that he forgot to get frightened and fly away!

And there was the day all the Little Humans flew out of their chairs to watch Mr. Nuthatch walk straight down a tree! I heard a Big One tell the Little Ones that a Nuthatch is the only Bird that can do that! Well, I'm glad there is *something* he can do because he cannot sing nearly as well as I can—when I really want to.

Those Humans found out that we are pretty brave, too! They all stood staring around the gum tree the afternoon we had the fight with that snake who was trying to get us! It was a furious battle, but that snake was glad at last to jump down and crawl away with his skin still whole. We posted sentries all around his hole under the summer house, but he didn't come out any more that day. He did catch a bull frog down in the water several days after that, and those Humans were right there to watch again. I was glad when one of them gave Old Smarty Snake a sound slap that made him open his mouth so wide that the Frog jumped out!

There is one thing that puzzles me, and that is why the Little Ones were constantly changing, although the two Big Ones stayed almost all summer! It was hard to keep an accurate account of them. And they changed so much while they were there, too! They got so much fatter, and their skins turned from white to brown! I wonder how I would feel if I should go somewhere else and my feathers should change color!

They have all gone away now and there isn't anything more around this Big Nest to watch, but I will be here waiting for them again next year, and *perhaps* some day, if they continue to watch me, they will learn as much about me as I know about them!"

Conny Cat Bird.

THE PARISH CONFERENCE

It is the most natural thing in the world to sit down and relax after one has worked long and arduously and has attained a semblance of success.

He who toils successfully earns rest.

Yet, we must remember two very important things lest we rest too long. *First,* if we prolong our period of rest unduly we begin to loaf. *Second,* too much rest means too much inactivity, and inactivity makes things static; a state which leads to a slipping back and losing ground.

For a quarter of a century we have worked hard and steadily on the job of building up old St. John's Parish. Now that we have reached our Twenty-Fifth Anniversary we can take a look back and congratulate ourselves that with Divine aid we have been successful in our undertaking.

But we must not waste too much time in cheering. Already we have started on another twenty-five year period. Much must be done and we have no time to waste in doing it.

We Need A Parish Conference

We must get together and lay our plans for the future of Old St. John's Parish. We must not let things drift, we must do some propelling and steering in order to make headway. Old Southwark needs the moral strength and guidance of our church and we must be prepared always to throw out the life line, as it were.

You know, as well as I know, that Southwark is a big slice of Philadelphia. It is a place where hundreds of thousands of children of God live; and, no matter what is their color, nationality or previous condition of morality or immorality, we must make sure that each knows God is his father. In other words, our job in Southwark is to get all Southwarkians interested in God.

To bring this about we must have a PARISH CONFERENCE, at which time we must adopt a PARISH PROGRAM. We must:

1. Immediately after LABOR DAY invite ourselves to a parish supper. At that supper we want to sit down with our two layreaders, our Parish Visitor and her two volunteer assistants, all the teachers and officers of the Sunday School, the Woman's Auxiliary, the Daughters of the King, the Choir, the Young Peoples' Society, the Brotherhood of St. Andrew, the six District Superintendents, members of the Girl Scouts, the Boys Club and the Parish Committee.

Getting Organized

After what we hope will be a satisfactory meal, we will get organized. The members of all the parish societies will be made members of this big parish conference. The Rev. Walter W. Ware, who has been such an interested friend of St. John's Church, will be the Directing Chairman. The District Superintendents will co-operate in whatever work is undertaken and will give the committees appointed to their several districts, all the help and information at their disposal. We will arrange for stated meetings of the conference for consultation and laying new plans.

We will visit every house in each district to get the names, numbers in family, nationality, color, creed and general social conditions.

We will list all non-church members as prospects for confirmation.

We will root out former St. Johnites who no longer attend church.

We will make a list of all the aged, sick and shut-ins whether they "belong" or not.

We will make a list of all families who do not own Bibles, Prayer Books or Hymnals.

We will register all unbaptized persons, both adult and infant.

We will register all infants on our Cradle Roll.

We will look up all our old Sunday School scholars and make a drive for new scholars.

We will urge all members to make their Communion regularly.

We will urge our delinquents to pay up all their church envelopes.

We will urge all members to take out packages of church envelopes.

We will urge all Fireside Club members to pay up their dues.

We will urge all parishioners to join the Fireside Club.

We will register all unemployed men and women and try to help them get jobs.

We will arrange a schedule of suppers, entertainments, bazaars and other parties for the season. We will arrange our Lenten Service program.

We will suggest improvements and eliminations in our Sunday School and Church Service.

And we will do anything else that suggests itself to any member of the conference.

The conference will meet monthly. Every other month we will meet to eat.

The *FIRST CONFERENCE* WILL BE HELD *TUESDAY, SEPTEMBER 21, 1937.*

THE WOMAN'S AUXILIARY

One is known by the company she keeps.

That sentence is not original but it is true and is also most appropriate as a text for our observations on this great church organization for women.

Like all women's societies it is most active and aggressive, so much so that the Protestant Episcopal Church missions and missionaries, both at home and abroad, are supported largely by donations and gifts of its members.

There is not a priest of the church who does not thank God for what the Woman's Auxiliary is doing in his parish. He has no other parish society that can equal it in keeping alive the real missionary ardor among his people.

It is really too bad there is no permanent fund in our parish from which we could pay at least in part the expenses of some of our members to the Woman's Auxiliary Convention. I would like to send a dozen or so of our young women to get an eyeful of that wonderful Auxiliary demonstration—the UNITED THANK OFFERING. I know the group would come home full of enthusiasm and keen to stir up the women of the parish to greater activity in this great church women's effort for Missions.

St. John's parish women ought to be specially interested in the Auxiliary work for it was missionary money which supported St. John's Church through its dark days and preserved its identity until it recovered and could be self-supporting.

The Auxiliary membership is made up of ALL the confirmed women of the parish. Every parish has a local chapter and, theoretically at least, every woman, both young and old, is an active member. You do not need to be "proposed," you pay no "initiation fees." You just walk right in and sit down and there you are. You can either agree with what is being said and done or you can get up and object or suggest and the others must listen and know that you speak as a member in full standing and have as much right to speak in meeting as anybody.

Besides being a great missionary force in the church, every chapter is an individual dynamo of church activity in the parish. Every priest instinctively turns to the women of the parish for service, and in doing so he is pretty sure to think first of his Auxiliary Chapter.

There is nothing like a well organized and well attended Woman's Auxiliary to warm a parson's heart and renew his courage as an active and interested Auxiliary. It has been our prayer these many years that God will move the hearts of the women of our parish to adopt the Auxiliary as their medium through which to work for the glory of God and a greater missionary work in the parish.

Women Awake

and for the sake of Jesus Christ, who was the Great Emancipator of Womanhood, prove your gratitude and loyalty to His cause by joining this splendid women's church institution and "press with vigor on" in the great object of spreading His Gospel through the parish and through the Church.

Our meeting will be the *first Monday* of the month during the year, but as Labor Day happens on that day we will defer the meeting until *Wednesday, September the 8th.*

And Remember!!!

EVERY WOMAN BETWEEN THE AGES OF 18 YEARS AND 100 YEARS IS EXPECTED TO BE PRESENT!

There are no regular dues.

And it is nobody's business how much or how little you give if you can afford to give.

So be sure and report present.

Wednesday, September 8th

8.00 P. M. Sharp.

DO YOU READ?

Every one who has a church home, should be greatly interested in its financial welfare.

There are usually certain obligations, as well as current expenses, which must be taken care of and most of us gladly do our part in seeing these obligations are paid.

Collections and various amounts turned in by the different organizations within the church go toward keeping these paid, but after all, this is your personal contribution to the church.

Now suppose we could work a plan whereby the church could earn several hundred dollars yearly, putting no additional financial burden on anyone, wouldn't that be well worthwhile?

Well, we can do just that, with your help, and this is how it will work:

Every home has one or more of the popular magazines, and naturally, whoever sells it to you gets a good commission for their trouble.

This church has arranged to accept subscriptions to most of these magazines, and when you subscribe to, or renew your magazines, if you will send the order to this church, the church will be paid the agency commission, which will make it better for all, as it is less trouble to you, and you are helping the church at the same time.

In no case do you pay more this way than you do otherwise, but in many cases you actually get your magazines considerably cheaper than you have been.

Will you help make this plan the success it should be?

Accompanying this letter is a list of the different magazines, together with their prices.

Select any magazine on this list, either as a new subscription or a renewal and send it into the church, with your name and address and the magazine you have selected, written in the spaces provided on the magazine list.

Thank you.

BROADCASTING FROM STATION S. T. J. C.

WELCOME HOME FROM SEASHORE, MOUNTAINS AND COUNTRY!

Hope you return full of sunshine and health.

Did the hotel or boarding house keeper "tan your hide" as brown as did the sun?

Have you any money left to pay up your church dues?

Little Girl: "I wonder why they say 'Amen' and not 'Awomen'."

Her Brother: "Because they sing hymns and not hers, stupid."

I-CY

He: "A wagon maker who had been dumb for a number of years picked up a hub and spoke."

She: "Oh, y-eh? Well, a blind carpenter on the same day reached out for a plane and saw."

He: "And a deaf sheep rancher went out with his dog and herd."

She: "Sure, and a noseless fisherman caught a barrel of herring and smelt."—*Boy Life.*

BACK TO THE OLD SCHEDULE SUNDAY, SEPTEMBER 19TH. Morning Service, 11:00 o'clock; Sunday School, 2:30; Brotherhood of St. Andrew, 7:15 P. M.; Daughters of the King, 7:15 P. M.; Evening Service, 8:00 P. M.

FIRESIDE CLUB dues are in many cases overdue. If we don't have money to buy coal next winter instead of being well coaled we will be very cold. So you luke warm members better steam up on your payments.

How many times did you make your Communion while on your vacation?

Conscience does not make a good guide if it is put to bed as soon as it begins to hurt!

Have you heard the one about the man who received an income tax blank? He went through it carefully, and then sent it back to Washington with a note which read: "After carefully perusing your prospectus, I have decided not to join your association."

How many capitals has had the United States?

Answer: Nine.

Name them: Philadelphia, York, Lancaster, Germantown, Pa.; Princeton and Trenton, N. J.; Baltimore, New York and Washington.

Life is a place of service, and in that service one may suffer much, but more than often experience a great deal of joy. That joy can be real only if people have a definite object in life aside from themselves and their personal happiness.—*Tolstoy.*

Banana peels on the sidewalk will do much towards reducing your weight.

On one occasion Bishop Stires was invited to Hobart College to deliver an address. He took for an outline of his address the letters of the word "Hobart," such as H for honesty, O for order, and so on. Growing enthusiastic over his subject, the Bishop gave a prolonged discourse on each letter.

Finally the three hours were over, and as they were leaving the chapel, Ernest Stires, son of the Bishop, who had accompanied him, asked of a student how he liked his father's address.

The student replied, "I'm glad this isn't The Massachusetts Institute of Technology."

Small things may be despised, but greatness is frequently found wrapped up in littleness. A grain of faith will produce an excellent harvest of good deeds. God has put a tree into a mustard seed, an oak into an acorn, and the food of a nation into little handfuls of shining grain. Into a single individual soul he has packed sun and sea, life and death, time and eternity, the universe, and the Kingdom of God.

President Eliot of Harvard University often related the following anecdote:

"A friend of mine, a college professor," Doctor Eliot said, "went to a crowded restaurant in New York City for luncheon one day. The colored man in charge of the corridor took my friend's hat and gave no check for it in return. An hour later, when the professor came out of the dining-room, the colored man glanced at him, turned to the shelves and handed him his hat. The man's ability to remember so faithfully to whom each article of clothing belonged struck the professor as being something wonderful, and he asked:

" 'How did you know this was my heat?'

" 'I didn't know it, suh,' answer the colored man.

" 'Then why did you give it to me?' asked the man, curiously.

" ' 'Cause yo' all gave it to me fust, suh!' "

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REV. H. CRESSON McHENRY, Editor

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Beck, Catherine
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

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Daughters of the King

Miss M. B. Fisher, Directress
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

Nov. 28, 9.30--Corporate Communion--Men and Boys

BAPTISMS

Georgeanna Frances Redding
Charlotte Marie Groff
Theodore Agnew Seidel
William See Holtzheimer

BURIALS

Harry B. Briggs, Sr.
Cornelius Leech
Frank T. McCracken
Ella O'Malley Abbott

MEMORIAL FLOWERS

Annie Beisser
Charles Beisser
William Transeau
Rose C. Kensil

CHURCH CALENDAR

SUNDAY:

Morning Service	10.45 A. M.
Sunday School	2.30 P. M.
Brotherhood of St. Andrew	7.00 P. M.
Daughters of the King	7.00 P. M.
Evening Service	8.00 P. M.

Celebration of the Holy Communion, First Sunday in the month and all Holy Days, 10.45 A. M.

Appointments for Christenings, Weddings and Burial Services should be made as far in advance as possible.

Notice of serious illness should be SENT BY MAIL to the Rector.

A DAY'S GIFTS

I know a lovely lady, and her name is Every Day;
Each morn she comes to greet me in her pleasant, gracious way.
She always leaves a package that's securely wrapped up tight—
It's her gift of hours and minutes that she loans me until night.

I open up my gift as soon as sleep can leave my eyes,
And usually each hour of it contains a nice surprise.
Not more than one gift at a time am I allowed to see,
And it's fun to guess and wonder what the next is going to be.

The first hour brings my breakfast and a bird's sweet morning song;
And then I go to school and take my package right along
If I've been good, my next few gifts are lessons all well learned;
At last, when school is over, my playtime gift I've earned.

If there is one gift I don't like, I am never sad,
For nearly all Day's packages hold things that make me glad.
And when I go to bed at night, I don't forget to say,
"Thank you for gifts of happiness you've brought me, Lovely Day."

—Naomi P. Jones in "The Beacon."

THE JUNIOR DAUGHTERS OF THE KING

They Are Developing Into An Impressive Group of Girls

The Junior Daughters of the King are organizing for real service this year. The roll of members has been greatly increased and we feel sure, in their present state of mind, they will succeed in their efforts to bring Jesus Christ a little nearer to those who need his quiet and comforting presence most. We refer to the aged, the sick, and the shut-ins of our parish.

On Monday evening, October 4th, the D. of K. reorganized under the leadership of Miss Helen W. McHenry. A big group of girls were present and took an interested part in everything that was done. First, they elected officers to serve for a term of one year. The ballot resulted in the selection of the following officers: President, Miss Emma Kaiser; Vice President, Jeanette Last; Secretary, Eleanor Munion.

Ruth Rutter was chosen Chairman and Marjorie Weise, Assistant of the Cradle Roll Committee. Their special line of duty will be to co-operate with Mrs. Georgia Weise, Supervisor of the Cradle Roll, and we know she will gladly welcome the aid two such highly intelligent girls can give her.

Frances Heisler was chosen to head the group of Daughters who will conduct Cottage Meetings for the aged, sick and shut-ins; also to visit delinquent Sunday School scholars. Under her will be sub-group leaders to expedite the work. These leaders are Emma Kaiser, Leona Keelan, Eleanor Munion and Jeanette Last.

Every Sunday a list of absent scholars, teachers and officers will be given to Frances who, as "Chief Truant Officer" will divide the list with her aides and they will go forth to seek the lost or wandering sheep.

The Juniors have also asked for the privilege of making stocking dolls and other things for the Bazaar. We hope they do! We would also suggest that they make pot holders, wash cloths and pieces for the Fancy Table. The more they make the more money we will make at the Bazaar. We would further suggest that they try their hand at homemade candy, too. Or perhaps some candy covered apples; or some nice tasty little cakes.

Of course, these are just some suggestions as to how our Juniors can do worth while things. We want every member of the Parish to give them a helping hand on every occasion. They will return your good deeds an hundredfold in good works.

SUNDAY, NOVEMBER 7th

Is An Exceptionally Important Day

FIRST of all, it is the first Sunday in the month and is, therefore the day upon which EVERY COMMUNICANT MUST RECEIVE HIS COMMUNION.

SECONDLY, it is the day when all overdue Church Envelopes must be paid because you will have your next year's package of Church Envelopes and you will have your hands full trying to keep them paid up during the year.

JOIN THE FIRESIDE CLUB

THIRDLY, it is *COAL SUNDAY* and we MUST give our contribution to the FUEL FUND of the parish to keep icicles out of our hair when JACK FROST COMES TO CHURCH on winter Sundays. He is a dreadfully uncomfortable pew companion. He makes you wrap your scarf about your neck and put on your overcoat and furs and rub your hands and stamp your feet and wish the layreader would stop layreading and the Choir would hurry through the singing and the preacher wouldn't preach and that it was twelve o'clock noon and time to go home.

The only way we can keep JACK FROST from coming to church is to MAKE IT TOO HOT FOR HIM. And the only way we can make it too hot for him is to fill up the heater with good old anthracite and set the boilers sizzling. And the ONLY way we can GET coal to burn is to buy it. And the way to *buy* it is for us to give our coal money November 7th.

NOVEMBER 7TH is the day we "frame" Jack to keep him out of church all winter.

Let's do it right!

We can if *EVERYBODY* does his bit to help buy fuel. One blast of hot air and poor old J. F. will run howling with the wintery wind down Third Street.

QUESTIONS AND ANSWERS ABOUT THE BIBLE

1. Is our Bible printed in the same language in which it was written?
   Answer: No, all modern Bibles are translations from other languages.
2. How long did it take to write the Bible?
   Answer: About 1600 years.
3. In what language was the Old Testament written?
   Answer: Hebrew.
4. In what language was the New Testament written?
   Answer: Greek.
5. What was the Septuagint?
   Answer: It is the *Greek* Old Testament from the original *Hebrew,* translated by 70 Jewish scholars of Alexandria, Egypt, in 280 B. C.
6. What was the Vulgate?
   Answer: The Bible written in Latin.
7. From what languages was it translated?
   Answer: The New Testament from the Greek; the Old Testament from the Hebrew.
8. What early English King aided in spreading the Scriptures?
   Answer: King Alfred the Great.
9. What great English scholar translated the Bible in 1383?
   Answer: Wycliffe.
10. Did the Irish help spread Bible knowledge?
    Answer: Yes, the whole of Western Europe received help from the strong Irish Church of the period. Missionaries were sent out from S. Columbo Monastry at Iona. Their chief was Aidan.
11. Who was Wycliffe's closest friend?
    Answer: John of Gaunt, Duke of Lancaster.
12. How did the Church treat Wycliffe for translating the Bible?
    Answer: The Council of Constance ordered his bones dug up and burned and the ashes flung into the River Swift.
13. Upon what translation was Wycliffe based?
    Answer: The Latin Vulgate.
14. How many of Wycliffe's Bibles are now extant?
    Answer: Over 170 copies.
15. Who first printed the Old Testament?
    Answer: John Tyndale in 1525.
16. What did Tyndale say about his work?
    Answer: "I will one day make the boy that drives the plough in England to know more of the Scriptures than the Pope does."
17. Where was Tyndale's New Testament printed?
    Answer: In Cologne.
18. How did Tyndale's New Testament get into England?
    Answer: It was smuggled in.
19. How many Tyndale New Testaments were printed?
    Answer: About 15,000 copies were issued in four years.
20. What happened to Tyndale?
    Answer: He was strangled at the stake and then burned to ashes in Germany as a harmful heretic, on Friday, October 6th, 1536.
21. What was Tyndale's dying prayer?
    Answer: "Lord open the eyes of the English King."
22. Who first translated the whole of the Scriptures into English?
    Answer: Miles Coverdale in 1535.
23. What was the first *authorized* English Scriptures?
    Answer: The Great Bible. It was authorized by King Henry VIII in 1539.
24. What was the name of the next Bible that was printed?
    Answer: The Genevan Bible. The New Testament was printed in Geneva in 1557 and the Old Testament in 1560, by English exiles. This copy found its way across the seas and into the homes of thousands of families who settled in the new world.
25. What were the next translations after the Genevan Bible?
    Answer: The Bishop's Bible, 1568-72; the Donay Bible (Roman Catholic Standard); the New Testament, 1582; the Old Testament, 1609; the King James Version, at present known as the "Authorized Version," 1611.
26. When was the American Revised Version published?
    Answer: In 1901.

BAZAAR--- DECEMBER 2nd - 3rd - 4th

THE DRAMA OF MISSIONS

All Allegory of Stupendous Proportions

There are times when the English language fails adequately to express one's thoughts and feelings. This is such a time. Neither adjectives nor adverbs are descriptive enough to translate the thrill and the wonder of that classic of all Christian Pageantry we witnessed at the Convention Hall in Philadelphia, Sunday, September 26th.

Let us quote passages from the Philadelphia papers. They will show how the occasion impressed those whose real interest is to interpret things they conceive of local importance. To stir enthusiasm in the breasts of hard boiled "newsies" is to accomplish a miracle. Here is an example of how our Inquirer reporter was impressed. Quote "The dramatic story of christian missions was unfolded with persuasive pageantry before nearly 30,000 Episcopalians who jammed Convention Hall for two performances."

"Spectacular, with all the color of foreign lands, warm with the ritual of a church which made their christian penetration possible, the mission drama attracted clergy and laity alike from this and bordering Dioceses."

"The great hall was packed to the doors at 3 P. M., and crowds equally as large, really larger, were waiting for the evening performance when the first was concluded at 7 o'clock."

"The pageant was told in ten dramatic episodes of the work of Episcopal missionaries during the last century. Music from three vast choirs and the compelling pantomine of rythmic groups supplemented the narration from the Prologue to the final brilliant Epilogue."

"Mixed choirs of 600 voices faced each other in the galleries adjacent the stage and an invisible choir sang some of the more religious passages."

"Factual aspects of the missions story were told from a pulpit between the Episodes by the Rev. Nathaniel B. Groton, rector of St. Thomas', Whitemarsh." (Incidentally these readings were most effectively rendered in rich, full tones that penetrated to the utmost stretches of the big Hall).

"The part of the Psalmist was sung by Edmund C. Helveston, of St. Peter's Church."

"The great cast itself, more than 1200 men, women and children, depicted in stirring sequence the work of Episcopal missions in Liberia, Japan, Alaska, Brazil, China, India, as well as that of the domestic missions among the American negroes in the southern mountains and the city slums."

"Six members of the Sioux tribe came to Philadelphia to play roles with which they were eminently familiar in the Episodes concerning the South Dakota Indians. Of these Miss Nancy American Horse and the Rev. Vine Deloria are perhaps the best known."

"The creator of the Drama was Percy Jewett Burrell of Boston, assisted by Alice Kraft, director of pantomime; Lamont A. Warner, Art Director; Harold W. Gilbert, Music Director, and C. Hassler Capron, technical director; Mrs. Roger B. Combs was in charge of costumes."

"The four hour pageant began with the Commission from Christ—the command to go into all the world and preach the Gospel. The consecration was portrayed in pantomime, the challenge in music and the the conflict for Christ was begun in prayer by the Missionary."

"The first Episode depicted the Baptism of a dying African Chief, who sought both forgiveness and the rites of the Church from the priest whose father the chief had slain."

These were followed in quick succession by Episodes of Japan. The place: Church of the Resurrection, Kyoto, Time: October 17th, 1936. Alaska. The place: Hudson Stuck Hospital, Fort Yukon, Time 1933. The American Negro. Time, today. The South Dakota Indians. Place: Cheyenne River Agency, Dakota Territory. Time: Summer, 1883. Also St. Elizabeth's Mission, Wakpala, South Dakota. Time: August 1935, on the occasion of the annual Indian Convocation.

AN INTERMISSION

Here followed an intermission and the PRESENTATION OF THE CHILDREN'S LENTEN OFFERING FOR 1937. One child from each school brought forward the voucher to be placed in the Alms Basin during an Organ Improvisation by Newell Robinson.

ST. JOHN'S SUNDAY SCHOOL VOUCHER WAS FOR $900.00

It represented days and weeks of hard work and great sacrifice by our children. Yet, how abundantly rewarded we felt for all our labor when we witnessed the powerful picture of what our offering meant to others who were strangers to Jesus Christ. Then followed missionary statistics of vital import to the Church and the development of its societies for establishing missions. Chronologically arranged they were as follows:

1821

the Domestic and Foreign Missionary Society was formed. Since then the General Convention ruled that the whole church was the Missionary Society and every baptized member a member of that Society.

1871

the Woman's Auxiliary was created. In due season the church established its missions in Honolulu and Mexico, in Cuba, Haiti, San Domingo, the Virgin Islands, Porto Rico, Panama, Jerusalem, Turkey, Philippines.

1877

the institution of the Sunday School Lenten Offering by J. W. Marston at St. John's Sunday School, Lower Merion, Pa. In the half century following the Sunday School children between a quarter to an half million of dollars toward missionary support.

1889

Lucian Lee Kingsolving and James W. Morris established mission stations in the southland of Brazil.

After the Rhythmic Pantomime of the Conflict between the powers of Darkness: Superstition, Ignorance, Disease, Poverty and the Powers of Light: Faith, Courage, Humility and Soul and the missionary data, the Sixth Episode was given. It was the story of labors in Brazil. The place was Rio Grande do Sul. The time: 1889.

The Seventh Episode illustrated City Missions and, because the subject is so close to home, it held a peculiar interest for the many thousands of witnesses. The

Nov. 28, 9.30--Corporate Communion--Men and Boys

Place: At the imaginary cross roads where stands the Church of City Missions. The Place: Today.

In the year 1845 the Church opened its first mission in Shanghai and in the year 1937, christian work in China had increased to 75 churches, 55 mission stations, 321 Sunday Schools, 2 Universities, 11 hospitals and dispensaries, over 12,000 communicants and almost 25,000 baptized christians. After a musical prelude the 8th Episode was presented of this work in China. The place: A Garden at General Chiang's Home. The time: A late afternoon in the spring of the year.

The 9th Episode had to do with the rural work and to many of us who came up from down on the farm it was most affecting and presented most realistically. The Place: Corbin Hollow, Virginia (about 90 miles from Washington, D. C.) The time: 1936.

The 10th Episode told the story of the Church in India. The place: India. The time: Today. It was about the most dramatic and soul stirring of all. Perhaps one contributory cause was our general ignorance of the problems of India and the way our church is solving them.

Then after the General Offering came the EPILOGUE, a thing of grandeur, dignity, color, beauty and suggestiveness of the final victory of Christ and His Church, that beggars of description. Just dream the most beautiful dream you can possibly dream—somewhat like that court scene in the book of Job with God surrounded by all the glorious majesty of heaven and its brilliant hosts and you get an idea of the court scene of the Queen Church into which came marching with martial tread all the nations of the earth to witness the signing of the Pact between Christ and His Church.

If you did not see it we are sorry for it was too beautiful and significant for our powers of depiction.

OUR ANNUAL BAZAAR

The Big Financial and Social Event of the Year

We believe in being prepared.

That is the reason we are writing about a December event in October. Thursday, Friday and Saturday, December 2 - 3 - 4, are the nights set aside for this big parochial event.

We want you to know it now, so you will get it down on your calendar and will begin to make things and beg things for the Bazaar booths.

We expect to have the same class of goods on sale as in past years. The Brotherhood of St. Andrew will have the haberdashery, or in simple English, scarfs, ties and socks for sale. The Woman's Auxiliary will be selling fancy and embroidered pieces. The Boys' Club will be asked to run the Radio. Miss Nuttall's class will have charge of the groceries. The Girl Scouts, the candy and cake table. Mrs. Young the soft drinks counter. The Junior Choir the Doll Table.

Owing to the resignation of Mrs. Frank Pine, who presided so faithfully and satisfactorily we are forced to re-arrange our supper service and have come to consider the advisability of running a lunch counter instead, selling all varieties of sandwiches, hot dogs, coffee, tea, pies, cakes, ice cream, etc., and do away with cooked suppers. We can sell things much cheaper at a greater profit and get rid of all the hard work and confusion of cooking.

There are lots of things we want you to donate. We need aprons, washcloths, pot holders, kitchen ware, all kinds of groceries, novelties, candy, lots and lots of cakes, candied apples and gifts for the Fish Pond. We have always felt proud of the quality of merchandise we offer for sale and of the reasonable price we charge for it.

Before you do your Christmas shopping come in and look over our stock of gentlemen's wear and ladies' finery. You will get the best you can buy at a much less cost than you pay at the stores.

We sell all kinds of canned goods, groceries, soaps, breakfast foods, vegetables, fruits, etc. You will save money and eat heartier if you do your Saturday marketing at the Bazaar.

Our lunch counter will quiet those pangs of hunger which intrude during an evening of pleasure.

Also, our soft drinks are guaranteed to exhilarate and not inebriate.

Going fishin' with the kids is a memorable event. They love it. So will you.

Ice Cream will be on sale every minute of every Bazaar night.

They say you can gauge a man by his dog. We say you can gauge our doggies by our men, women and children. They love 'em!

The Radio will be going every night. It is a nice place to go and sit down and rest after being on your feet all night.

And don't forget! We have a selection of dolls that is perfectly fascinating. We hear that the Junior Daughters of the King are going to make some for us. Hope they do!

Of course, we must charge a small admission fee so as to keep out the undesirable boys and girls who make trouble for everybody. But then it does not cost you one cent really; for you buy a ticket for 10 cents or 3 tickets for 25 cents and then you use the attached coupons to make purchases at any booth in the Bazaar. Of course, *WE CANNOT GIVE CHANGE.* The value of the coupon must be spent in full.

The Rector cordially invites as his guests to his Ice Cream Party on Thursday, December 2nd, the members of the Woman's Auxiliary, the Senior Daughters of the King, the Junior Daughters of the King, the Boys' Club, the Girl Scouts and the officers and teachers of the Sunday School. On Friday, December 3rd, the members of the Senior Choir and on Saturday, December 4th, the members of the Junior Choir.

PROMOTIONS FROM THE JUNIOR TO THE SENIOR CHOIR

The Junior Choir Is Beginning To Produce Good Material

We are pleased to announce that
Joseph Robbins
Frank McCall
Albert Weise

JOIN THE FIRESIDE CLUB

Louise Redding
Frances Heisler

have been promoted from the Junior to the Senior Choir. They have reached the age when the transfer is advisable, especially as they have qualified by their efforts, quality of their voices and deportment. We congratulate them and sincerely hope that by regular attendance to Choir Practice and Church Services, they will justify our selection for advancement.

There are others in the Junior Choir who are rapidly developing into singers worthy of our attention. We hope they will continue to put forward their best efforts to be ready for our next selection.

Incidentally, we would be willing to add new names to our Junior Choir list and when a vacancy occurs to advance the top of the list to a permanent position in the Junior Choir. Of course, this entails the assurance by the candidate that he or she will attend Junior Choir practice regularly and will be ready to take the place of a regular member who is absent from practice. It will be our policy in the future to admit to the Junior Choir on Sunday only those who attend practice the preceding Thursday. If absent, a substitute will take his or her place on Sunday. We must do this in order to keep up the quality of our singing. A choir member, by his or her absence, may destroy the program for the day by not rehearsing the singing Thursday evenings.

THAT CHURCH ENVELOPE

Several months ago the question was asked, "Why did not the parish publish its expenses?" The idea back of the question was, if our communicants knew what money was needed and for what purpose, no doubt many who were slow in paying their dues would be a little more prompt and a little more generous.

The idea seemed good to us and we sat down to do some thinking. Our conclusion was we ought to act on the suggestion and see how it works. We did so. And we were agreeably surprised at the results. Finances were pretty low and we had no money to pay our monthly salaries to our Parish Visitor, our Sexton, etc. Also we needed, and did not have, money for our gas and electric light bills. Also we needed money for repairs, which, if neglected, would damage the property badly and would require extraordinary efforts on the part of the parish to raise extra funds. Then, too, there was the insurance money on the property to be paid, which is no small item; as the Church and the Parish House buildings represent a valuation of nearly $90,000.00 and the annual premiums to keep the insurance paid up and in a state of safety, is a considerable item of expense.

Then, too, is the question of repairs to the furniture of the church. Some boys and girls think it is great sport to stand at one end of the Gymnasium and hurl a chair to the other end just for the fun of hearing it crash to bits. Others seem to consider that a piano is not intended to be played upon but played with. If a kid thinks there are too many hammers in the instrument, he solves the problem by ripping out an handful and naturally the piano goes mute. Well, all that sort of juvenile sport is expensive. We are forced to raise $250.00 for a new piano now because just a few weeks ago Margaret Nelson could not rehearse the Junior Choir because some youngster or youngsters, in a perverted and destructive spirit of fun, had ripped out nearly all the delicate hammers of the piano so that it is ruined. It can never be used.

So you see, counting in the necessary money for music, Bibles, Prayer Books, Hymnals and stationery, we do need the prompt return of that Church Envelope. And, in order to keep you up to date as to our Current Expenses, we will mail every member of the parish a monthly postal stating our expenses, requesting the prompt return of all delinquent church envelopes, so that we can pay our bills promptly and make plans for the extension of the work.

BROADCASTING FROM STATION S. T. J. C.

HOW TO GET THE CHURCH INTO DEBT

1. Refuse to pledge an offering.
2. Delay in paying your pledge and pay only if asked.
3. Never pay your pledge—be a defaulter.
4. Pay as little as you can. A cent a week or 52 cents a year would just about put the church in the red.
5. Bluff the church by taking a package of envelopes and throwing it into the waste basket.

That's a trick that even the Devil enjoys.

SUNDAY, NOVEMBER 7TH, IS COAL SUNDAY.

Jack Frost positively refuses to attend service in a warm church. He's funny that way.

Sometimes we make mistakes. If any Fireside Clubber, WHOSE DUES ARE PAID IN FULL, should receive a coal envelope, do not pay any attention to it. It's just another one of our mistakes.

We need $400.00 for coal this winter. The members of the Fireside Club will pay part of this debt. It is up to you to pay the other part.

Our Annual Bazaar is on the way. The date of arrival is December 2, 3, 4.

DON'T DO YOUR CHRISTMAS SHOPPING TOO EARLY.

Wait for the bargains our Bazaar will offer.

Sunday, December 5th, is Bible Sunday. We are going to give away 100 Bibles to families in South Philadelphia who have none.

Congratulations to the Juniors who are now Seniors.

THE JUNIOR DAUGHTERS OF THE KING have planned a splendid season of service. Their program provides for cottage services for the shut-ins of the parish, visitation of delinquent Sunday School scholars, assisting Mrs. Weise with the Cradle Roll, making stocking dolls and other toys for the Bazaar

BAZAAR---DECEMBER 2nd - 3rd - 4th

and everything girls can do for the sake and in the name of Jesus Christ.

The meetings of the BROTHERHOOD OF ST. ANDREW are most interesting. They are working hard to make Bible Sunday a big event. Also they are making a survey of the parish.

The District Superintendents are authorized to be collectors of their respective districts. You can with confidence turn over your overdue church envelopes and Fireside Club dues to them.

The Brotherhood asks for the names and addresses of men and boys living in the parish who do not attend church. They are planning a missionary drive for our next Confirmation Class.

The Senior Daughters of the King hold their meetings every Monday evening at 8 o'clock in the large Sunday School room. The attendance is much better than before. We want more members. How about all the women of the parish over twenty-five years of age making application?

CORPORATE COMMUNION OF ALL THE MEN AND BOYS OF THE PARISH SUNDAY, NOVEMBER 28, 9:30 A. M.

HOW TO GET THE CHURCH OUT OF DEBT

1. Make a voluntary pledge to give an offering.
2. Pay promptly every week. And, if for any reason, you were unable to be present the week previous, bring the back envelope, too.
3. Your pledge is your WORD OF HONOR to GOD. If you default in payments you cheat GOD.
4. Give as much as you can afford, because the Lord LOVETH A CHEERFUL GIVER.

BIBLE SUNDAY

Sunday, December 5th, All Day

THE BIBLE COLLECT

"BLESSED LORD, WHO HAST CAUSED ALL HOLY SCRIPTURES TO BE WRITTEN FOR OUR LEARNING, GRANT THAT WE MAY IN SUCH WISE HEAR THEM, READ, MARK, LEARN AND INWARDLY DIGEST THEM, THAT BY PATIENCE AND COMFORT OF THY HOLY WORD, WE MAY EMBRACE AND EVER HOLD FAST, THE BLESSED HOPE OF EVERLASTING LIFE, WHICH THOU HAST GIVEN US IN OUR SAVIOUR JESUS CHRIST. AMEN."

One afternoon near closing time of the Albion Fair, the Rev. H. D. Findlay, Colporteur of the American Bible Society, was approached by a gentleman who asked him, "Don't you think you are wasting your time bringing Bibles to a County Fair?"

"Why do you think so?" he asked.

"Well," he replied, "if we don't need them in churches or in Sunday Schools any more, why at a fair ground?"

Then he told me that he was superintendent of a Sunday School where nothing but a leaflet was used, and that they had no Bibles in the church pews.

Looking at his watch, he asked the man if he had an half hour to give him before he closed up for the night. He wanted to show him what the people at the Albion Fair ground thought of the Bible. He agreed to stay.

Mounting a box inside the booth he began advising the people to get their Bibles and Testaments, as he would be closing up in an half hour. How the Sunday School superintendent's eyes opened as he saw the people moving forward!

In less than half an hour Dr. Findlay had sold forty-two Bibles and Testaments. The Superintendent helped him pack up, went down to the train with him, and now there are Bibles in his Sunday School and in his church pews also.

Dr. Findlay had shown him how the majority of people not only NEED but WANT the Bible.

We believe this story. Our own experience convinces us that the thoughts of men properly directed will quickly respond to the influence of God's "Holy Word." For instance, in our Collect we learn that God caused the Bible to be written for our study; and as we need the spirit of application to study we ask him for it; so that we may love and cling to the hope of life it extends to us.

The reason the Bible is the most popular book in the world and has such profound hold upon human imagination is because it deals with and solves the problems of life more satisfactorily than any other book known to men.

It is our ambition, therefore, to place a copy of the HOLY BIBLE in the home of every family in the parish where one is desired and are asking every parish organization to assist in a survey of the parish. In the meantime, we hope to raise sufficient funds to buy the Bibles. Then we will arrange an appropriate service and program for Sunday, December 5th, the morning to be given over to a Celebration of the Holy Communion, music by the combined choirs and a short address by the Rector. In the afternoon, we will have a Bible Celebration in the Church, the Junior Choir, vested, will lead the singing of appropriate hymns. There are other features we are considering to make the occasion worthy of the great work we hope to accomplish.

Of course, the BIG EVENT will be the Distribution of the Bible to those who need them.

We want YOU to co-operate and help make this a big event by coming to the celebration and bringing somebody with you. Remember the date is—

SUNDAY, DECEMBER 5TH, ALL DAY!

CAN YOU READ? DO YOU READ? WILL YOU READ?

Our can-do-will interrogation is a desperate attempt on our part to pin your attention down to a notice we have issued time and time again in past issues of the BROADCASTER.

We are referring again to this matter of asking for duplicate baptismal, confirmation, wedding certificates

Nov. 28, 9.30--Corporate Communion--Men and Boys

and certificates as to the name, date, cause, etc., of the death of a late communicant.

In regards to the first three mentioned, they are always issued on the occasion of the event with the admonition to be careful and preserve them because they are of legal importance to the owner.

We have, as just stated, admonished the readers of the *Broadcaster* in previous editions that they must exercise more care and not lose these important papers. We have tried in every way to make our members understand that they *must not* be so careless as to mislay or lose them. And finally we have reached the conclusion that either folk *cannot* read, or *do not* read; or *will not* read. Because we are bombarded every day, just as heavily, for request for duplicates.

It seems utterly useless to tell how much time and trouble we must spend in searching the church records for the required data; especially when applicants are so provokingly hazy as to the date of the event, or else give you a date that is two or three years either before or after the event. In many instances we have spent days in searching through the church register. When we are thus engaged we are neglecting our job and spending our time just to accommodate one who has refused to realize the value of these important papers.

THEREFORE PLEASE READ, MARK, LEARN and INWARDLY DIGEST this:—From henceforth every duplicate baptismal, confirmation or wedding certificate will be furnished applicants at THE COST OF ONE DOLLAR IN ADVANCE.

We trusted one man this week to pay for a duplicate wedding certificate. Oh yes, he would send the dollar to our CRADLE ROLL fund immediately. Today we got a postal saying he would not pay; SO THE BABIES ON OUR CRADLE ROLL ARE CHEATED OUT OF ANOTHER DOLLAR!

HEREAFTER
Our terms for duplicate certificates of every kind are either

C. O. D. OR IN ADVANCE.

WE WANT A BLOWER

For several months the Vestry has been discussing the need of a blower for our boilers in order that our group of buildings may be more adequately and expeditiously heated than they are at present. We know exactly what we want and we are going to get it just as soon as you are willing we should. You have the decision in your hands and we are waiting for your permission to act. As the blower necessary to solve our heating problem is an expense charged against the Fireside Club and the Fuel account of the Church, we would ask all Fireside Clubbers to pay up their back dues and all communicants not Fireside Club members to KEEP THEIR PROMISE on Coal Sunday, November 7th, and deposit their COAL ENVELOPE on the OFFERING. In order to have sufficient funds for our winter's supply of coal and to buy a blower

EVERYBODY MUST GIVE!!!

WHAT DO YOU EARN?

An Impertinent Way of Asking A Pertinent Question

But really we do not mean to be impertinent. We are trying to aid you in solving a problem of mutual interest. You see, your church offerings ought to be in ratio to your wages or income. Now if you use a Schedule in budgeting your income, and do not try any tricks of Ananias with your pencil and paper, we are sure you can make a fair division of your income and give your share for the support of the church.

How about glancing over the attached schedule? Maybe it will help you decide what you can afford.

A PROPORTIONATE SCALE

Per Capita yearly income	Approximate Percentage	Per Capita weekly contribution
$ 100.	2	$ .05
200.	2¼	.10
300.	2½	.15
400.	2¾	.20
500.	3	.30
600.	3¼	.40
700.	3½	.50
800.	3¾	.60
900.	4	.70
1000.	4¼	.80
1100.	4½	.95
1200.	4¾	1.10
1300.	5	1.25
1400.	5¼	1.40
1500.	5½	1.60
1600.	5¾	1.75
1700.	6	1.95
1800.	6¼	2.15
1900.	6½	2.35
2000.	6¾	2.60

If everyone will honestly pay according to this scale the Church Budget will be raised without any extra appeals or schemes of raising money.

This is the only just method of distributing our financial responsibility. It is our moral obligation to pay as

GOD HATH PROSPERED US

Phone: Ful. 0469
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Own Make
CHOCOLATES :: CANDIES
1735 S. SECOND STREET

Moran's Dry Goods and Notions
S. E. Cor. 3rd & Jackson Streets
LADIES' FULL-FASHIONED CHIFFON HOSE
QUAKER MAID — 50c Per Pair

BAZAAR --- DECEMBER 2nd - 3rd - 4th

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District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Miss Frances Heisler
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Margaret Kensil
Mrs. Howard McFadden
Miss Adelia Pearo
Miss Louise Redding
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Frank McCall
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Edward Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

Nov. 28, 9.30--Corporate Communion--Men and Boys

BAPTISM

Abigail Llewelln

BURIAL

Mary A. Herbert

MEMORIAL FLOWERS

Elizabeth J. Bowers

Charles Little

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King Sunday School	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

SOLUTION

By Jos. R. Cushing

We'd need no guns nor armor plate,
Nor scribbled peace filled pacts;
We'd need not fortify our walls
From any vile attacks;
We'd need not hold the sabre hilt,
Nor grip the trigger hence,
Had we a simple, single faith—
A little confidence.

We'd need no doles nor public alms,
Nor funds to stimulate
The poor and weak, by outward help,
Nor taxes by the state
As sums to aid the banks defunct,
If men would use some sense
And feed their panic stricken minds
A little confidence.

ADVENT

The Beginning of the Christian Year

ADVENT signifies COMING. It is designated to celebrate our Lord's coming in the flesh in humility to dwell among men and SAVE the lost. At the same time ADVENT is the season in which we commemorate the second coming at some distant time to JUDGE the world.

The season seems to have reference in its four Sundays to the fourfold revelations Jesus Christ makes of himself, by His Life, His Word, His Ministry and His Spirit.

The Advent Sundays are days of preparation for the observation of the Great Christmas festival. They wait as heralds or precursors to announce its approach and make men fit to enter into and profit by its joyful solemnities.

The First Sunday in Advent is always the Sunday nearest to the feast of St. Andrew (November 30th) whether it occurs before or after that feast, and is the NEW YEAR'S DAY of the Christian Calendar.

Advent Sunday, which falls three weeks before the fourth Advent Sunday, will fall successively on December 3, 2, 1, November 30, 29, 28, 27 in never ending routine. To those seven days Advent Sunday is tethered.

THANKSGIVING DAY

Thursday, November 25, 1937

Thanksgiving Day has become an American institution so firmly rooted in our national calendar that it can never be removed. Yet we Americans cannot claim originality of the idea. It is one of those holidays that has an ancestry of great antiquity. In almost every civilization, since the beginning of seed time and harvest, the gathering in of the crops and the fruits of the earth has been attended with special festivals of great rejoicing.

The impulse in every age and nation has been more or less religious. Unhappily, however, in most cases they gradually lost their religious aspect and assumed the features of drunken and licentious orgies.

So far the nation has kept ever in mind the Divine Source of all our needs and comforts. Annually the Chief Executive of our country issues a proclamation to all true believers to congregate in their several places of worship on THANKSGIVING DAY to render thanksgiving and praise to our Father in Heaven for His Providence expressed in the material blessings of the earth.

This summons to worship is to all classes of people of all denominations and faith. The rich, the middle class, the poor, the aged, the children, the Jew, the Roman Catholic, the Protestant, the white, the black, the Indian, the foreigner, are all exhorted to "Praise God from whom all blessings flow" on Thanksgiving Day.

You, my brother, yes YOU, are included in that annual invitation issued from the White House in Washington. It is a notable invitation, one that you do honor to yourself to accept. Let us, therefore, join

JOIN THE FIRESIDE CLUB

hand in hand and heart to heart this Thanksgiving Day and give God the praise for His love and care.

It seems to me that we sons and daughters of America have special reason to be thankful this year. Not only has PROSPERITY in increasing manifestations come among us but also PEACE has overshadowed us with wings of protection. And we need only to look over the seas to realize what that means to us. Yes, God has given us PROSPERITY and PEACE that we may rest in comfort and security.

Surely for those gifts we must be grateful. Surely Thanksgiving Day will be given over to prayer and praise to our Father for His loving care. Surely we will not neglect this Act of Acknowledgment and loyalty by congregating in our places of worship on THANKSGIVING DAY. Surely we do not mean to turn the entire day into a Baccanelian orgie or a day of games and pleasure!

Oh, yes, by all means engage in pastimes and games and feasting and dancing and every kind of legitimate enjoyment within proper limits; but FIRST join us in our Temples and

WORSHIP THE LORD IN THE BEAUTY OF HOLINESS.

THE THANKSGIVING OFFERING

It has been the custom of the Parish for many years to have an Harvest Home in the late fall, at which time we brought to the church all sorts of provisions, fruits, groceries, partly-worn clothing, etc., for distribution among the poor of the Parish. This year we have omitted doing so because our time is so completely occupied with important matters that we cannot get a chance to organize.

In default of this much-to-be-desired contribution to the needs of our poor we are asking that you present a *Thank Offering* on Thanksgiving Day, the proceeds to be used entirely for the relief of the poor and the shut-in of the Parish.

If we can raise a *Thank Offering* of $200.00 it will be possible for us to sell *part-price coal* to the poor. *Instead of paying* $9.75 *per ton it would cost only* $7.00. *And instead of paying cash it could be paid in installments.*

Why not try to build up such a fuel fund by making a worth while *Thankskiving Offering?*

WHY A BAZAAR?

Its Place In the Parochial Scheme

The older and more experienced we get the more our ideas and ideals change. There was a time, and not so very long ago at that, when we expressed our opinion in no uncertain terms about this business of entertainments, suppers, bazaars, etc. We revolted at such ways of raising funds to support the work of the Parish. We are not sure but that we are still of the opinion that God's work OUGHT TO BE ENTIRELY SUPPORTED BY GIFTS AND OFFERINGS OF GOD'S PEOPLE. At least that is the ideal way to do it. And certainly we should never lower our standards, but insist on keeping them unfurled.

THE CHURCH OF JESUS CHRIST OUGHT TO BE AS ADEQUATELY AND SPONTANEOUSLY SUPPORTED BY OUR OFFERINGS AS WERE THE TEMPLE AND SYNAGOGUES OF THE JEWS.

Well, then, what are we to do about our Bazaar if we do not favor such a method of raising funds? Let's answer that by asking another. Why is it necessary to have a Bazaar just to support the work? Why not use the Bazaar for other purposes? For instance, a bazaar is a great place to meet old friends at least once a year and have a good old fashioned gossipfest about what we used to do. Who got married to whom, and where he or she "move to" out of Southwark, who died when and where. Or whose baby got christened, etc., ad Infinitum. In case we get hungry or thirsty while we visit around from group to group, there will be the Lunch Counter, where you can join each other in "dunking a doughnut" in a cup of Java or "chewing a doggie" or indulging in an ice cream spree. Or if you feel like doing your Christmas shopping conveniently you just need to walk around the room and wherever you go you will find some tempting object not too expensive that will fit right into your Christmas budget. You can do even your marketing there economically and buy the best. When you get weary you can go over and sit in a few radio games and you will be amused and occupied while you are resting. Before going home you can step up to the candy table and buy a box of candy or a layer cake, or go over and buy an half dozen oranges and take 'em home to the folks. If you have any little girls they will be interested in our Doll Table, of course. You can take her over and show her how many varieties of dollies we have. Perhaps she will want you to buy one. Well, why not? You were young once yourself and you know how it is with the children.

What did you say? Am I not forgetting the big idea previously expressed that the church should be supported by gifts and donations and not by the income from a Bazaar or some other mouey raising method?

Yes, I did say that very thing. But there is nothing so inconsistent about us. I still think we ought to DIG DEEP for funds for the Church; but also I still think WE OUGHT TO HAVE A BAZAAR JUST FOR THE FUN OF THE THING. I am not saying we don't need the money for parochial use NOW but what's wrong with praying for Grace to GIVE more to God's work? However, until we can feel the grace to give adequately to the Church we must use the proceeds of our Bazaar a little longer to pay our bills.

Anyhow, there's lots of fun in a Bazaar and we are going to go and have the time of our life and

BUY AND BUY AND BUY

until we are "broke" and have done "our bit" for its success. Remember the dates are—

DECEMBER 2-3-4 FROM 6 P. M. to 11.00 P. M.
Admission 10 cents 3 tickets for 25 cents

THE DOMESTIC TABLE

We forgot to mention the Domestic Table as one of the list of tables for our BAZAAR. It was an oversight which we were glad to have brought to our attention. The Domestic Table is one of the important

BAZAAR --- DECEMBER 2nd - 3rd - 4th

tables of the Bazaar. On it we have pot holders, tea towels, dish rags, all sorts of kitchen utensils and carving kits. We can sell soaps, scrub brushes, household ammonia, mops, aprons, oilcloth table covers, boxes of tacks, can openers or anything else, even to pots and pans and skillets and knives and forks, and spoons—if we can persuade some good kind folk to donate them.

HOW DO YOU LIKE OUR MONTHLY BUDGET?

Several months ago we sent appeals through the parish for a prompt return of overdue church envelopes in order to pay our bills that were unpaid because we had no funds in the Treasury. We were answered, Yankee fashion, by some of our members who wanted to know why we did not inform the communicants as to how much money we needed and why we needed it.

That query made us sit up. It was a perfectly just and proper question and deserved a frank and cordial answer. Since then we have been thinking of the best way to get over the required information to our members, so as to give them an intelligent idea as to the expenses of the parish.

The result of our cogitations was a monthly postal card statement of our parish needs. Just a simple statement of how much money we required to pay our monthly salaries for service, coal and light bills, repair and stationery bills and for necessary supplies for our Sunday School departments, church and choir. You know, now that we have a double choir of 50 voices, the expenses for vestments, laundry and mending, as well as for sheet music and tuning and repairing the church organ and pianos, we have enormously increased our budget of expenses. But when we are in church and are being led in worship by our choirs, we cannot but feel the cost of maintenance is money wisely spent.

The point we wish to make is—we know we ought to report our needs in dollars and cents to our people and also let them know what balance, if any, we have on hand to meet our needs and then remind each that we do not need extraordinary ways of raising our funds, if every member of the parish will promptly support the parish by paying up their envelopes EVERY MONTH in the month the envelopes are due.

It's just like paying your rent. You have a definite date when your rent must be paid and you pay it on that day. Well, you have a definite limit to the time you ought to pay your church dues and you ought to pay it on that day. In order to stimulate you in doing so, we have devised this method of informing you of the amount of the parish obligations with a reminder that the bills for the month can be paid without embarrassment if YOU—YOU WHO ARE READING THIS, will turn in your church envelopes containing your offerings every Sunday, if possible, but at least every month. You ought not to allow your church envelopes for one month to overlap those of the next month.

Here is the information you received this month as to our parish obligations. If you return ALL your envelopes, both due and overdue; and your Fireside dues, we can easily pay our bills. Here is the set-up for November.

OUR NOVEMBER BUDGET

Salaries, Sexton, Parish Visitor, etc.	$144.00
Gas and Electricity, Parish House and Church	30.00
Repairs	25.00
Supplies, Stationery, Postage, Music, Bibles, Prayer Books, etc.	50.00
Coal, estimate for month	150.00
Total	$399.00

If YOU pay in YOUR Church Envelopes and YOUR coal Fund dues we can pay the bill with ease. If YOU default in paying YOUR missing offering, it will create a serious situation for the parish.

We have tried to give you an honest and fair statement. Now will you be equally fair to us and to your Church and turn in your envelopes and bring your church accounts up-to-date?

READ DEUTERONOMY 16:16-17

THE SUNDAY SCHOOL

Who is to blame for the decline of the Sunday School system? To us this is a timely question and needs to be seriously considered and some sort of program set up that will strengthen this most important of all departments of religious education.

The blame, in many instances, rests upon the attitude of the priest of the parish. For some mysterious reason some of our brothers of the cloth disparage the Sunday School and seem to consider the institution as worse than worthless to the Parish. Usually their parochial weakness and lack of influence testify to the fallacy of their theory.

Again the blame lies solely at the door of the home. The father or mother, or both, feel that it is a sort of cruel and unusual punishment to send the boy or girl to Sunday School every Sunday when they might join their companions in hiking or other juvenile social events created for the day.

Sometimes the blame belongs to the child. He rebels against the Sunday School and plays "hookey" when the parents send him and trusts to a well planned lie to get over the delinquency if the question arises.

These and many similar causes are responsible for the weakness of the Sunday School.

Naturally the question arises, "What difference does it make, after all, whether the Sunday School is strong or weak?"

The answer to that question is written in statistics so big and so emphatic that it is impossible to ignore it. Men of highest integrity and culture are on record as judging the power and influence of the Sunday School of inestimable importance to growing children.

How any parent can be so inconsistent as to insist that the son or daughter apply themselves to their school studies because those studies, properly pursued, means future MATERIAL success of the child; and then be so unconcerned about their Sunday School studies, which so profoundly affect their whole SPIRITUAL development, is incomprehensible. They do not "get the idea" that a trained mind minus a spiritual governor (the conscience) is most unsafe and, in the end, often

Nov. 28, 9.30--Corporate Communion--Men and Boys

causes complete wreck of not only spiritual but also physical life.

A few weeks ago we received notice from our boiler insurance that all our boilers and heating apparatus must be equipped AT ONCE with proper valves and conductors for safety's sake. May we suggest that every boy and every girl needs to be equipped with the governor of spiritual restraint to keep him or her, within the laws of moral and spiritual safety.

If you boy or your girl goes wrong and wrecks their career we are sure that a little investigation will show you that the spiritual governor (the conscience) went "hay wire."

Be wise! Don't ignore the spiritual education of your son, your daughter. Do not imagine the most important thing for your offspring is FUN.

All FUN and no SERIOUS THOUGHT makes Jack, and also Jill, pretty dangerous.

LIST OF MISSING PERSONS

Following is a list of families and persons who have not been responsive to any letters or communications sent them. If any reader knows the present address of any on this list, the Rector will be grateful for the information, that the Parish Register may be brought up-to-date.

Albert, Mrs. Abigail
Hall, Louisa
Alloway, Carl and Catherine
Barnes, William and Family
Biano, Pasquale and Philomena
Binck, Dorothy
Boener, William and Family
Capie, Richard and Family
Carter, Mrs. Florence
Cuzela, Anthony and Anna
Darr, Walter and Family
Eckert, Vincent
Erickson, Margaret and Family
Falck
Bauer
Oliver, Mrs. Phoebe
Fisher, William S.
Grinnell, Dorothy and Raymond
Hill, Howard R.
McKeown, James
Parker, Samuel
Reinke, Mrs. Theodosia
Sears, Marion
Trenchard, James and Family
Ziegler, John, Sr. and Family

THE BIBLE

Questions and Answers

1. Where do we get the word "Bible"?
   Answer: From the Greek word Biblia, signifying "the book" or "the books." The earliest name being the Scriptures.
2. How many books are there in the Bible?
   Answer: Sixty-six.
3. What is the meaning of the word "Testament"?
   Answer: It means a covenant. The O. T. records the agreements between God and the Children of Israel. The N. T. is the record of a new relationship after the birth of Jesus Christ.
4. How many books in each Testament?
   Answer: There are 39 in the Old and 27 in the New.
5. What books are ascribed to Moses?
   Answer: Genesis, Exodus, Leviticus, Deuteronomy and Numbers.
6. What is this group of books sometimes called?
   Answer: The Pentateuch.
7. What is the Hexateuch?
   Answer: The Pentateuch plus the Book of Joshua.
8. What are the major divisions of the Old Testament?
   Answer: The Pentateuch, the Historical Books, the Poetical Books, the Major Prophets, the Minor Prophets.
9. When was the Bible first printed?
   Answer: In the year 1453, by Johann Gutenburg.
10. In what language was it printed?
    Answer: In the Latin language.
11. How many letters, words, verses and chapters in the Bible?
    Answer: There are 3,566,480 letters; 773,693 words; 31,102 verses and 1,189 chapters.
12. How many times does the word "Reverend" occur in the Bible?
    Answer: Only once.
13. What chapters in II Kings and Isaiah are almost alike?
    Answer: II Kings 19 and Isaiah 37.
14. What is the middle verse of the Bible?
    Answer: Psalms 118:8.
15. What is the longest verse of the Bible?
    Answer: Esther 8:9.
16. What verse in the Bible contains all the letters of the Alphabet, save one?
    Answer: Ezra 7:21.
17. What is the shortest verse of the Bible?
    Answer: St. John 11:35.
18. What is the longest chapter in the Bible?
    Answer: Psalm 119.
19. What is the shortest chapter?
    Answer: Psalm 117.
20. How many times does the word "Lord" occur in the King James Version?
    Answer: It occurs 1855 times.
21. What is the longest word in the Bible and where is it found?
    Answer: Maher - shalal - hash - baz. In Isaiah 8:1.
22. How many direct quotations from the Old Testament is found in the New Testament?
    Answer: 243.
23. Who first divided the Bible into chapters?
    Answer: Cardinal Hugo in the 13th century.
24. Who first divided it into verses and when?
    Answer: Robert Stephanus in 1551 A. D.

JOIN THE FIRESIDE CLUB

25. When was the King James version authorized?
Answer: In the year 1611 A. D. by Robert Baker.

26. When was the first Bible printed in America?
Answer: In 1633 A. D.

27. Into how many languages and dialects is the Bible printed?
Answer: In nearly 850 altogether.

28. What are the two greatest chapters in the Old Testament?
Answer: Genesis I and Exodus 20. The Creation and the Law.

29. What are the four greatest chapters in the New Testament?
Answer: St. Matthew 5; St. Luke 15; I Cor. 13; Hebrews 11.

30. If you were to read your Bible on Sunday only, how many chapters would you need to read each Sunday in order to finish it in one year?
Answer: 5 chapters each Sunday.

31. What is the oldest version of the Bible we have?
Answer: The Syraic "Peshilto" which probably exists in substantially its present form since 150 A. D.

STANDARDS OF VALUES

How Do We Estimate the Worth of Things?

The question sounds academic and maybe it is. However, from the start we want it understood we are not about to take a deep plunge into the mysteries of values. We are dubs and probably do not know what we are talking about.

Now that we have made it safe to proceed we will, for the nonce, dally with glittering generalities and try not to lose ourselves in the jungle of statistics. What we mean is this:

I have a blank piece of paper, 6 2/16 x 2 9/16 inches. Now that piece of paper is not worth a cent to me. Yet that piece of paper, under certain conditions, possesses enormous possibilities and a value beyond one's wildest dreams.

For instance, I know of a certain corporation who can take that or a similar piece of paper of the same size and quality and by certain manipulations can make it worth 100 times a cent. I willingly accept its new valuation. I will give a dollar in exchange for it. Or, I will give a dollar's worth of merchandise for it. Or, I will give a dollar's worth of work for it and will not feel that I am being cheated just because it is a piece of paper.

WHY?

Simply because that corporation made that piece of blank paper WORTH a dollar. As a matter of fact it IS a dollar; because that corporation, i. e., the United States Government, has stamped that value upon it. Its stamp has enhanced its value 100 cents. The Government can perform even greater miracles with pieces of blank paper. It can stamp another piece of paper of the same size and quality and make it worth 200 cents. It can stamp another piece and make it worth 500 cents. It can stamp another piece and make it worth 1000 cents. And it can go on stamping pieces of paper of the same size and quality up to as much as $1,000,000 and you and I accept it at what we call its face value.

What is the secret of the Government's power to perform such magic? How can it make a piece of paper, worthless in itself, command one thousand dollars of commodities of any store, firm or bank in the country?

Of course, the answer is the Government has resources of sufficient value in reserve to warrant it in endowing that piece of paper with whatever value it so chooses. It GUARANTEES that. Back of that stamp there are one thousand dollars worth of funds deposited in favor of that piece of paper.

Now that is just about the way the value of a man's life is created. We know that just as human beings we do not rate very high with the world. What we mean is—if all the newborn babies of the community were laid side by side they would appear to be so many naked little human animals. You could not tell which was the son of poverty or which was the heir of millions. Then at the sorting out process a certain number of those babies are claimed by poor parents. They are the one dollar babies, according to the world's standard of values. Others go into better environments and became two dollar babies. Others are claimed by wealthy parents and they will become million dollar babies. Yet, all the time they are just babies. Their values are estimated only in dollars and cents. All belong on the same plane of animal life. All are endowed with human powers, instincts, passions, feelings and needs. Yes, a dollar baby and a million dollar baby may be so nearly alike as to be mistaken for twins. Yet, their values are different.

WHY?

Just because the resources of the respective families enabled them to stamp them of such value. All the time they still are just human babies—born equal in God's sight.

Now take man for instance. Men are just men when stripped of wealth and power and prestige. Yet some are of more value to the community than others. Some possess initiative, imagination, creative and executive powers. Some are scientific, some artistic, some just sons of toil, all brawn and bone and physical power. All these men, in their several capacities, are of value to the community. Some more. Some less.

WHY?

Just because the SUPREME POWER, possessing inexhaustable resources takes man and stamps him with certain value. That stamp marks him a man apart from his fellow man. His value to the community depends upon the mental or physical or spiritual capacity God has endowed him with. You must always remember man is just another animal until God stamps him with HIS nature and HIS likeness. Therefore "why indeed should the spirit of mortal be proud?" Like a piece of blank paper, so many inches long, so many inches wide, we are worthless until we are stamped by the Supreme Power of Life—God. Then we are such as He wills. Some of small currency, others of high denomination. Both NECESSARY values to Him.

No man would buy a loaf of bread with a thousand dollar bill even if he were worth a million. A fact which teaches us the great necessity of currency of little value. So with God's currency—men—we are

BAZAAR --- DECEMBER 2nd - 3rd - 4th

not all of high value; yet, those of LESSER VALUE are really MORE NECESSARY to God in most human transactions. So, if you at any time should feel of little value to yourself, remember the currency most in circulations is small change. Dollars are in most everybody's pocket and constantly circulate in trade and stores. Thousand dollar notes, which are a thousand times more valuable, are kept in banks out of sight and work only once in a while.

Personally, I would much rather be a dollar bill always in circulation and always doing a dollar's worth of good, than be a thousand dollar note which goes nowhere except from bank or vault, to vault or bank, and then always secretly.

MEMORIAL FLOWERS

A Beautiful Tribute To Our Beloved Deceased

Only those who have gone down into the Valley of the Shadows know how often and how lovingly our hearts and our minds look back over the way of life to the crossroad where we parted for a season from our beloved. We know just when and where they turned aside and we went on. We never want to forget that time. Every year its anniversary brings back memories of those other days when we walked and talked with them. We feel the urge to do something to show their memory lingers.

What can be a more beautiful tribute to them than flowers on the Altar of Jesus Christ who, through Divine Love, died that we might live.

You know our way of placing a memorial bouquet upon St. John's Altar. You have seen them and know how big and beautiful they are. The object of this paragraph is to remind you that you too can avail yourself of this way to remember your deceased.

The bouquets, large and beautiful as they are, cost you only $1.00. Give your dollar with the name of your beloved and the date of the anniversary and on the Sunday nearest to that date a memorial bouquet will be placed upon the Altar. Also, the name of the person in whose memory the flowers are given will be published in the new Memorial Column of the Broadcaster.

Miss Anna Schabacker has sole charge of the Flower Fund. Give her your memorandum, along with the price of your floral tribute, and you can confidently rely upon her looking after the details.

Furthermore, you have absolutely the disposal of the flowers after they have served their purpose. You can claim them if you choose to take them to the cemetery and place them upon the grave. Or you can direct Miss Schabacker to send them to some sick or shut-in in the parish. You may choose, if you so desire, the sick or shut-in who shall receive the flowers. Or you can direct that they be sent to a local hospital to brighten up the ward for the patients.

Of course, it will be necessary for the money to accompany the order as we are on a cash basis with our florist for all such bouquets. THANKSGIVING DAY, all the Sundays in ADVENT, CHRISTMAS DAY and EPIPHANY are very appropriate for

MEMORIAL FLOWERS.

OUR NEW BLOWER

Finally, we stopped blowing about blowers and installed one. We really did need it, but we could not reach a unanimous opinion on the size and cost of the new equipment. So the only way to settle the question was to get a blower attached to the furnace and give it a tryout with the understanding that it must give satisfaction or be removed without cost to the church.

There were many important reasons for getting a blower, the chief of which was the poor draft in the cellar which made it next to impossible to force heat to the boilers; consequently, artificial draft had to be created. Another important consideration was the time and coal it saves in heating the church. In extremely cold weather it was dangerous to bank the fires for the heat would die down at once and the chill would last for hours. Now it is possible to preserve an even temperature with less use of fuel. And last of all it promises to reduce our coal bill about $100.00 a year, because we get a better and a hotter fire from a bed of rice or buckwheat coal than we do from a larger and more expensive size coal.

The blower, including all electric connections, cost the parish $95.00. We need the members of the parish to help raise the money to pay the bill.

WILL YOU HELP?

BROADCASTING FROM S. T. J. C.

A big Thanksgiving Offering on Thanksgiving Day means PART-PRICE COAL for the poor of the Parish. We will be able to reduce the price from $9.75 to $7.00, but to do so our *T. O.* must be not less than $200.00 and ought to be $300.00.

* * * * * *

Remember Bible Sunday is December 5th. Special Service and Distribution of Bibles who have none.

* * * * * *

The new Blower is attached to the church heater and is working. It cost $95.00 and is not paid for as yet.

* * * * * *

We are out to make JACK FROST sweat or get out of our church this winter. He is one fellow who is NOT welcome. Yet he always comes to churches and chills the worshipers who do not pay their coal bill. So be warned, you slackers, "JACK FROST will catch YOU if you don't watch out."

* * * * * *

The increased attendance in our Sunday School is a source of great satisfaction to us.

* * * * * *

The Rector suggests that in order to stimulate class interest that the teachers of each class set a date for a class party and dance, to be held either at the home of the teacher or of one of the scholars living in the vicinity of the church. It has been further suggested that the scholars be asked to invite friends to the party who are not members of the class but who might be induced to join if the ice is broken by contacts with other class members at such a function.

One or two teachers suggested they have "hikes"

Nov. 28, 9.30--Corporate Communion--Men and Boys

instead of parties. Not a bad idea. Encourage the class members to invite their friends to go along.

ALL THESE CLASS FUNCTIONS OUGHT TO BE HELD BEFORE DECEMBER 1ST, IF POSSIBLE.

* * * * * *

THE BIBLE

As we have it today, in the King James version, it is incomparably the finest piece of literature in our language. No poetry is more sublime than the Song of Solomon or the Psalms of David. No drama is greater than the Book of Job; no narrative finer than the Gospel of St. Luke; no vision in words more exalted than the Revelation.

If every other piece of printed or written matter in our language were to be destroyed, and one copy of the Bible remained, the power and beauty of our common tongue would remain in perfect structure.

Not only is it the source of Christian truth and the rule for Christian life, but the most dependable of all guides for personal and group conduct. In his famous Bunker Hill speech to the descendants of the Pilgrims, Webster said "It teaches man his own individual responsibility, his own dignity, and his equality with his fellow-men."

"There never has been found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible," said Lord Bacon.

"I have always said, I always will say, that the studious perusal of the sacred volume will make better citizens, better fathers and better husbands," said Thomas Jefferson. And from Milton this: "There are no songs comparable to the songs of Zion; no orations equal to those of the prophets, and no politics like those which the Scriptures teach."

"A Bible and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are the principal support of virtue, morality, and civic liberty," said Benjamin Franklin.

What others have said of it may mean much. What you yourself will find in it means more than words can tell.

LEIGH MITCHELL HODGES.

THIS AND THAT

And he who gives a child a treat
Makes joy bells ring in heaven's street,
And he who gives a child a home
Builds palaces in kingdom come.

John Masefield.

THE HIGHWAY

Two men were riding along one day,
Each seemingly traveling the same highway.
Said one to the other: "What a terrible waste—
Just look at those flowers! They are every place;
And there, where a garden ought to be,
Flowers! flowers! are all you can see."
Said the other: "They are just God's way
Of showing His love on this great highway.
We, the sons of men, are blind,
But He knows the needs of all mankind.
Gardens supply the physical needs,
But flowers inspire us to beautiful deeds."

The highway of life—how full it should be
Of the flowers of love, for all to see.
Kindness should blossom in every heart;
Flowers, freely given, their fragrance impart
To all whom we meet, by night or by day.
Thank God for the flowers along the highway!

—Re Throckmorton.

THE MAN WHO'S SQUARE

There is something in the twinkle
Of an honest fellow's eye,
That can never be mistaken
And can never be passed by!
Be his station high or lowly,
There's that dauntless, upright air,
That convinces all beholders
That the man they see is "square."

Heaven gives such men influence
Over those they daily meet;
If they see a fallen brother,
They will help him to his feet!
Make the sneaks a bit uneasy,
Make the false act kind of rare,
For the greatest rogue on record
Will respect the man who's "square."

—Selected.

"ATTAINMENT"

Use all your hidden forces, Do not miss
The purpose of this life, and do not wait
For circumstance to mould and change your fate.
In you own self lies destiny, Let this
Vast truth cast out all fear, all prejudice,
All hesitation. Know that you are great,
Great with divinity. So dominate
Environment, and enter into bliss,—
Love largely and hate nothing, Hold no aim
That does not chord with universal good.
Hear what the voices of the silence say,
All joys are yours if you will but put forth your claim,
Once let the spiritual laws be understood,
Material things must answer and obey.

—Eller Wheeler Wilcox.

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BAZAAR--- DECEMBER 2nd - 3rd - 4th

THANKSGIVING OFFERING FOR POOR COAL

The Parish Broadcaster

Vol. II, No. 10 Philadelphia, December, 1937 By Mail $1.00 Yearly

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Miss Frances Heisler
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Armstrong, Marion
Beck, Catherine
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

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Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
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Daughters of the King

Miss M. B. Fisher, Directress
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

Christmas Communions, 6:30 A. M. - 10:45 A. M.

BAPTISMS

William Chiverton Beck
John Joseph Branton
Elaine Elizabeth Stone
Janet Rose Sharp
Joseph Edward Nickle

BURIAL

Edward Erwin
John S. Boyd

MEMORIAL FLOWERS

Laura May Stenger

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King Sunday School	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

BOOK OF BOOKS

Thou art a lamp whose flickering light is old;
Yet, in the darkened hours of earth's new day,
It shines anew, to mark the certain way
Of joy and peace and glories still untold.

Thou art a flame which purifies the gold
Of man's true self, and burns the dross away.
Misshapen by the forms of baser clay,
Tomorrow's life must find thy nobler mold.

Thou art a blazing sun whose warming light
Still dries the dew of penitential tears,
Gives life to all the world, makes clear to sight
The power of Truth, the love that conquers fears.
O Book of Books, our Lamp, our Flame, our Sun,
Reveal! Refine! Inspire! till Heaven is won.

—Alfred Grant Walton.

OUR PRESIDENT BISHOP ELECT

The Rt. Rev. Henry St. George Tucker

Those of St. John's people who attended the Missionary Mass Meeting in the Church of the Holy Trinity on Friday night, November 12th, and heard the stirring message given by the Rt. Rev. Henry St. George Tucker, the Presiding Bishop-elect, must have been convinced that in his selection to this high office the cause of Missions will go forward under the leadership of one whose whole ministry has been characterized by a deep devotion to that great cause.

We of St. John's, who are a part of the great body of Church people in the Diocese of Pennsylvania and who have never faltered in our support of Missions, joined in the welcome to the Presiding Bishop-elect. We, along with others of our Diocese, are justly proud that the Presiding Bishop-elect's first visitation to any Diocese outside his own has been to Pennsylvania.

Although Bishop Tucker does not assume his duties as Presiding Bishop until January first, there is already unmistakable evidence throughout the whole Church of a determined effort to rally around him in advancing the Church's Missionary work in all fields.

Bishop Tucker has long been a conspicuous figure in the Missionary life of the Church.

Immediately following his election as Presiding Bishop by the General Convention in Cincinnati last month, he declared that promotion of the Missionary cause, in obedience to Christ's command, would be the one single purpose of his administration. We, of St. John's, will gladly follow his leadership.

Bishop Tucker is a member of a distinguished Virginia family which has provided many notable leaders in the life of the Church in America. His father, deceased in recent years, was the Rt. Rev. Beverly Dandridge Tucker, for long years the beloved Bishop of Southern Virginia. A brother, the Rev. Beverly Dandridge Tucker, Jr., is Rector of historical St. Paul's Church in Richmond, Va. A sister is the wife of the Rev. Dr. Luke M. White, Rector of St. Luke's Church, Montclair, New Jersey.

The new Presiding Bishop was born in Warsaw, Virginia, July 16, 1874. Being 63 years old he will complete two Trienniums before the age of 68 compels his retirement at the next General Convention to follow that milestone. Bishop Tucker is a graduate of the University of Virginia, and after courses at the Virginia Theological School, Alexandria, was in 1899 successively made Deacon and Priest. He immediately volunteered for service in Japan, served variously in Sendai and Hirosaki, and completed ten years as President of St. Paul's University, Tokyo, before his election as Missionary Bishop of Kyoto. The Bishop served during the war as a Major in the A. E. F. and continued Red Cross work in Siberia, being in charge there of civilian refugees. In 1923 Bishop Tucker resigned as Missionary Bishop of Kyoto, returned to the United States and succeeded his brother, the Rev. Beverley Dandridge Tucker, Jr., as Professor of Theology in the Virginia Theological Seminary. He was translated to be Bishop Coadjutor of Virginia, May, 1926, and a year later, upon the death of the Rt. Rev. William Cabell Brown, became Bishop of the Diocese. As a member of the National Council Bishop Tucker has been conspicuous for service along missionary and edu-

BAZAAR, DECEMBER 2-3-4

cational lines. Only recently he returned from Japan, where he was the official representative of the Presiding Bishop and the National Council at the Fiftieth Anniversary of the Holy Catholic Church in Japan, an independent Japanese Church, the daughter of the three Anglican missions, American, Canadian, English.

Bishop Tucker was married in April, 1911, to Miss Lillian Warnock. He is the author of "Reconciliation Through Christ" and in life and ministry, as this tile would suggest, is a consecrated evangelist.

S. H. W.

A PRAYER FOR THEE

On you may Bethlehem's Holy Christmas Star
Send down its peace to bless you from afar,
And faith and hope your happiness renew,
As God's great love enfolds and comforts you.

BROADCASTING FROM STATION S.T.J.C.

Do your Christmas shopping economically.

* * * * * *

Some folk celebrate Christmas all year. They buy presents on installments and pay and pay and pay—till Christmas comes again.

* * * * * *

Don't forget your Christmas present for *Jesus Christ.* It's *His birthday*—or at least the day on which we celebrate his birth. Put your gift in your Christmas Envelope.

* * * * * *

Every good Christian begins his Christmas celebration at the Altar rail in Holy Communion.

* * * * * *

The true Christmas Spirit is expressed by St. Paul in Acts 20:35. Commit the verse to memory before Christmas.

* * * * * *

Now that we have got rid of that $10,000.00 Parish House Mortgage we can give our cent-a-day to pay the salary of an assistant for our Rector.

* * * * * *

What a Night! We need some more Parish parties like that Necktie Party.

* * * * * *

Radio Party—Monday, November 22nd, under auspices of the No. 2 Women's Bible Class.

* * * * * *

Dust Cap Party, Tuesday November 23rd. Bring a piece of material suitable in size for a dust cap. Men bring doughnuts as dunkers and coffee and trimming for the dunk. Everybody in the Parish invited. Singing, games, dancing and dunking. *It will be a riot.* Margaret Nelson is Hostess. W. W. W. is the honored guest and the women in the Home for Indigents are the dust cap donees.

* * * * * *

The Junior Daughters of the King will be duly installed into the Order and receive their pins on the occasion of the Corporate Communion, Sunday, Nov. 21st, 9:45 A. M.

* * * * * *

The Brotherhood of St. Andrew extends a cordial invitation to all the men and boys to Corporate Communion, Sunday, Nov. 28, which is the first Sunday in Advent, consequently the New Year's day of Christianity.

* * * * * *

EVERYBODY OUT FOR THANKSGIVING SERVICE NOV. 25th.

* * * * * *

NOW is the time for all good St. Johnites to come to the aid of our FUEL FUND and join the FIRESIDE CLUB for 1938.

* * * * * *

REMEMBER, your Thanksgiving Offering goes towards *part price coal* for the poor of the Parish. The bigger the offering the more coal we can sell at reduced prices.

May the Giver of Gifts give unto you,
That which is good and that which is true,
The will to help, and the courage to do,
A heart that can sing the whole day through—
May the Giver of Gifts give these to you!

BIBLE CATECHISM

The Life and Teachings of Jesus Christ

(Matthew, Mark, Luke, John)

1. How many books of the New Testament tell the story of Jesus? Name them.
2. What two Gospels give the story of the Birth of Jesus?
3. What did Herod request of the Wise Men? Matt. 2:3-8.
4. What did he do when they deceived him? Matt. 2:16.
5. Who recited the Magnificat? Luke 1:46-55.
6. In what town was Jesus born? Matt. 2:1.
7. What town was the home of his parents? Luke 1:26.
8. Who baptized Jesus? Matt. 3:1; 13:15.
9. Who brought Nathanael to Jesus? S. John 1:45-51.
10. Who were Jesus' first four followers? S. Matt. 4:18-22 and S. Mark 1:16-20. In S. John 1:35-51 others are named.
11. To what three temptations was Jesus subjected? S. Matt. 4:1-11 and S. Luke 4:1-13.
12. By whom did the Scribes say Jesus cast out demons? Matt. 12:24.
13. What are chapters 5-6-7 of S. Matthew's Gospel known as?
14. What 2 groups of men visited the infant Jesus? S. Matt. 2:1-12 and S. Luke 2:8-20.
15. Who appeared with Jesus at the Transfiguration? Mark 9:4.
16. Was Peter married? Matt. 8:14.

THANKSGIVING OFFERING FOR POOR COAL

17. Who was the disciple whom Jesus loved? S. John 20:2.
18. What are the first and second great Commandments? S. Mark 12:30-31.
19. What 3 disciples seem to be closest to Jesus? S. Matt. 17:1-26, 37.
20. What did Jesus say of the Bread and Wine at the last supper? S. Mark 14:22 and 24.
21. What was the superscription over the Cross? S. Mark 15:26.
22. Whose mother asked jobs of Jesus for her sons? S. Matt. 20:20.
23. Who carried the cross of Jesus? S. Mark 15:21.
24. What was Jesus' prayer in Gethsemane? S. Mark 14:36.
25. What was the legend of the Pool of Bethsaida? S. John 5:2-19.

THAT NECK TIE PARTY

"I almost died laughin'."

That's the answer you got for a week after the Neck Tie Party if you happened to be asked what sort of a time you had that night.

There wasn't an idle moment all night. We were doing something crazy all the time. And the whole thing wound up with a grand dunking spree with doughnuts and coffee. The way it all started was—the Rev. W. W. W. of C. M. fame came around one day making long faces and saying his male charges in the Home for Indigents had no neck ties. Well, as W. W. W. is one of those pathetic individuals who everybody feels sorry for, we went into a huddle and came out again with a plan to hold a party—all the men invited to bring their used neckties and all the ladies invited to bring doughnuts and coffee with trimmings. We had it Thursday, October 28th, after choir practice. A clothes line was stretched around the four posts in the S. S. room and hanging on it were from three to four hundred ties. First we had folk songs by the crowd. Then dancing, then a game called Jungle fight. And believe me, it was! After that it was a riot of fun and singing. The last thing we remember was seeing Mrs. W., most dignified and sedate ordinarily, standing on the platform all by herself pointing to a little hallowe'en candy corn and meowing like a pussy cat at the top of her voice.

Margaret Nelson was responsible for our looney stunts. She has more funny things up her sleeve than just her funny bone and all of us fall hard for them.

Soon we are giving a *Dust Cap Party* for the female members of his Indigent family. W. W. W. says he would like to get for them pieces of *good* material the women can make up into dust caps. That's the style of millinery the ladies in the Home wear to church and elsewhere about the premises. We want our ladies to bring nice fresh pieces of material big enough and good enough to make into caps.

This time the *men* must bring the doughnuts and the coffee. The date of the party will be Tuesday, November 23. *EVERYBODY COME.*

THE MIGHTY CENT

How big things were done by the despised cent

This reads like a fairy tale but it is simply a statement of fact. It is the story of what wonderful things a cent can do when put to work.

Here is the first instance:

Twenty-five years ago we were scared out of our senses to learn there was a mortgage of $3,333.33 on our property and we were responsible for a 5½ per cent interest on that mortgage. It had been placed when the church was built and interest amounting to almost $3,200.00 had already been paid and we still had the principle to pay. That made us do some hard thinking. It didn't make sense to negotiate a mortgage for $3,333.33 then pay interest to the amount of $3,200.00 and still have the whole amount of $3,333.33 left to pay.

So out of our think box hopped the idea of stop paying the interest and begin to pay the principle instead. That looked good in a way, only the question of ways and means arose. Where in St. John's Parish were we to get the money to pay the mortgage. The church was a wreck and there were not many of us and all of us were as poor as that historical church mouse. Then somebody, who seemed more of a cheerful idiot told us to raise a cent-a-day and pay the debt. We laughed and laughed. And then we stopped laughing. We did a little figuring and began to wonder. Finally we experimented and found the idea had its points. We started a campaign of a cent-a-day among ourselves and our friends and, believe it or not, in less than three years the mortgage was paid.

Here is the second instance:

Several years ago next door to the church on Third Street was a teamster's yard full of trucks, etc. Back of it was a wagon shed and a big stable that smelled to high heaven, especially in the heat of the summer when we had the church windows open. Also there was a two-story house on the property occupied by the teamster and his family. We needed that property for a parish house. We learned it could be bought for $10,000.00. So we got our cent-a-day scheme out, oiled it up and set it working. Result—in a few years the parish owned that property free of debt.

Here is the third instance:

We needed the Parish House we were dreaming about. Just about that time Bishop Garland launched his big campaign for funds to finance the missions and weak parishes of the Diocese. We told him of our need, how we had bought the property next door and how we would like to build a Parish House. Through his good offices we got about $28,000.00 cash and had to negotiate a loan of $10,000. Eight years ago the Parish House was built. At once we started to raise funds to pay the mortgage. We tried memorials, but times were so hard our folk were not able to pay in full and anyway there were not enough memorials to count. So out came our cent-a-day game again and we went to work to pay off that $10,000 at once.

That was eight years ago. On Sunday, November 7th of this year our Rector announced to the congregation that at last the Parish had paid the mortgage in full and we did it with our *Mighty Cent*. The congregation rose to its feet and gave that good old fashioned Christian cheer known as the Doxology.

Christmas Communions, 6:30 A. M. - 10:45 A. M.

What is going to be the fourth instance?

It's started already! The Rector and Parish committee have passed a resolution to make a special survey of the Parish with a view towards increasing the cent-a-day club and making it a permanent institution to raise the salary for an assistant clergyman to help the Rector in his work. We are anxious to supply this need, because the Parish has grown beyond the control of one man, especially as that one man has a real job of his own already to occupy most of his time and attention, and we *must* engage a priest on part time at least to help carry the load.

Emergency sick calls, burial services, assistance at Holy Communion, oversight of parochial organizations, christenings, etc., etc., etc., drive a clergyman to distraction if he cannot find time to attend them.

And the Parishioners!

Several in the past who thought the Rector had deliberately neglected them in time of suffering and need showed their resentment by leaving St. John's and joining the congregations of a neighboring parish.

Of course they shouldn't have done it. But human nature is human nature and we cannot blame them too harshly. Personally it was a physical impossibility to always be around when needed and they didn't understand.

Now, we have a chance to engage an assistant to help look after our needs. And we can do this by joining our 85 Club. If our members will do this we can raise at least $1800.00 a year. And for that sum we can take our pick of the finest.

How do you feel about it?

Don't you think your Rector deserves a break?

YOUR CHURCH ENVELOPE

Probably before you read this you will have received your new package of church envelopes. Please do not forget to turn in all the envelopes still due from the last year. And especially fill in the 85 Club pocket. That cent-a-day is going to help us raise funds to engage a part time assistant who is sorely needed in our Parish. We sincerely hope you *will* pledge yourself to aid us in this matter. The members of S. John's deserve this attention in times of sickness and distress.

Also we hope you will perform the duty of making your church offerings promptly and with regularity. We are sending out a postal budget of our expenses every month and we are publishing it in Broadcaster so that you will have knowledge of the financial requirements of the parish for the month.

If you never had a package of church envelopes we hope you will take one for the coming year and help us pay our debts.

Give the Rector, or Mr. Weber or Miss Nuttall your name and address and we will supply you gladly with a package of church envelopes.

THE PERSONAL COLUMN

Something New; Something Useful

We want to add a *Personal Column* to the Broadcaster which will add interest and be of service to its readers. The idea is to devote a certain amount of space to communications and news articles submitted by members and friends of St. John's Parish.

What we mean is this—Suppose you know of a wedding in the offing. Such an event is always of interest to any community in the civilized world. And if the contracting parties are members of St. John's the gossip about the affair will be most interesting. Of course, we must have the consent of the principals before breaking the news. If we knew where and when the happy event would take place we would feel that we had a personal interest in it and when the time came we would all enjoy the thrills even if we were not invited guests. And if *you* are invited and go—which of course you will—you can write a description of the event—how the church was crowded, how the family, especially mother, wept throughout the service, how the bride and her retinue were gowned, how proud and happy the groom looked, how everybody kissed the bride afterwards in the Sunday School room, how the groom retaliated by kissing all the bridesmaids and every other pretty girl present, what they had to eat at the bridal supper, where they went when they left, when they returned, etc.

Goodness, what an interesting story you can tell! Even baptisms have their interest "complex" as we term such things today. Every month somebody's baby is being christened. Such matters as what did they name the baby, who were the god parents, did the baby cry, how did the dear little thing look in its christening dress, did they have a lunch afterwards, what did they eat and what brand of coffee did they use?

We would like to publish news of the sick of the Parish. Generally only other members or friends of the family know of such cases of illness. It is a matter of importance to us as a Parish and any information along this line will be greatly appreciated. Many of our fellow members get sick and we know nothing of it until they are either well or dead. A little item about a sick friend would be greatly appreciated.

The news column can be used as an Information Bureau about new families moving in the Parish. A little item giving the name and address of the new comers, asking church folk to visit them would create a big interest in that family; and, if they see their name in the Personal Column of the Broadcaster it will tickle 'em all over and they will like it so much they will come to church to get better acquainted.

If you know of any member about to go on a vacation or take an extended trip, that fact will have its Parochial interest to some of us and we would like to know about it. An accident, injury or mishap of any kind; such, for instance, as somebody losing their job and needing another might prove beneficial, for some others of us may know where they are "taking on" men.

And in this connection, if you know where help is needed you could do a big favor to the unemployed of the Parish if you wrote a little news item to that effect for our Personal Column.

You could publish that you know of a needy family

BIBLE SUNDAY, DEC. 5th

who must be supplied with groceries, clothing, coal, doctor's care, rent, etc. That you have sent the name and address to the Rector and you wish the members of the Parish would send aid through him to them.

These are only a few matters of parochial interest you can discuss through this new medium of parochial information.

Another item—you might give the names and addresses of aged, crippled and shut in folk who would like to come to church if some of our more fortunate communicants, owning cars, would go after them and see they got home again. It would mean only a few minutes to run from the home to the church and back again—but oh, what deep pleasure it would give to the sufferer whom you helped to worship God in his holy temple.

Send all your letters to the Rector—The Rev. H. Cresson McHenry, 225 South 3rd Street. Make your communications as long as you please. If it is *too* long, we can remedy that difficulty by a judicious snip of our Editorial Scissors.

BAZAAR APPOINTMENTS

The Rector has invited the following members of the Parish to serve the tables at the Bazaar, December 2-3-4:

Lunch Counter—Mrs. Frank Pine and Margaret Holton.

Men's Goods—B. Frank Drumm, John E. McHenry, Jake Preole.

Novelty Goods—Mrs. Frank Schmidt, May Hopkins.

Dolls Booth—Margaret Nelson, Elizabeth Jaeschke.

Domestic Goods—Lillian McAvoy, Helen Ashman.

Fish Pond—Ruth Rutter, Emma Kaiser.

Candy, Cakes—Helen McHenry.

Toilet Articles—Minnie Schoch, Lottie Reid.

Groceries—Hannah Nuttall, Annie Schabacker, Howard McFadden, William Gilbert.

Radio—Herman Jaeschke.

Soft Drinks—Mrs. Laura Young.

Fancy Table—Mrs. William Shives.

These appointments are made with the understanding that the Supervisor of each department has the right to invite as many persons to assist as may be desired. The number of assistants is unlimited. Also each Supervisor is urged to solicit donations for the Bazaar from the stores where they shop as well as from friends and neighbors.

H. Cresson McHenry, Rector.

THE ENEMIES OF JACK FROST

Here is a list of folks who can't stand the presence of *Jack Frost* in Church and who have contributed to our coal fund so as to keep the Church fires burning so as to make it too hot for the frosty old fellow. He is the only fellow who is not welcome to old St. John's Church. Every time he gets in he sends chills down our spine.

We *think* and we *hope* we have a full record of Coal Fund contributors. It is most difficult to make up the list for we get names from many sources. If *you* have contributed and your name does not appear on this list send the Rector word immediately and tell him to whom you gave your contribution and the error will be adjusted at once. Please don't *"get mad at us"* but give us a chance to correct our mistake. One final word: The Rector appreciates the co-operation of so many parishioners in raising this money for coal. He has only one further request to make of you who are not yet FIRESIDERS—won't you please join our Club and make it easier for us to account for every contributor?

Adgate, James
Adgate, Kathryne
Amadio, Alice
Archer, Sallie
Ashman, Margaret
Ashman, Helen
Bower, Helen
Bower, Catherine
Bright, Ruth
Briggs, Anna
Brown, Edward
Brown, William
Brown, George
Brown, Harry
Bunting, Agnes
Bunting, Walter
Causton, Marie
Causton, Virginia
Chestnut, Reba
Chestnut, Robert
Chestnut, Jennie
Clark, Harry
Clark, Kathleen
Clerico, Ferdy
Clerico, Mattie
Connelly, Mrs. C.
Connelly, Marie
Connelly, Almar
Connor, Mrs. L.
Connor, R.
Cook, James
Cressee, George, Sr.
Cressee, Abbie
Cressee, George, Jr.
Cressee, Raymond
Gregory, George
Gregory, Grace
Cucknell, Margaret
Cunningham, Ida
Cunningham, Walter, Jr.
Cunningham, William
Cunningham, Thomas
Cunningham, Robert
Davis, Edith
Dean, Katherine
Dean, Virginia
Deitrich, Marie
Dolan, Jennie
Drumm, B. Frank
Fisher, M. B.
Gilbert, Andrew
Gilbert, Ella
Gilbert, George
Grayson, William
Gresh, Margaret
Griggs, Anna L
Griggs, Elizabeth
Hagan, Ida
Hagan, Charles, Sr.
Hagan, Charles, Jr.
Hagan, Michael
Hagan, Ida
Hamilton, Irene
Hartman, William, Sr.
Hartman, William, Jr.
Hartman, John
Hasson, William
Hasson, Kate
Heisler, Emaline
Heisler, Jacqueline
Herbert, Mary
Holt, Charles
Holton, Margaret
Holton, Edna
Holton, Joseph
Holton, Margaret
Hopkins, Harry
Hopkins, May
Hopkins, Ruth
Hudak, Andrew
Hudak, Francis
Hume, Gardner
Jackson, Elsie
Jaeschke, Ethel
Jaeschke, Elizabeth
Jaeschke, Gus
Jeschke, Herman
Jenkins, Anna
Jenkins, Elizabeth
Jenkins, Marie
Jenkins, Blanche
Jensen, Marius
Jensen, Mrs. Marius
Johnson, Edward
Kaiser, Emma
Keck, Maria
Keelan, Leona
Kelly, Frank
Kelly, Sarah
Kelly, Anna
Kelly, Francis
Kelly, Wesley
Kelly, Mary
Kelly, Raymond
Kensil, William
Kensil, John
Kensil, Margaret
Keough, Mrs. J.

BAZAAR, DECEMBER 2-3-4

King, William
King, Anna
King, Anne
Knowlton, Anna
Knowlton, Frank
Krafft, Orenette
Krafft, Edward
Krafft, Orenette
Kraft, Joseph R.
Kraft, Harry C.
Krause, Mrs. S.
Krupienski, Gertrude
Later, Albert, Sr.
Later, Margaret
Later, Albert, Jr.
Later, Edward
Lawrence, George, Sr.
Lawrence, George, Jr.
Lawrence, May
Lawrence, Catherine
Lawrence, Howard
Lewis, George W.
Lieb, Lewis
Lieb, Minnie
Little, William
Lusher, Mrs. Blanch
Lusher, Robert
Lusher, Thelma
Lynch, Irene
MacVaugh, Mrs. Anna
MacVaugh, Sylvania
MacVaugh, William
Maguire, Eliza
Maguire, George
Major, William
Matthews, Vernon
Matthews, Martha
McCall, Harry
McCall, Mrs. Harry
McCall, Samuel
McCall, Frank
McCaney, Mrs. Peter
McHenry, John E.
McIntyre, Mrs. Mary
McKane, Beatrice
McMichael, Mary E.
Meyers, Charles
Meyers, Mrs. Charles
Miller, Dorothy
Milligan, Mary
Milligan, Edward
Moore, Elizabeth
Mitchell, Madeline
Morley, Nellie
Morse, Julia
Neail, Thomas
Neail, Helen
Neail, Wesley
Nelson, John, Jr.
Nelson, Margaret
Nuttall, Hannah
Patterson, Anna
Patterson, William
Patterson, Catherine
Pearo, Mrs. Mary
Pearo, Adelia
Piccione, Elizabeth
Pine, Edward
Pine, Frank
Pine, Lillian
Pine, Walter
Preole, John
Preole, Eleanor
Preole, John C.
Preole, Ruth
Preole, James
Ramshard, Edith
Reid, Adaline
Reid, Dorothy
Robins, Annie
Rocks, Edward
Rutter, Charles
Rutter, Lillian
Rutter, Robert
Rutter, Ruth
Rutter, Heber
Rutter, Elizabeth
Rutter, Jennie
Rutter, Elizabeth
Rutter, Jeremiah K.
Rutter, Elizabeth
Rutter, May
Saunders, Mary
Schabacker, Anna
Schlembac, Joseph
Schlembac, Mrs. Catherine
Schmidt, Frank
Schmidt, Mrs. Frank
Schoch, Minnie
Sherman, Marie
Shives, May
Spratt, John Jr.
Spratt, James
Spratt, Anna
Spratt, Catharine
Spratt, John
Spratt, Finley
Springer, Mrs. Anna
Stenger, Dorothy
Stenger, Ethel
Stenger, Webster
Stenger, Laura
Stockman, Samuel
Stockman, Elizabeth
Stockman, Florence
Stockman, Robert
Stockman, Florence
Stone, William
Stone, Mrs. William
Strang, Caroline
Stryker, Harry
Sutterlin, Thelma
Sutterlin, Ethel
Sweeney, James
Sweeney, Agnes
Tittermary, Anna
Tittermary, Heber
Tittermary, John J.
Tittermary, Johanna
Tittermary, Harry
Tomlin, Mary E.
Tomlin, Evelyn
Tomlin, Joseph
Tomlin, Calvin
Tomlin, Aaron
Walls, Lillian
Walls, Thomas
Ward, Amanda
Ward, Elizabeth
Ward, Katherine
Ward, William
Ward, Margaret
Watkins, Mary
Watkins, Richard
Watts, Miss Sarah
Weber, John
Weber, Lettie
Weir, William
Weir, Gertrude
Weir, Miss Gertrude
Weise, Georgia Caroline
Weise, Albert
Weise, Marjorie
Weise, William
Weise, John
Weissinger, Mary
Weissinger, George
Weissinger, Frank
Weist, Charles
Weist, Florence
Weller, Frederick
Weller, Emma
Woerner, Rudolph, Sr.
Woerner, Mrs. R.
Woodruff, Joseph
Woodruff, Mary
Vaughn, Anna
Vaughn, John
Yeager, William
Young, Viola

IMPORTANT NOTICE

The members of the Parish are requested not to buy chances or give money to any person soliciting funds in the name of ST. JOHN'S CHURCH, unless the solicitor shows the signature of the Rector on the face of all such chance cards or books.

By request of the Rector.

A Cincinnati candy store near the Convention hall has a sign painted on its window that proves something or other, depending on your point of view. It reads: "Nuts from all parts of the world. Welcome Episcopalians."

An Englishman was visiting this country for the first time, and as he was driving along the highway, he saw a large sign: "Drive slow. This means *you!*

The Englishman stopped in surprise and exclaimed: "My word! 'ow did they know I was 'ere?"

At a party the husband of one of the guests arrived very late.

"I have come to take my wife home," he explained.

"Oh, my dear Mr. Blank," said the hostess, "why didn't you come sooner?"

IMMEDIATE SERVICE
DAY OR NIGHT
OLIVER H. BAIR Co
FUNERAL DIRECTORS
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RIT. 1581 · RACE 1110

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Mr. John F. Preole, Layreader.
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THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Miss Frances Heisler
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Margaret Kensil
Mrs. Howard McFadden
Miss Adelia Pearo
Miss Louise Redding
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Frank McCall
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Edward Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

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Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

BAPTISMS

Joseph Robert Causton — Elizabeth Ann Ibbetson
Mary Elizabeth Krafft

BURIALS

Harry C. Lee — Frank George Schmidt
Caroline E. Harper — Charles R. Graham

MARRIAGES

Catherine M. Lawrence and Raymond M. Hepford, Jr.

MEMORIAL FLOWERS

"In loving memory of"

Louise Adams — William Harrison Hall
Emma Collins — Jeremiah B. Krafft
Annie J. Cooper — Anna Preole
Anna M. Glenn — Emma C. Stryker
William James Glenn — Mary Sweeney

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King Sunday School	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

DECEMBER THIRTY-FIRST

By Joseph R. Cushing

Dirty job I've had today!
Throwing heaps of trash away,
Cleaning up my attic of the year.
Funny what a motley hoard
Of useless things I found I'd stored,
But I'm thankful now I have it clear.
In a musty, reeking pile
I've discarded all the vile
And the nasty little deeds I knew;
All the malice, hate and greed
That my attic held I've freed,
Brushing out the lesser slanders too.
All the selfish acts for gain,
All those little hurts that pain
Others when they're loosed by reckless tongue
Have I dusted from the door
Of this year that's gone before
And from it all jealousies have flung.
Dirty job, I must admit,
But I'm satisfied with it
When I see the cleanliness and cheer
It has brought, I hope to stay—
Ah! My attic is today
Clean to welcome in the coming year.

CHRISTMAS AT ST. JOHN'S

As usual, Christmas was a very busy time for all, from the sexton to the rector, including the officers and teachers of the Sunday School. Things began to happen the day before. It was spent in distributing to the shut-ins and poor children dinners, grocery orders, coal orders, orders for new shoes for boys and girls and new suits of clothing and other wearing apparel necessary for this time of the year. A few baskets of fruit were sent also to some of our communicants who are too poor and too aged to afford such luxuries.

Right here we want to thank our generous and interested friends who helped us build up our Christmas Fund. Without their interest we could have done nothing for our poor. Naturally this aid in the time of need gave Christmas just the right start and created the proper atmosphere for a jolly time. The presence of so many communicants at the two big Christmas celebrations next morning was imposing proof of the gifts of Christmas Eve.

The Church and Chancel looked like fairyland with its wreaths, Christmas trees, all alight with Christmas bulbs, the Altar banked with potted poinsettias and the many memorial bouquets scattered around the Chancel, in the Font and on the Organ. The first feature of each service was a prelude by the Junior Choir. They came marching two abreast from the Sacristy, through the Chancel and spread in double rows in front of the Choir. There they stood in their brilliant red vestments with that background of blazing glory of golden lights and red and white altar flowers. It was breath taking in its beauty. The selection they chose to sing was "A star is the sign of the Saviour." We wish to add parenthetically that we marked a very great improvement in the singing of our Juniors. They were less self-conscious in their manner and their rendition was a marked improvement over last year's effort. Since the Junior Choir work on Sundays has become an integral part of the service, the members have developed amazingly, until now they are singing in true choral style. We owe this development to the time and effort Margaret Nelson has spent upon their training. We are so used to acknowledging the nice things Margaret does to make us happy that sometimes we get to wondering what we ever did without her all those years she was using to grow up in. (That's an awful sentence but it expresses exactly how we feel.)

The two celebrations at 6.30 and 10.30 A. M., were very well attended. Christmas is one of the two days the communicants put forth extra efforts to be in church. Also, it is the day on which many put forth extra endeavor to contribute to the offering. We were glad to see so many folk we missed during the year and hope they promised both Jesus Christ and themselves that they meant to make Christmas the day of a new start at being regular and punctual attendants in the future. And we are sure that all those who made their Christmas Communion found the rest of the day fuller and brighter with good will because of their act of adoration.

We naturally supposed that the next day being Sunday that our services would be lightly attended as people would scarcely have recovered from their Christmas jollity by then. You can appreciate our surprise

when we faced a very representative congregation. The music of Christmas was repeated and personally we think it was rendered better than on the previous day.

In the afternoon we had a pageant entitled, "The Drama of the Nativity." It was given by the girls of the Junior Daughters of the King in costume and in the church. It is a beautiful story and was impressively rendered by the girls. The girls had been trained by Helen McHenry who is their leader. We want to congratulate both the leader and the girls upon the interesting way they illustrated the Drama.

Again, through the kindness of our friends we were able to give the children of the parish a pleasant and practical Christmas treat on Decembeer 28th (Holy Innocents Day). The children themselves, under the instruction of Margaret Nelson, presented a beautiful Christmas program. Then we received boxes of candy, oranges, books, toys, handkerchiefs, neckties, games and scores of other useful and not so useful presents to remind them it was Christmastide.

We again thank our friends for making our Christmas so cheerful. We know they must have enjoyed their Christmas so much the more because they made it possible for so many others to celebrate the day with real joy.

And we wish every one of them a Happy and a Prosperous New Year. He who gives to the relief and happiness of the poor, deserves God's richest blessings.

NOTES OF OUR CHRISTMAS SERMON

"GLORY TO GOD IN THE HIGHEST AND ON EARTH PEACE, GOOD WILL TOWARDS MEN"

I. What I heard over the Radio on Christmas Day. "THE MOST BEAUTIFUL FESTIVAL OF THE CHRISTIAN YEAR IS CHRISTMAS."
The fact which makes this sentence interesting is—it fell from the lips of a Jewish Rabbi. He was broadcasting his CHRISTMAS message to the world.

II. His theme: "Glory to God in the highest and on earth peace, good will to men."

III. His comment was—such sentiment is needed today.

IV. He is right: such sentiment IS needed today and WILL BE needed until it is realized as a matter of fact.

V. The sneer of the doubter—Christ came with his philosophy two thousand years ago and look at the world now! Are not these present frightful conditions of war and downright banditry enough to convince the most optimistic that the hymn of PEACE ON EARTH is nothing but a beautiful piece of sentimentality?

VI. There is no denying it. Conditions are pretty bad and discouraging. There seem to be neither peace nor good will on earth or among men.

VII. Where lies the fault? Has God lost his grip on the affairs of men?

VIII. We are sure he has not. If he so chose he could bring about a condition of peace and good will NOW. But in order to do so he would adopt the methods of a divine dictator and could no longer be addressed as "Father"—a title which God loves.

IX. Then how shall the ideal of peace and good will be realized?
Ans. Not until you and I are intelligent and willing enough to understand and apply the ideals of peace and good will.

X. We cannot fulfill the ideal of Christ until EVERY son of man is awake to the necessity of peace and good will and determines to do HIS INDIVIDUAL PART in bringing them into the scheme of life.

XI. Peace and good will can come ONLY through the will of the individual.

XII. How close are we to the ideal? I do not know. I should judge from what I see of your and my stupidity and selfishness that we have still about ten thousand years to go. Of course, we can shorten the time if we follow the lead of the PRINCE OF PEACE.

XIII. Every disobedient son of God is retarding the day of peace and good will. Our duty, therefore, is to help them realize the sin of their foolish blockade and to examine carefully our own lives and assure ourselves we are not retarding the progress of peace and good will.

OUR ANNUAL BAZAAR

It Was a Social and Financial Success

Thanks to our fellow worker, George Downes, the Bazaar looked like fairy land. The decorations were beautiful. The color scheme was canary and orange and was most striking and effective.

We had made certain changes and additions in our Bazaar which promised to develop into profitable ventures. First of all, we eliminated the supper arrangement and substituted the lunch counter idea. We felt that the expense and labor required to prepare suppers were out of proportion to the profits we received. Also, our dear friend and faithful co-worker, Mrs. Pine, has been so sorely afflicted lately, physically, that we felt it was thoughtless and cruel to ask her to labor so hard. The lunch counter "went over" half way so to speak. The way and how were these: Mrs. Pine dispensed hot dog sandwiches, pies, cake, ice cream, coffee, etc., on Thursday night. But she evidently felt she was not working hard enough. The outcome of her cogitations was a big fish cake supper as a substantial annex to the lunch counter business on Friday. On Saturday it was a full supper of succulent sour kraut and weiners. By closing time Saturday night she was nearly dead of fatigue; but happy, conscious she "seen her duty and done it."

We made another change by dividing the Candy and Toilet Articles table into two separate tables and putting in charge of the toilet articles, Lottie Read and Minnie Shoch. The result of the change was most satisfactory. We installed a "Post Office" under Mrs. Georgia Weise, the idea being a person would bring a package to the Post Office addressed to another person who paid the price of the postage marked on it, supposed to be not more than 25 cents. Like all ventures into the unknown it worked somewhat stiffly but the results were sufficient to consider enlarging the

idea next year.

There is always something fascinating about fortune telling, even to those who boast that they are not superstitious. We had a fortune teller with us, too. Her name was Mrs. Bernard. She knew how to enter into the spirit of the thing and dressed the part to perfection. Evidently many of our patrons got a "kick" out of the nonsense and want it repeated.

The following is a list of our Booths and their receipts.

Fancy Goods and Novelties	$108.00
Candy Table	28.79
Soft Drinks	5.20
Doll Table	134.60
Radio	43.38
Grocery Table	109.50
Fish Pond	8.35
Kitchen	38.05
Men's Furnishings	233.16
Toilet Articles	111.25
Domestic Table	26.53
Post Office	5.70
Fortune Telling	5.60

We are greatly encouraged over such a good financial showing. It is much better than it has been for many years. Yet we do not consider the financial success was the most important feature of the Bazaar. We liked the fine, warm friendly atmosphere of the place. It was a great gathering of St. Johnites from far and near. Many folk we had not seen for ages and ages. Their absence was due to removals to distant parts to live. Naturally, their visit was in the nature of an homecoming. And were they welcomed! It made us feel warm in the region of the heart to see that old St. John's still held sway in their affections. Their return has given us a new thought. Next year we intend to turn one of the Bazaar nights into OLD HOME NIGHT and we are going to search all the records and advertise all around for all ancient St. Johnites are expected to be our guests on OLD HOME NIGHT. No matter where they are or where they worship now we want them to come back home just that one night so that we can talk over old times and swap tales of happenings to us from the day they left. It is going to be a grand gabfest of all the folk who used to sing and pray with us in the dear old church.

So remember old timer, you have a rendezvous to keep next December.

THE LIONS CLUB INVITES—

The Independence Square Lions Club Invites Some of St. John's Boys to Their Christmas Party

Wednesday noon, December 22nd, the Independence Square Lions Club invited a baker's dozen of St. John's boys to their Christmas Party. The lucky fellows were:

Howard West, Joseph West, William Weise, William Robbins, John Tittermary, Calvin Tomlin, Buddy Substalae, Chris Henderson, Charles Smith, Charles Johnson, Walter Dean, Robert Munion.

We had the only crippled soldier in the bunch—Howard West, who had to come on crutches. There were a bunch of kids from other parishes and children's homes, too. First thing they did was EAT. We had a big lunch consisting of soup, hot roast turkey sandwiches, new peas, mashed potatoes, cranberry sauce and ice cream. The men had coffee and the guests had milk to drink.

The first present the boys got was a little treasure sack containing ten new pennies. While we sat at the table we would break off eating for awhile and begin to sing Christmas carols and songs. After the ice cream was served every boy was given some soup beans and told to drop four of them in his glass of water. Then they were given straws and told to draw the beans out of the glass of water by means of the straws,—the idea being to poke the straw at a bean, then suck it fast to the straw and lift it out of the glass. It is not so easy as you think. But a St. John's boy was the champion and won a Bingo game. He drew his beans out in less than five minutes.

Then they had a balloon busting contest. Every boy was given a balloon and told that at the word "go" they were to inflate their balloons and the first fellow who burst his balloon would win the prize. Again, St. John's team flooded itself with glory. Scarcely had the signal been given than "smack" went William Substalae's balloon and he won first prize as champion balloon buster and received a bingo game as a reward.

This was followed by a donkey party. Who won that contest we do not know. There were so many (tails) about the affair that it was hard to believe which one was nearest the truth, or in other words nearest that part of the donkey where the tail naturally belongs.

Then we had a movie about animals in Africa. It was a great show. It showed how zoo folk go out to Africa to get the animals to bring back home. It surely was one exciting picture of wild life.

That wound up the party. Then came the presents. And would you believe it, every boy received THREE Carry-All Bags FULL of presents and eats. Think of it, not one, but THREE big bags full. In one of the three you could see chicken feet sticking out. That meant a Christmas dinner for the family.

How did they get home with THREE Carry-All Bags to carry? Huh! that was easy. The Lions brought their cars around and gave the kids a ride all the way home and brought their carry-all bags with them.

It was a great day, but I bet you the members of the Lions Club got a big thrill out of the party as well as the kids.

WE NEED AN ASSISTANT

A quarter of a century ago we volunteered to serve the Church of St. John the Evangelist as missionary under the direction of the Convocation of South Philadelphia. It seemed such a small job then that we thought we could handle the job with ease. We never imagined it would grow to its present size. Then we had nobody, we registered zero. Now we have a parish register of over 900 names. Observe a distinction here; we say names, not persons. The reason for this is the same as is that of every parish under the sun. The names remain on the Parish Register while the persons do a disappearing stunt which is most mysterious.

In parishes provided with assistants, however, the elusive member finds it more difficult to evaporate than he does in parishes not properly manned with assistants, like St. John's Parish, for instance.

Had the Parish remained small in numbers we would have no need for aid. Now, however, something must be done to serve the parish and its needs adequately. It is no longer a one man proposition, even if that one man could give all his time to the parish, which he cannot. Parishioners feel neglected. They are not visited by the parish priest as in neighboring parishes. They do not receive the Sacraments on occasions when the Sacraments are expected and required. They are not visited in hospitals or in other public institutions where it is decreed they spend some time. They do not receive words of comfort; advice or admonition they so sorely need on occasions. In short there are many occasions arising constantly where the priest of the parish is needed and he is not available. People cannot help make comparisons which, on the surface at least, seem justifiable between a parish well ministered and a parish neglected. Take, for instance, our neighbor across the street. The members of the Sacred Heart Parish are shepherded like a flock of sheep. Why? Because of their big and efficient staff of assistant priests and trained female workers.

If YOU give YOUR rector just one priest for an assistant he will guarantee you efficient service, too. Never forget for one minute that your rector has another job that demands his attention every day and that job is to business manage the City Mission and serve as Dean of the Missionary Staff.

If you do not feel inclined to give your rector an assistant please do not criticize him if he seems to neglect you in your time of need.

You CAN provide an assistant if you will. And it will cost you very little to do so. Here is our suggestion.

When we built our Parish House we pledged to pay one-cent-a-day until the mortgage had been paid. This fall we paid the last dollar we owed on the mortgage and now we are out of debt.

If you will agree to join that cent-a-day-group, for they mean to continue, and YOU will pay a-cent-a-day into that fund you will make it possible for us to engage an assistant priest who can help at the celebrations of the Holy Communion, can visit the sick in their homes, or in hospitals, can assist at burials, in christenings, at weddings, ministering to the poor; respond to emergency calls and do a thousand other things a well governed parish has the right to expect.

Here is how it works: Suppose you give one-cent-a-day every day in the year by putting 7 cents every week in the other pocket of your church envelope. You will have given 365 cents at the end of the year. In other words you would give without feeling it $3.65 a year towards an assistant's salary. Now suppose everybody in the parish gives the same amount in the same way. Don't you see how easy it will be for you and how much more satisfactory such an arrangement will be for all of us.

Why not start now and give a-cent-a-day towards engaging an assistant for Easter Communions and for visiting the sick and shut-ins during the Easter season? Let's see how that would work out in actual cash.

In 1938 Easter comes Sunday, April 17th. From January 1st until then are 107 days. If YOU put in 1 cent every day you will give $1.07. If 400 members of the parish do the same as YOU do we will receive $428.00 or enough and more than enough to pay for the Easter work. We will get enough to pay an assistant to keep right on going until vacation season. He can help with the confirmations, too.

ARE YOU INTERESTED ENOUGH TO PLEDGE A-CENT-A-DAY UNTIL EASTER?

OUR THANKSGIVING DAY OFFERING

There are so many poor families without fuel of any kind that we are compelled by common humanity to do something to aid them to buy coal. Our church funds are so low that we did not dare to spend money for relief. We thought that possibly, if the members of the parish were informed of the desperate situation of their poorer fellow parishioners, they would cheerfully make a special effort to contribute what little they could afford towards a Parish Fuel Fund. We could not ask them to make an extra offering because not many of us have more than sufficient of our own family needs. We did think, however, that we who are somewhat better fixed financially might be willing to make a THANKSGIVING DAY OFFERING for buying part-price coal for as many of our needy as we could afford; especially for homes in which there was sickness, or newborn babes or old folk.

The offering was not as large as we hoped it would be, but it was at least a gesture in the right direction and we hope that when the idea gets fixed in our hearts and in our minds, the importance of a part-price coal fund will so impress ALL our parishioners that they will be more generous with their support.

Because of our peculiar position in christian social work it is possible for us to buy coal at bottom prices. If we can pay one-third of that low cost and our client pay the other two-thirds, it puts the price of fuel within their reach and we are enabled with but a small investment in each case to help a number of needy families buy coal. This is the way it operates. Say for instance the price of coal is $9.60. We agree to pay $3. towards the purchase of a ton of coal if they will try to raise $6.50 to make up the deficit.

In really desperate cases, where we know conditions are such that no money can be raised, we will furnish an half ton of coal and pay $4.25 out of our little fund.

We feel that the names of those who cooperated with us on Thanksgiving Day ought to be published in order to show the parish there are compassionate ones whose hearts throb sympathetically for their suffering brothers.

We wonder if there are others in the parish, who felt they could not afford to contribute on Thanksgiving

Day, who would like to give something later in the season. If there are any such and they will give their mite to the Rector he will be glad to credit the gift to their account; see that it is used for the purpose intended, and that the names of the donors are published in the Broadcaster.

The names of our Thanksgiving Donors are—

Amadio, Alice; Anonymous; Anonymous; Anonymous; Anonymous; Ashmen, Mrs. Margaret; Ashmen, Wesley B.; Ashmen, Helen.

Babbitt, A.; Beck, Catharine.

Cressee, Mrs. George F., Sr.; Cressee, George F., Sr.

Doane, Laura; Dolan, Jennie; Dunbar Family; Drumm Family.

Gregory, George F.

Hallowell, Mrs. E.; Harper, Betty; Hartford, Mrs. Kathryn E.; Hassons and Adgates; Holton, Margaret; Hopkins, Mrs. Harry.

Jackson, Elsie; Jaeschke, Herman; Jaeschke, Mrs. Herman.

Keck, Maria; Keough, Mrs. Mary; Knowlton Family.

Leach, May; Leach, Ella; Leach, Joseph; Leach, Bowman; Little, William E.; Little, Mary.

MacVaugh, William; Matthews, Vernon; Matthews, Mrs. Vernon; McConnell, Mrs. N.; McKane, Beatrice; Moore, Elizabeth.

Nelson, John J., Jr.; Nelson, Mrs. John J., Jr.

Patterson, Mrs. Anna; Penrose, Agnes; Penrose, Agnes R.; Pine, Mrs. Lillian; Pine, Edward; Preole, Ruth; Preole, Mr. and Mrs. J. F.

Read, Mrs. Frank; Rudderow, Mrs. Bertha; Rutter, Mrs. E.; Rutter, Jeremiah; Rutter, Mrs. Jeremiah; Rutter, Robert; Rutter Rose.

Schabacker, Annie; Schoch, Minnie; Seher, Kathryn; Silbert Family; Shields, Mrs.; Spratt, John; Springer, Mrs. A.; Stenger Family; Strang, Carrie; Sutterlin, Thelma; Sutterlin, Mrs. E.; Sweeney Family.

Taylor, Benjamin; Taylor, Ethel.

Walls, Sarah F.; Weber Family; Weller, Mrs. Emma; Wilhelm, Mrs. K.; Woodruff, Mrs. Mary.

Young, Mrs. Laura.

YOUR SUIT OF CLOTHES

And The Thoughts and Feelings It Inspires

Every man and woman ought to dress as well as they can afford.

Some half baked philisopher, who thought he was smart, said one day, "Clothes do not make the man."

Do we believe that?

We do not!

First of all, if you want to retain your self-respect and moral courage, you will look to your clothing and see that you are well dressed.

Second of all, your employer, prospective employer, social sponsor, department store, bank, even the casual acquaintance, invariably measures your suit of clothes before estimating you.

If your suit is well cut, conservative in quality and refined in color, you are well received and you get the attention you seek.

If your clothes are extreme and ultra-modern in style and the pattern just a little off the conservative, you will appear well but the world's reception committee will gauge your character accordingly. You will receive polite attention with a faint tinge of reservation; for there are too many gate crashers who make the mistake they must be exceptional in order to make the grade. At the same time there are a certain class of sound folk who do not have discrimination in choosing their suits of clothes.

Life is just a little more difficult for all such; not because they lack anything in morals or mental and social equipment, but because their suit of clothes is inharmonious.

And if you really want a lesson in the psychology of a suit of clothes, put on an old, much worn suit and then go out to meet the world. Your first re-action will be a feeling of humiliation. You will feel its shabbiness. Then you will imagine (and rightly so) that your suit is drawing unfavorable attention. You unconsciously assume an apologetic attitude of mind and manners. If you are noticed at all it is with a look of suspicion, pity or distaste. Were you to go into a business place and ask for a job, the "prospective employer" would look you up and down, see the ill fit and shabby suit you are wearing and feel he could not afford to employ one who could not dress better. The bank would politely explain it must have absolutely sound collateral; the casual acquaintance will stay very casual after one glance at your suit of clothes; you can not hire anybody to be your social sponsor; your word is not as good as your bond—all because of the clothes you wear. A cold blooded villian in a fine and well chosen suit of clothes according to the world code is much more to be desired than an honest man in rags.

Therefore, a new suit of clothes always raises the temperature of our self-respect. After wearing it awhile we get used to it and forget we have it on. Then some day we notice it begins to look the worse for

wear. The seams are beginning to stretch; the surface looks shiny; the buttons sag; the coat is out of plumb with the body; the trousers are baggy; in short the suit shows signs of old age.

What is to be done about it?

Why, the obvious thing, of course!

We will go down to the tailor and get measured for a new suit. We do so, and in course of time our new suit of clothes arrive and our self-respect is restored. We see that our friends and acquaintances are noticing the improvement too and their manner show their approval.

Well, we have come to the time of the year when we ought to cast off our old suit and get new clothes.

Now we can't afford to buy a new pair of trousers to wear with the old coat and vest, nor can we buy a new coat to wear with the old trousers—the contrast would be too ridiculous. Our friends and acquaintances would be sure we are unbalanced. No, it must be a whole new suit or none!

Yes, it must be a whole new suit or none! We cannot cast off one bad habit and retain others. We must have all our habits harmonize. Our heads must be crowned with purity and righteousness; our hearts must be clothed with charity; our hands must be gloved with grace and gentleness; our feet must be shod with the tireless strength of service and our whole body must be garbed in love. Then you will be ready to greet the world on New Year's Day.

And the world will look us over. It will see the excellence of our new suit of clothes and will smile and will greet us with

A HAPPY NEW YEAR!

THE BIBLE CATECHISM

1. In what two Gospels are genealogies of Jesus given?
2. Who pronounced the Nunc Dimittis? In what Gospel is it found?
3. What question did S. John the Baptist ask Jesus of Nazareth? Answer: St. Matthew 11:2-3.
4. What was the tax collector's name who followed Jesus? Answer: St. Matthew 9:9—St. Mark 2:14.
5. What did Jesus see and hear when John The Baptist baptized him. Answer St. Mark 1:10-11.
6. Who paid Jesus a midnight visit? Answer: S. John 3:1-10.
7. Of what two infirmities did Jesus cure a man? Answer: S. Mark 7:32-35.
8. What did Jesus say the kingdom of Heaven was like? Answer: Matt. 13:31-32.
9. Whom did Jesus say was the Lord of the Sabbath? Answer: Matt. 12:1-8.
10. What miraculous incident occurred as Jesus was on his way to heal the daughter of Jarius? Answer: S. Mark 5:25-34.
11. What do you know of two different men named Lazarus? Answer: S. John 11:38-44 and S. Luke 16:19-31.
12. In what Gospel is Jesus referred to as the Word? Answer: S. John 1:1-5.
13. How did Jesus illustrate that his NEW teaching could not be kept in the OLD Jewish religion? Answer: S. Matthew 9:16-17.
14. What sort of foundation did Jesus recommend to house builders? S. Matthew 7:24-27.
15. What blocked Jesus from helping his own town people? Answer: S. Mark 5:6.
16. What does the word "Golgatha" mean? Answer: S. Mark 15:22.
17. What other name did it have? Answer: S. Luke 23:33.
18. Name three kinds of places where Jesus taught. Answer: S. Matthew 4:23. S. Matthew 5:1. S. Matthew 13:2-3.
19. What is the meaning of Eloi, Eloi, Lama Sabachthani? Answer: S. Mark 15:34. Answer: S. Mark 15:34.
20. Why did the authorities fear to arrest Jesus openly? S. Mark 14:1-2.
21. At what time did they arrest Jesus? Answer: St. Luke 22:53.
22. What prophet did John The Baptist quote in announcing the coming of the Messiah? Answer: S. Matt. 3:2-3.
23. On what occasion did Peter rebuke Jesus? Answer: S. Mark 8:30-32.
24. How many times did Jesus withdraw and pray in Gethsemane? Answer: S. Mark 14:35, 39, 41.
25. On what four kinds of soil did the sower sow the seed and what happened in each case? Answer: S. Matthew 13:3-9.
26. When did the people shout Hosanna? Answer: S. Mark 11:1-11.
27. Who was the first to declare Jesus of Nazareth the Christ? Answer: S. Mark 8:29.
28. Who intimated that Jesus was mentally afflicted? Answer: S. Mark 3:21—St. Mark 5:1-9.
29. What did Jesus do at the last Supper which Peter would not at first permit? Answer: S. John 13:4-10.
30. When did Jesus say, "Be not afraid?" Answer: S. Mark 6:49-51.

BROADCASTING FROM STATION S.T.J.C.

Did you have a Merry Christmas?

* * * * *

Are you planning a Happy New Year?

* * * * *

The way to celebrate Christmas all the year is to buy your presents on the installment plan.

* * * * *

I knew a young fellow who bought his girl an engagement ring that way one Christmas. The following Christmas he was still paying for it and was married to another girl.

* * * * *

Here are a few homely precepts which everyone should repeat until they are memorized:

"You may give until you are rich, and you may keep until you are poor.

"Doing nothing except for one's self is the undoing of one's self.

"Do not blame God for the harvest when you yourself do the sowing.

"You cannot whiten yourself by blackening others.

"Religion is not a thing of dispute, but of experience.

"You cannot possibly do good without being made better."—*The Little Visitor.*

* * * * *

Our Christmas offering was the poorest we have made for many a year. Why is *your* envelope missing?

* * * * *

The Christmas Pageant given by the Junior Daughters of the King, Sunday, December 26th, was beautiful.

* * * * *

We were glad to have such a splendid congregation of young people on St. John the Evangelist Day.

* * * * *

Did you start the year by making your Communion Sunday, January 2nd?

* * * * *

Some men smile in the evening, some men smile at dawn, but the man worth while is the man who can smile when his two front teeth are gone.

—*Iowa Green Gander.*

* * * * *

The poor and the shut-in of the Parish had every reason to be happy this Christmas. Through the kindness of certain friends of St. John's we were able to provide Christmas dinners, coal, shoes, clothing, candy, toys, books, games, etc. Also the Independence Square Lions Club gave a group of St. John's boys a swell time. They fed them on hot turkey sandwiches and sent them home with 3 carry-all bags full of food, candy, toys and sweaters for each boy.

* * * * *

ANY CHUMP CAN KNOCK

Don't criticise your neighbors' faults, no matter what they do. Don't ridicule the masses, or malign a chosen few. Don't think yourself a censor of the silly human flock; but just remember, as you go, that any chump can knock.

Don't laugh at those who make mistakes, or stumble by the way, for you are apt to follow them—and almost any day. Don't think that folks are shifting sand while you are solid rock. And don't forget, for goodness' sake, that any chump can knock!

Don't be a puller-down of fame on other men conferred. Don't give the parting kick to one who fell because he erred. Don't think that you are perfect and the only size in stock. And now, once more, just bear in mind that any chump can knock.—*"The Uplift."*

* * * * *

How would we get along without some folks we need not mention? They are always on the job and "doing their bit" to the glory of old St. John's and the pleasure of all. God bless them all!

* * * * *

Our Junior Choir were "the tops" Christmas morning. Incidentally the J. C. has shown wonderful development this year.

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Don't forget to join the *Fireside Club, Now.*

THE ODDS HAVE IT

Modern Definitions

Some of the following have been rather accurately and seriously put into practice in recent years:

Service—a successful effort to be helpful.

Success—doing what you want to do and making money.

Courtesy—the eye which overlooks a friend's broken gate and sees roses blooming in his garden.

Praticing Physician—a doctor who says, "If this doesn't cure you I'll give you something that will."

Orator—a man who can take a 300-word idea and blow it up to hold six thousand more.

A Garden Plot—the bugs and worms planning to eat up your garden stuff.

Tuneful Lyre—a music teacher who does not keep his engagements.

Man of the Hour—one who keeps up to the minute.

Woman's Tears—the world's greatest water power.

Taxation—the art of so picking the goose as to secure the greatest amount of feathers with the least amount of squawking.

Courtroom—a place where justice is often dispensed—with.

Counter-irritant—a fashionable woman out shopping.

Modern Music—the kind that puts the "din" in dinner and takes the "rest" out of restaurant.

Literary Aspirant—what an author takes when he has a headache.

Cooperation—a word consisting of eleven letters that can be spelled with two—W-E.

* * * * *

We are glad to tell the Parish that the new blower is paid for absolutely. That's another thing the Fireside Club did. It shows what you can do by joining and paying only 10 cents a month dues. Join now. Ask your District Superintendent for a dues book and start doing big things with little dimes.

* * * * *

Camper: "Well, what is on the menu today?"

Camp Cook: "Why, we have thousands of things to eat."

Camper: "What are they?"

Camp Cook: "Beans."

* * * * *

There lived in Washington a doctor and a minister who, although great friends, delighted to exchange repartee on the subject of their respective professions.

When they met one day recently the minister said that he was "going to call on Mr. Cunningham," and asked (for the old man was a patient of the doctor), "Is he very much worse?"

The physician gravely replied: "He needs your your help more than he does mine."

Taken off guard, the minister exclaimed anxiously, "Poor fellow; is it as bad as that?"

"Yes," said the doctor; "he is suffering from insomnia."—*Nashville Christian Advocate.*

* * * * *

Don't take my word for it but try it out for your-

self and see if you do not have a happier year by making others happy.

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A violinist was very much disappointed with the account of his recital printed in the paper.

"I told you three times," complained the musician to the owner of the paper, "that the instrument I used was a genuine Stradivarius, and in this story there was not a word about it, not a word."

"That is as it should be. When the Stradivarius Company advertises its fiddles in my paper, under ten cents a line, you can come round and tell me about it."

* * * * *

A surgeon, an architect, and a politician were arguing as to whose profession was the oldest.

Said the surgeon: "Eve was made from Adam's rib, and that surely was a surgical operation."

"Maybe," said the architect, "but prior to that, order was created out of chaos, and that was an architectural job."

"But," interrupted the politician proudly, "somebody must have created the chaos!"—*Mutual Mag.*

CHRISTMAS LIST

These are they who honored Jesus Christ with their offerings on His natal day.

Adams, Helen; Adgate, James; Adgate, Mrs. James; Anonymous; Archer, Sallie; Armstrong, Marion, Ashman, Mrs. Wesley B.; Ashman, Wesley B.; Ashman, Helen.

Beisser, Miss Mamie; Bernard, Mrs. Bessie; Briggs, Anna; Bright, Doris; Bright, Ruth; Brown, Harry Brown, William; Brown, Edward, Jr.; Busch, Frederick; Busch, John; Busch, Lillian; Busch, Susanna; Bunting, Agnes; Bunting, Walter; Butler, J.

Carr, Elizabeth; Carr, Elizabeth; Carroll, Emma, Chamberlain, Marion; Chestnut, Robert; Chestnut, Reba; Chestnut, Mrs. M.; Chestnut, Jennie; Clark, Harry; Clark, Kathleen; Clendenning, William; Clendenning, Charles; Clerico, Mattie; Clerico, Ferdy; Connor, Doris M.; Connor, Rae; Cook, James; Cressee, George, Sr.; Cressee, Mrs. George, Sr.; Cressee, Raymond; Cressee, George, Jr.; Crystal, Lillian; Crystal, Walter; Crystal, Joseph; Cunningham, Sarah.

DeCosta, Florence; DeCosta, Margaret; Dean, Thomas; Deitrich, Marie A.; Doan, Laura; Dolan, Jennie; Dougherty, Joseph; Drumm, Raymond; Drumm, Robert; Drumm, B. Frank; Dunbar, Irma; Dunbar, Elizabeth; Dumond, William; Fanger, Anna; Fanger, Anna M.; Fanger, Harry; Ferrell, Florence; Fisher, Miss M. Beatrice; Fitzpatrick, Edward; Fox, Albert; Fox, Andrew.

Gilbert, William T.; Glenn, Laura M.; Green, Emma; Green, Joseph; Green, William; Greenfield, Lydia; Greenfield, Robert; Greenwich,, Hannah; Gregory, George F.; Gregory, George; Gregory Grace; Griggs, Elizabeth; Griggs, Anna; Griggs, Elizabeth.

Hagan, Michael; Hagan, Charles, Jr.; Hagan, Ida; Hallowell, Mrs. E.; Hallowell, Miss Elizabeth; Hamilton, Florence; Hare, Bertha; Harford, Mrs. C. E.; Hartman, John; Hartman, William E. Jr.; Hartman, William E., Sr.; Hasson, Mrs. William; Hasson, William; Henderson, Christopher; Henderson, Theresa; Henderson, Mrs. Laura E.; Henderson, Laura M.; Heisler, Eunice; Heisler, Jacqueline; Hepford, Raymond; Hepford, Catherine; Holt, James; Holt, Charles; Holt, William G.; Holtzheimer, Miss Mary; Holtzheimer, Mary; Holton, Edna; Holton, Margaret; Holton, Margaret; Holton, Joseph; Hopkins, Ruth J.; Hoyer, Catherine; Hudak, Frances; Hume, Gardner; Hume, Robert.

Jackson, Elsie; Jaeschke, Ethel; Jaeschke, Elizabeth; Jaeschke, Herman; Jaeschke, Gus; Jenkins, Blanche; Jensen, Carl E.; Jensen, Elizabeth M.; Jensen, Elizabeth.

Kaiser, Emma; Keck, Maria; Keelan, Leona; Keener, George F.; Kelly, Anna M.; Kelly, Burton; Kelly, Francis; Kelly, Frank; Kelly, Gerald; Kelly, Mary; Kelly, Raymond; Kelly, Sarah; Kelly, Wesley; Kelly, William; Kensil, William; Kensil, Margaret; Kensil, John; King, William; Knowlton, Frank, Sr.; Knowlton, Mrs. Frank, Sr.; Knowlton, Frank, Jr.; Knowlton, Mrs. Frank, Jr.; Korbal, Mrs. Frances; Kraft, Joseph R.; Krafft, Orenett; Krafft, Orenett; Krafft, Edward; Kraft, Harry C.; Krause, Sarah; Krek, Herman; Lafferty, Albert; Later, Albert, Jr.; Later, Albert, Sr.; Lawrence, James; Lawrence, Howard; Lawrence, Mary; Lawrence, Geo., Jr.; Lawrence, George, Sr.; Leach, Joseph; Leach, S. Bowman; Leach, Mae; Leach, Ella; Lenhardt, David; Lenhardt, David, Jr.; Lenhardt, Eleanor; Lenhardt, Margaret; Lenhardt, Margaret; Little, Joseph; Little, William; Little, Mary; Lundmark, Mrs.; Lusher, Thelma; Lusher, Robert; Lusher, May.

MacVaugh, William; MacVaugh, Sylvania; MacVaugh, Anna; Maguire, George; Maguire, Eliza; Major, William; Martin, Susanna; Mason, Elizabeth; Matthews, Vernon; Matthews, Mrs. Vernon; McAvoy, William; McAvoy, Lillian; McAvoy, Anna J.; McCall, Samuel B.; McCall, Frank; McCall, Harry; McCall, Mrs. Harry; McFadden, Howard; McFadden, Mrs. Howard; McHenry, John E.; McHenry, Rev. H. Cresson; McKane, Beatrice Marie; McLaughlin, Anna; Mehring, Mrs. William; Meyers, Agnes; Miller, George; Miller, Mrs. Dorothy; Miller, Dorothy; Miller, Robert; Miller, Eleanor; Miller, Walter; Miller, Warren; Milligan, Mary; Milligan, Edward; Mitchell, Madeline; Moffett, Anna; Morley, Nellie; Morse, Julia; Mullen, Francis; Mullen, Catherine;

Neill, Thomas; Nelson, John J., Jr.; Nelson, Mrs. John J., Jr.; Nugent, Eleanor.

O'Donnell, Catherine; Olsen, Charles; Olsen, John; Olsen, Genevive; Olsen, Blanche; Olsen, Edward; Patterson, Mrs. John; Patterson, John; Patterson, Carrie May; Patterson, Mrs. William; Patterson, William; Pearo, Adelia; Pearo, Mrs. Mary; Penrose, Agnes R.; Penrose, Edward R.; Pine, Edward; Pine, Walter; Pine, Lillian; Preole, Ruth; Preole, James; Preole, John C.; Preole, John F.; Preole, Mrs. John F.

Rand, Mary; Ramshard, Edith; Redding, Louise; Redding, Elaine; Reid, Dorothy; Reid, Mrs. Frank; Robins, Joseph; Robins, Mabel; Robins, William; Robins, Anna; Robinson, Edward; Robinson, Mrs. Annie; Rocks, Edward; Roddy, Dora; Rutter, Heber; Rutter, Edward; Rutter, Charles; Rutter, Ruth; Rutter, Elizabeth; Rutter, Jennie; Rutter, Viola; Rutter, Rose; Rutter, Robert; Rutter, Mrs. Elizabeth; Rutter, Mrs. Charles; Rutter, Jeremiah K., Jr.; Rutter, Mrs. Jeremiah K., Jr.

Saunders, Mary; Sayres, Elmer; Sayres, Eugene; Schabacker, Miss Annie; Schlembac, Catherine; Schlembac, Joseph; Schmidt, Mrs. Frank G.; Schoch, Mrs. Al; Seher, Catharine; Senese, Martha; Shockley, Margaret; Silbert, Elizabeth; Silbert, Ella; Silbert, Philip; Silbert, George; Silbert, Mrs. Ella; Snell, Margaret; Snell, Catharine; Snell, Evelyn; Snell, Samuel, Jr.; Spratt, Margaret; Spratt, John, Jr.; Spratt, John; Spratt, Catherine; Spratt, Finley; Spratt, Anna; Spratt, John; Spratt, James; Spratt, Thomas; Springer, Mrs. Annie; Sprogel, Bertha; Stenger, Ethel; Stenger, Dorothy; Stenger, Laura; Stenger, Webster; Stockman, Harry; Stockman, James; Stockman, Elizabeth C.; Stockman, Mr. and Mrs. R.; Stone, William; Stone, Mrs. William; Stryker, Harry; Stryker, Valentine; Substalae, James; Substalae, William; Sutterlin, Mrs. Ethel; Sutterlin, Thelma; Sweeney, James; Sweeney, Agnes.

Taylor, Benjamin F.; Taylor, Ethel E.; Tittermary, John, Jr.; Tettermary, Johanna; Tittermary, Edward; Tittermary, Harry; Tomlin, Joseph; Tomlin, Calvin A.; Tomlin, Margaret; Tomlin, Evelyn.

Walker, Ada; Walker, Mabel L.; Walker, Ada M.; Walker, Margaret L.; Walker, Robert L.; Ward, Katherine A.; Ward, Amanda; Ward, Elizabeth L.; Watkins, Mary; Watkins, Richard; Watts, Sarah; Weber, John; Weber, Lettie; Weise, Marjorie; Weise, William; Weise, Albert; Weise, Mrs. Georgia; Weist, Florence; Weller, Mrs. Emma; Wilhelm, Kate; Wilhelm, Catherine; Woerner, Beatrice; Woerner, Rudolph; Woerner, Mrs. Rudolph, Sr.; Woodruff, Mrs. Mary.

Yeager, William; Young, Laura; Young Viola.

THE DAUGHTERS OF THE KING, SENIOR CHAPTER No. 2

On November 15, 1937, Senior Chapter No. 2 of the Daughters of the King was organized at the Church of St. John the Evangelist. The meeting was opened by the singing of the Daughters of the King hymn, after which we were led in the devotions by Miss Adelia Pearo and Miss M. Beatrice Fisher. Extracts from the handbook of the Daughters of the King were read by Miss Mae Leach and Miss Ethel Stenger.

The matter of election of officers was then taken up and Miss Adelia Pearo was elected President; Mrs. J. Francis Preole, Secretary; and Miss Mae Leach, Treasurer. The charter members present in addition to the officers already mentioned were: Miss Helen Ashmen, Miss Ethel Stenger, Miss Edna Holton, Miss Margaret Holton, Mrs. Mary Keough, and Miss Theresa Henderson.

For the purpose of study it was decided that we would first take up making ourselves more familiar with the Prayer Book, especially in the matter of finding the Collects, Epistles, and Gospels for the different Seasons in the Church Year.

The girls have selected for their work for the present, the mending of the choir music which stands very much in need of their attention.

The business meeting adjourned at nine P. M. after which the girls retired to the choir room to do their practical work for the evening.

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

PARISH COMMITTEE

John Weber
Vernon Matthews
William MacVaugh, Sec.
George Cressee, Jr.
George Silbert
Carl Brobson
William J. Shives
B. Frank Drumm
William Little
Joseph Leach
John Spratt
John E. McHenry
John C. Patterson, Jr.

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Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. John F. Preole
Miss Louise Redding
Miss Ruth Rutter
Mrs. William J. Shives
Miss Viola Young

DIRECTORY OF DISTRICT SUPERINTENDENTS

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District No. 2—William Gilbert, 233 Watkins St.
District No. 3—John F. Preole, 116 Daly St.
District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—William Brown, 141 Manton St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Miss Frances Heisler
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Margaret Kensil
Mrs. Howard McFadden
Miss Adelia Pearo
Miss Louise Redding
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Frank McCall
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Armstrong, Marion
Beck, Catherine
Henderson, Laura
Keelan, Leona
Last, Jeannette
Lusher, Thelma
Munion, Eleanor
Tomblin, Evelyn
Weist, Dorothy
Brown, Harry
Brown, George
Grinnell, Raymond
Heisler, Joseph
Johnson, Edward
Lusher, Robert
McCall, Frank
Robbins, William
Tomblin, Joseph
Weise, Albert
Weissinger, George
Weist, Charles

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Harry Carbarnes, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

BAPTISMS

Thomas Harry Owens — George Henry Murray

BURIALS

John Everett Jacobs — Henry G. W. Thoennissen
George W. Lewis — Catherine Kingsland

MEMORIAL FLOWERS

"In loving memory of"

Jennie Black — Charles Black
Mary E. Dean

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King Sunday School	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

I. C. M. C. Hymn

"A CHRISTIAN HOME"

The home where Jesus Christ is crowned
As the King of Kings divine,
Is one wherein a light is found,
That in after years shall shine,
Shall follow us the world around
A pure and fadeless sign.

Chorus

To know Him in childhood, to know Him in youth,
Is to store the mind with wisdom, and with purity and truth:
Abroad we may travel, afar we may roam,
But no years can dim the mem'ry of a blessed Christian home.

The home wherein the Saviour dwells,
As an ever welcome guest,
The place in which His gospel tells
What is wisest, what is best,
Is one that to its members spells,
A future bright and blest.—Cho.

Thank God for homes like these, that bless
With their memories new birth,
The after years of toil and stress
That shall prove to men our worth
These temples of His holiness—
His kingdom sent to earth.—Cho.

(Used by permission The Heidelberg Press)

PASTORAL LETTER

Dear Parishioner:

Twenty-five years ago I volunteered to serve St. John's Parish as missionary without salary. Then, the job was easy, because there were few members. Now, the job is too big for me. We have 900 names on our register and because of our phenominal growth something must be done to serve their needs. Members are complaining of being neglected. They are not visited as are members of other parishes. They do not receive the Sacraments promptly. They are not visited in hospitals and other public institutions. They do not receive words of comfort, advice and admonition when they should. In short, the Rector is not available when he is needed.

You cannot help comparing ours with other parishes, or with our neighbor across the street. Their members are ministered to adequately.

We acknowledge this discrepancy with sorrow. We know the comparison is *TRUE*; yet it is not *JUST*. There are three matters we must consider side by side with their and our efficiency. The first is they *PAY* their priests and ministers a *SALARY*. The second is their clergy have *ALL THEIR TIME* to give to service. And third, they pay *SALARIES* to others *TO ASSIST* the Rector. Now compare that statement with ours.

First, you *DO NOT* pay your Rector a salary. Second, your Rector *CANNOT GIVE ALL* his time to your needs. Third, you *DO NOT PROVIDE AND PAY* the salary of an assistant. Give your Rector an assistant for *PART TIME ONLY* and *FUNDS TO PAY HIM*, and we will give you efficient service, too.

We suggest that now the Parish House mortgage is paid off by means of our Cent-a-Day Club, *YOU* join the Club and pay a-cent-a-day for an assistant.

Here is how it will work: Suppose you give a-cent-a-day from New Year's to Easter Day, you will give $1.07. If 300 members pay $1.07 when Easter comes we will receive $321.00, or enough to pay an assistant, not only for Easter work, but also we can keep him to help with Confirmation work; give Easter Communions to the sick and shut-in; visit members in hospitals; assist in burials, christenings and weddings and do an hundred other duties that ought to be done in every parish.

Your CENT-A-DAY, or, 7 cents a week in the other pocket of your Church Envelope, will provide an assistant.

If you *WILL NOT* give your Rector an assistant, then you *MUST NOT* criticize him nor compare his work to parishes who pay their Rector a salary for all his time and do give him an assistant.

Will *YOU* pledge a-cent-a-day to pay the salary of an assistant? Then sign the enclosed postal and send it to me and next Sunday begin to deposit 7 cents in an envelope and put it on the Alms Basin towards the assistant's salary.

EVERY DAY
PUT A CENT IN THE ENVELOPE
and
GET AN ASSISTANT

Affectionately your Rector,

H. Cresson McHenry.

P. S.—It must be definitely understood that your ASSISTANT CLERGY FUND must not, under any consideration, lessen your Church Offerings for Current Expenses. If you do take out of one pocket to put in the other, you will bankrupt the parish.

AN INTERESTING EVENING

Not so very long ago one of the matrons of the younger set in the parish entertained the Rector and a few of our communicants at an evening dinner. Needless to say, the dinner was delicious and beautifully served. Our hostess was perfect as an entertainer of such a group.

After the dinner, and when all were gathered in a cozy and intimate circle, we experienced an intellectual treat which was invigorating and inspiring to a degree. The conversation drifted naturally to the discussion of topics of interest of today. Finally it crystallized into exploiting three subjects of universal interest,—books, pictures and music. It was refreshing to sit back and listen to the vigorous manner members of the circle expressed their views upon present day "popular" literature and how fearlessly they dissented from the fulsome sales talk of interested publishers of certain leading sellers of today. It was rather astonishing to listen to the guests condemn the broad pictures of licensiousness and lasciviousness of several of the highly praised novels of the year. To them, the idea that a book is good and uplifting just because the sales talk of its publishers is a carefully prepared and camouflaged untruth told for the purpose of pushing under their several noses a moral and sexual stench, is an intolerant and indecent betrayal of their reliance on the publisher's judgment. Their resentment against these book clubs which choose a NEW book for its readers each month, was pretty emphatic, too. The prevalent opinion of the group was they are merely sales agents for putrid literature which otherwise would die of neglect if left to the decent discrimination of a cleanminded public. This revolt against the modern novel was not unintelligent because nearly every member of the circle had been at one time or another seduced into reading one or more of them by friends and companions who posed as being sophisticated and broadminded.

As it was with literature so was it with the "movies"; except here, to our extreme surprise, the sentiment seemed to prevail that there is emerging a cleaner and more decent series of subjects. Quite emphatic satisfaction was expressed over the apparent reverting back to the old classics for material and plot. We were startled at this observation because we were not quite conscious ourselves of this tendency but when picture after picture, all in the popular class, was mentioned with approval and pleasure, we realized the justness and sense of the criticism. Again this group of independent thinkers were breathlessly wholesome in breaking away from the traditions of accepting the approval or disapproval of so-called critics, and condemning or commending for themselves. To them a clean picture is a clean picture and a dirty picture is a dirty picture.

In this little session of free thinkers for the improvement of thought and feeling, there entered expressions of opinion on matters of the night clubs and their high jacking methods of fools and lunatics who don't know when they are being kidded into being suckers for pirates. And also a little slam at the jungle noise some modern idiots without an ear for harmony or tonal color call "syncopated." A medley of maniatical, crazy and lust stirring noises from the blackest spots of black Africa.

It was a wonderful experience to sit in with that group of modern young folk and listen to them tell how old civilization must turn again to righteousness in thought and feeling.

The modern young men and women are already on the march for old time decency. Editors, playwriters, composers, entertainers—

TAKE NOTICE!

ABRAHAM LINCOLN
1809 -1865
Some Incidents of His Life

Lincoln was born in a cabin in a dreary region in Kentucky. It was a one room house about fourteen feet square, built of logs. In this one room the family cooked, ate and slept. Very few children have started life in so poor and barren a home.

When he was seven years old, his parents moved to Indiana, into a wild and wooded region, and built a hut for a home. It was a one room cabin, with rough home-made furniture. A log smoothed on one side, was their table. The bedsteads were made of poles fastened to the walls. The chairs were just blocks of wood. All the cooking was done in the fireplace.

The family was extremely poor and every member had to do hard work on the farm. After laboring all day, the young boy would often lie down before the fireplace and read by the light of the burning fire. Then, when too tired to read any more, he would climb a ladder made of pegs driven in the wall, and go to sleep on a pallet of straw, covered with skins of wild animals. He had little chance to get an education. He did not go to school more than a year all his boyhood days. And the school teachers in those days were very ignorant themselves. But he did learn to read such books as Aesop's Fables, Pilgrims Progress and the Bible.

He borrowed the "Life of Washington" from a neighbor and sat up far into the night reading it. He kept it in a crevice of the wall near his bed for safety. One night it rained and he found the book soaked through and through. The owner made him work three days to pay for it, and then let him have it. That was the first book Lincoln ever actually owned.

He was accustomed to listen to every preacher and stump orator who came into his neighborhood. Once he walked fourteen miles to hear a trial in court. When one of the lawyers finished his speech, Lincoln walked across the room in his bare feet, with his trousers rolled up, and said quite audibly, "I want to shake your hand. That is the best speech I ever heard." Years after, when Lincoln was President, the lawyer grown old and feeble, came to the White House and reminded Lincoln of the incident.

When Lincoln was about twenty-one years old, his father and two of his neighbors moved to Illinois. Lincoln walked all the way, through mud and water

and over rough roads, driving an ox team. They settled ten miles from Decatur. Lincoln split the rails with which he fenced in the new clearing. He helped build the cabins and plant the spring crops. Though he was of age he stuck by the family until they got a new start.

He needed new clothes for he still wore the buckskins of the frontier. He bargained with a neighbor to make him a pair of trousers out of brown jean, dyed with white walnut bark, agreeing to split rails in payment. That pair of trousers cost Lincoln fourteen hundred split rails.

Lincoln was six feet and four inches tall, spare built, very strong and in perfect health. He was loved by those of the community and was popular with the men. He could outrun, out jump, and out wrestle anybody in the neighborhood; and, as a rail splitter, he had no equal as to the number he could split in a day.

He was a good story teller. All his life he had an inexhaustible supply of funny stories for any occasion. He had a reputation for honesty and square dealing and was called "Honest Abe."

One day a woman came into the store, where Lincoln worked. After she had gone, he noticed she had given him six cents too much. That night after he closed the store he walked six miles to the woman's house to return the money.

By dint of hard study after his days' work he was admitted to the bar and elected to the legislature. He was sent to Congress and was candidate to the United States Senate.

As a lawyer he was shrewd. Upon one occasion he defended a son of a poor woman. He was satisfied the boy was innocent. The trial began. The principle witness was called, who said—

"I saw him strike the man and kill him."

Lincoln inquired, "What time was it when you saw him?"

"It was about eleven o'clock," the witness replied.

"How could you see so well at night?" asked Lincoln.

"The moon was shining, and I could easily see," he replied.

Lincoln sent for an Almanac and showed the jury, that there was no moon that night. The accused was acquitted.

Lincoln became President of the United States in the period of the Civil War. He was a man of strong convictions and of great firmness. Yet he was always sympathetic and tender. In spite of his keen sense of humor his disposition in repose was melancholy and he brooded deeply over the state of the Union.

A VISIT FROM THE DIOCESAN PRESIDENT OF THE DAUGHTERS OF THE KING

On Monday evening, January 17, 1938, Miss Clara Stackhouse, Diocesan President of the Daughters of the King, visited the Church of St. John the Evangelist for the purpose of getting better acquainted with the members of our various chapters. As the meeting of the Junior Chapter precedes the meetings of the Senior Chapters, Miss Stackhouse devoted the early part of the evening to becoming acquainted with that group. The opening service was conducted by Miss Emma Kaiser. The girls then gave reports of the work they had done, especially in the way of Cottage Prayer Meetings which are conducted by some of the girls every Sunday afternoon. The girls then worked on their Scrap Books.

At 7:45 Miss Stackhouse was conducted to the joint meeting of the two Senior Chapters. The program for this meeting was left entirely in the hands of the new Senior Chapter and was presided over by their President, Miss Adelia Pearo. The meeting was opened by singing of hymn No. 105, Mrs. John Preole playing the accompaniment. Miss Pearo led us in the Creed and Prayers, and Miss Helen Ashmen read the Scripture Lesson, St. Matt. 25:31-46.

Miss Pearo then turned the meeting over to Miss Fisher, the leader of Senior Chapter No. 1, who introduced Miss Stackhouse as one who is not only our Diocesan President but also as a friend for whom she has very great admiration.

Miss Stackhouse stressed several points which she feels are necessary in developing the chapters of the Daughters of the King and we will mention the most important. She said that in order to have a real chapter of the Daughters of the King we must first develop our individual devotional lives by Prayer, Bible reading, and all the means of grace at our disposal. We should also feel it incumbent upon ourselves to be regular in our Church attendance unless prevented by circumstances beyond our control. While the work of the chapters at their meetings is very important Miss Stackhouse feels that visiting is the most important work they have to do and is the work from which the Daughters receive the greatest joy. In her chapter at St. Thomas', Whitemarsh, they usually go by two's and do not often make more than two or three visits in a month but they are real visits. Miss Stackhouse had brought with her a Scrap Book on the writings of St. Paul to Timothy, which had been made as a part of their study on this book. The pictures were very beautiful and well chosen.

Miss Stackhouse called attention to the Local Assembly Meeting of the Daughters of the King on Sunday, February 6, at which our Sacrifice Offering will be presented at St. Simeon's Church, 9th Street and Lehigh Avenue. The Sacrifice Offering is devoted to the work of the Order in China which is very badly needed, especially at this time.

In conclusion I wish to express my appreciation of the cordial welcome given to Miss Stackhouse and to commend the members of the Junior and Senior branches for the reverent manner in which they conducted their services.

M. Beatrice Fisher.

THAT ASSISTANT'S SALARY

In order to avert any misunderstanding as to how we propose to raise the salary for the Rector's assistant, we feel we ought to remind our Parishioners that we are not thinking of imposing a *new* tax upon them but that we mean to continue our old cent-a-day-scheme which helped us over many a financial mountain in the past.

Those who are paying seven cents a week *now* are asked to just continue doing so in the future. *That*

is their cent-a-day contribution henceforth. They will not be asked for an extra contribution. The appeal we are making is to those who *are not* contributing a-cent-a day or 7 cents a week in the mortgage pocket of their weekly church envelopes. The non-contributors to that fund hold the decision as to whether we shall or shall not have an assistant the Parish so sorely needs.

Furthermore, there are hundreds in the Parish who have no church envelopes and consequently no means of conveying a-cent-a-day once a week to the church for the offering. We would be glad to furnish special cent-a-day envelopes for this purpose. Please send in your pledge post cards and let's get organized. We want an assistant by Easter.

REMEMBER

Only those who are *not* contributing a-cent-a-day are asked to make this pledge. After we have become organized we will make out a list of the Cent-a-Day Club, publish it in the BROADCASTER and post it in the Church. New names will be added from time to time to the list. (All members who fail to keep up their dues, and get *one dollar behind* in their payments, will have their names removed until the delinquency is paid. Of course, all such will be notified before action is taken.)

H. CRESSON MCHENRY, Rector.

WHAT WOULD YOU HAVE DONE?

1. The Rector of the Parish received a call for a burial service for Monday, January 31st, at 2.30 P. M. Commital at Fernwood Cemetery. The service to be at the home of the sister of the deceased, 4103 Comley Street. The family antedated the rector's assumption of duties by perhaps a quarter of a century. Consequently their request for his ministrations at such a time was paramount to a command.

2. The Rector received a notice from Mrs. Rogers, undertaker, on Queen Street beween Front and Second, of a funeral service for Mrs. C. Kingsland, 1416 S. Howard Street, for Monday, January 31st, at 2 P. M. The family were not regular communicants of the Church but they were in trouble and needed the services of a Priest.

3. The Rector had an emergency call to give the Sacraments to Mrs. W.—, 324 Emily, Monday, January 31st. The call came through at 1:30 P. M. It probably was a matter of life or death. Here is the problem:

Burial Service 2:30 P. M., Monday, January 31st.

Burial Service 2:00 P. M., Monday, January 31st.

Emergency Sacrament, 1:30 P. M., Monday, January 31st.

How can the Rector minister to all three families in distress and neglect none?

Of course he did it, with the help of two friends who answered his S. O. S. But you see how utterly impossible it is for him to impose continually on the good nature of his fellow priests in helping him out of such "jams" which are continually occurring.

Don't you agree with the Rector that we simply MUST have an assistant Priest?

Don't you think you would rather pay a cent-a-day towards the salary of an assistant than be neglected or deprived of the ministrations of the church in your hour of need?

Think it over. Sign that post card. Begin now to contribute a cent-a-day.

IT IS THE CHEAPEST INSURANCE IN THE WORLD.

THE JUNIOR CHAPTER OF THE DAUGHTERS OF THE KING

The girls from our chapter have read many letters from other Junior Chapters in the "Messenger"—the Junior Daughters of the King paper—and we decided to tell other girls how we get along in our chapter.

We meet every Monday night from 7.00 p. m. - 7.45 p. m. To keep ourselves busy when not meeting we visit the absentees from the Sunday School. This work is showing splendid results—many scholars have returned because of our visits.

On Sundays after Sunday School we visit the shut-ins and hold services for them. We sing their favorite hymns, have prayers and a Bible reading, then sit and talk with them a while. Often we take the Altar flowers to brighten up their rooms. The people appreciate these services so much—and often join in the hymn and prayer themselves.

From October till December we were busy on meeting nights making stocking dolls which we donated to the church for the Bazaar the first week in December.

The Sunday after Christmas we gave a Pageant for the Sunday School. It was called the "Nativity"—and it was held in the church. The Sunday School took part in the singing of the carols which were an important part of the Pageant.

In January we started making scrap books for the children in the American Episcopal Home down in Panama. By Lent we expect to have finished them, and during Lent we expect to spend some time in study and to do some sewing for needy children.

ELEANOR MUNION, *Secretary.*

GEORGE WASHINGTON
1732 - 1799
Some Incidents of His Life

George Washington was a man of immense height and physical strength and enduring powers as these incidents show. He was six feet two inches tall and weighed 220 pounds. His eyes were light blue. His face was grave and thoughtful though his disposition was full of cheer and good will.

He was very athletic with a strong right arm. He once threw a stone from the bottom to the top of the Natural Bridge in Virginia, a height of over 200 feet. Also he threw a piece of slate, round and as big as a dollar across the Rappahannock River at Fredericksburg, a feat no other man has ever been able to equal.

One day at Mt. Vernon they were throwing an iron bar to see who could cover the greatest distance. Washington, watching them, said, "Let me try." Without taking off his coat he seized the bar and, to the amazement of all, threw it far beyond the longest throw.

One time he was watching a wrestling match. Finally the champion challenged Washington to a trial of strength. Washington turned and without a word,

seized the champion and threw him flat on the ground. The man remarked afterward he felt as though a lion had grabbed him and when he hit the ground he thought every bone in his body was broken.

He was fond of parties. He often rode, on winter nights, a distance of ten miles to a dance and would get back home just in time for breakfast. He kept this up until he was sixty-four years old. He was a dandy in his dress. He wore ruffled shirts, blue broadcloth coats with silver trimmings and marble colored hose. He dressed well, up to the very day of his death.

He was fond of riding. Lafayette once said of him, "I never beheld so superb a horseman." Jefferson wrote, "Washington was the best horseman of his age."

He was a good business man and farmer. By his ability he became a very wealthy man for his time and died worth an half million dollars. His estate at Mt. Vernon covered 8000 acres. He had 500 slaves and laborers. He was very hospitable and said his house was more like a tavern than a plantation.

He was very correct in his habits. He ate carefully and slowly and of the simplest food. He was in fact the perfect gentleman.

When in Philadelphia he attended Old Christ Church, 2nd Street above Market Street. You should go and see the pew in which he sat.

BROADCASTING FROM STATION S.T.J.C.

"The Glory of Life is to love,
Not to be loved.
To give, not to get;
To serve, not to be served.
To be a strong hand to another in the time of need;
To be a cup of strength to a soul in a crisis of weakness;
This is to know the Glory of Life."

* * * * *

Your Rector *needs* an assistant. What are you going to do about it?

* * * * *

A Chinaman always pays his doctor while he is in good health; then when he gets sick he stops paying the Doctor until he gets well again.

* * * * *

We are arranging a list of Lenten preachers and speakers for Sunday and Wednesday evenings from Ash Wednesday 'till Good Friday. Be sure you come out, and, by your presence show them you appreciate the trouble and interest they have taken in our behalf.

* * * * *

There is a story of a miserly old man who was visited by a Rabbi, who called him to the window. "What do you see?" asked the Rabbi.

"I see men and women and children," answered the rich man.

Then the Rabbi took him to a mirror, "What do you see now?" he asked.

"Now I see myself," the rich man replied.

"Yes," said the Rabbi, "both the window and the mirror are made of glass, but no sooner does a little silver come between you and others than you cease to see others, and see only yourself."—*The Uplift.*

* * * * *

Do you remember our Lenten Thank Offering Boxes? Those you must ask for or you do not get them? Well, Miss Nuttall has them this year. If you ask her for one she will give it to you. That's the little box you put on your dinner table and when you sit down to eat, and think of the hundreds of hungry folks who have no food you drop a "coin of grace" in the little box as your gesture of Thanksgiving to God for feeding you. Also that is the little box you can give to any Sunday School class to help them make up their Sunday School Lenten Offering. Last year these *Volunteer Thank Offerings* totaled $100.00. Which was one ninth the amount raised for our Lenten Offering.

* * * * *

So often we hear people say, "I am going to," when they have in mind the doing of some more or less important duty, but the chances are about nine to one that they never get around to it. It is the fellow who says, "I'll do it *now*," that makes his way in this world.

We live for today, and therefore should accomplish today's tasks *today*. "I'm going to" never gets it done.

* * * * *

IT'S EASY TO QUIT

It is easy to quit. Anyone can say,
"The hill is too high," or "it's too far away."
Anyone can say, "I'm too tired to keep on,"
And stop halfway there. But don't be that one.
Whenever life gives you a task hard to do,
Don't stop in the middle, but see the thing through.

It is easy to quit. Any fool can explain
To himself and his friends why the struggle was vain.
It doesn't take brains when you start cutting loose
From a difficult task to think up an excuse.
There is always a plausible, soul-soothing excuse
On the tongue of the chap who says "it's no use."

—*Author Unknown.*

* * * * *

THE FOUR PLANTS

A wise old tutor was once taking a stroll through a forest with a shiftless youth by his side. The tutor suddenly stopped and pointed to four plants close at hand. The first was a tiny sprout, just coming up out of the earth. The second had rooted itself quite firmly in fertile soil. The third was a small shrub. The fourth had grown into a well-developed tree.

The tutor said to his youthful companion, "Pull up this first plant."

The youth pulled it up easily with his fingers.

"Now pull up the second."

The youth obeyed, and with slight effort the plant came up, roots and all.

"And now the third."

The boy pulled with one hand, then the other, but it would not come. Then he took both hands, and the plant yielded to all his strength.

"And now," said the master, "try the fourth."

The youth grasped the trunk with all his might, but

hardly a leaf shook. "I cannot move it," he exclaimed.

"Just so, my son," said the tutor, "with our bad habits. When they are young and small, we can cast them out, but when they are full grown, they cannot be uprooted."

* * * * *

Help your boys and girls fill their Lenten Boxes.

* * * * *

Lincoln said, "The Bible is the best gift God has ever given to man."

BIBLE CATECHISM

1. With whom did Peter quarrel at Antioch? Gal. 2:11.
2. How did SS. Peter and Paul divide their Missionary work? S. Peter preached to the Jews, S. Paul, to the Gentiles. (Gal. 2:7).
3. How did S. Peter explain the treason of Judas? Acts 1:16.
4. How was Judas's successor chosen? Acts 1:26.
5. Who was his successor?
6. What made the people think the disciples were drunk? Acts 2:4.
7. What proof did S. Peter give that they were sober? Acts 2:15.
8. How many people did S. Peter convert by one sermon? Acts 2:41.
10. Whom did S. Peter heal at the gate called Beautiful? Acts 3:20.
11. What suggestion of *Communism* do we find in the Bible? Acts 2:44-45.
12. What made the people think SS. Peter and John were disciples of Jesus? Acts 4:13.
13. How did the church care for the needy in the beginning? Acts 4:34.
14. Who short changed the treasury? Acts 5:1-2.
15. What happened to them? Acts 5:5 and 10.
16. How did the Apostles break jail where Annas sent them? Acts 5:19.
17. Who defended the prisoners? Acts 5:38-39.
18. How many men were first made deacons? Acts 6:3.
19. What was their special duty? Acts 6:1.
20. What kind of witnesses testified against Stephen? Acts 6:13.
21. How did Stephen die? Acts 7:59.
22. Who was present at the stoning of Stephen? Acts 7:58.
23. In what city was the church first persecuted? Acts 8:1.
24. What was Paul's attitude at first? Acts 8:3.
25. What did Simon of Samaria try to buy from St. Peter? Acts 8:18-19.
26. Whom did Philip meet on his way to Gaza? Acts 8:27-28.
27. In what city was "Straight Street"? Acts 9:11.
28. What was in the sheet S. Peter saw in a dream? Acts 10:12.
29. Where were the disciples first called Christians? Acts 11:26.
30. What church did S. Paul call foolish? Gal. 3:1.
31. Who started to worship Peter? Acts 10:25.
32. Why did the churches send relief to Judea? Acts 11:28.
33. What happened to S. Peter's chains when he was in prison? Acts 12:7.
34. Who went with S. Paul on his second Missionary journey? Acts 15:40.
35. Did S. Paul think widows should re-marry? I Cor. 7:8.
36. What did he think about bobbed hair? I Cor. 11:15.
37. What letter did S. Paul write to a church which doubted he was a true Apostle? Galatians 1:11-12 and 5:1.
38. How do we know that early Christians were slave holders? Philemon 1:10.
39. With whom did Barnabas side in the quarrel of Peter and Paul? Gal. 2:13.
40. Why did S. Paul refuse to take Mark on his second missionary journey? Acts 15:37-38.

A LETTER OF APPRECIATION

January 24, 1938.

The Reverend H. Cresson McHenry
225 South 3rd Street
Philadelphia, Pa.

My dear Mr. McHenry:

You and your people are entitled to a great deal of generous praise for your own generous gift to missions. If every parish and mission responded as nobly as St. John's there would be no missionary problem in our Church today.

Your letter of the 19th addressed to Bishop Taitt has been handed to me, and I shall do what I can to get a missionary speaker to you for Sunday or Wednesday evening during Lent. You'll hear from me later about this.

With all kind personal regards, I am

Sincerely yours,

FREDERICK P. HOUGHTON.

"SAYING GRACE"

How do YOU say grace?

Maybe somebody wants to know what is "saying grace" anyhow?

Well, maybe it *would* be better if we *did* know what we are talking about before we start the discussion.

"Saying Grace" means giving thanks to God in a short prayer at breakfast, dinner or supper for the food we are about to eat.

It's a quaint old custom which goes back thousands of years.

Long before the Christian religion appeared men of all faith and religious beliefs; yes, even the benighted heathen, said grace for the good things of life.

"Grace Sayers" can easily be divided into classes.

First there is a big crowd of folks who *never* say

"grace." Somebody shouts "dinner's served" and the members of the family run pel-mel to the table, grab up things, heap their plates and begin to eat. They may be nice people but they have not got good table etiquette.

Some eaters, we think they must be dyspeptic, come slouching into the dining room at meal time looking as gloomy as though they were in a torture chamber, and meals are — — to any dyspeptic. You don't find many "grace sayers" among *that* class of eaters. Others come to the table, sit down and *find fault*. The meat is too tough to chew. The coffee is not fit to drink. The bread is stale or soggy, the vegetables are cold. To hear them talk poor mother just did her darndest to spoil every dish of food she cooked. Such folks are just common low minded people who are so graceless in thought and feeling that they couldn't possibly say grace without choking to death.

Some people love to seem like nice people, and when the parson comes to tea *they always* ask *him* to say grace before eating just as though it was a daily practice when were truth to pop up and speak, she would let the cat out of the bag, for the *only* time grace is said by this particular group of eaters is when the parson calls.

Sure, there are those who can and do "say grace" gracefully! They are the elect of God. They *know* who provides all their needs. They *know* He will never forget them for as He provides food for all living things when they are hungry or in need so does He give to them abundantly.

These are *real* "grace sayers"! Every time they come to the breakfast or dinner or supper table they "say grace" with thankful hearts.

Now, such folk always realize they ought to say "grace" with something substantial and nice. Just like, for instance, saying it with flowers to the girl friend, or patient wife, or sick friend, or when the wedding bells are ringing or some other occasion.

We have been making the opportunity for all such "grace givers" to indulge this desire every Lenten Season. It is a simple and beautiful and a most acceptable ceremony to God. Some of you know all about it because you have been "saying grace" with small gifts of money at every meal, every day in Lent and turning your "Grace" money into the Sunday School Lenten Offering.

No body asks them to take a "Grace" box. Only those who ask will receive. As we said before, they who say "grace" with offerings are those closest to God and understand Him best, who make their offerings not by persuasion or through compulsion but with gratitude.

And such persons need neither be coaxed nor urged. The "Grace boxes" will soon be on the tables in the hall of the church. Somebody will be there to whom you can give your name and address in case you want to join the group of grateful "grace sayers."

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LENT --- HUNTING SEASON FOR CANDIDATES

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REV. H. CRESSON McHENRY, Editor

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"In loving memory of"
Ella Benner
Rae Conner

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King Sunday School	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

LENT

Lift up Thine eyes unto the hills,
For now has come that season when
Each contrite heart communes with Him,
Who cleanses all the stains of men.

Walk not as one whose steps be trod
In unrelenting slough and mire,
But lift Thine eyes unto Thy God
And seek such joys the Saints aspire.

Just once have things Terrestrial been,
Enhanced by clear Celestial strain,
That we might see anointed souls
Made clean and pure and sweet again.

Then lift, O clay! Thine eyes above
That level where you blindly stood,
And try, by penance, prayer and love,
To reach His arms: to kiss His Rood.

Jos. R. CUSHING, '38.

THE AUTHOR OF "LENT"

It gives us real pleasure to acknowledge our debt of gratitude to Joseph R. Cushing for composing specially for this issue of the BROADCASTER the beautiful poem entitled "Lent." Your Rector has always been a great admirer of Mr. Cushing's ability as a poet, and has read with appreciation scores of his productions. In 1927 he published a little book of 37 war poems entitled "Doughboy Ditties." They are short sonnets and odes with peculiar poignant power which somehow makes you see a picture of these stern hard-days in a subdued and softened light. They were the heart throb of humanity that beat on through death and destruction. That peculiar sympathetic feeling runs all through his poems. His are not like the cold stringing together a chain of beautifully sounding words minus sentiment. His are aflame with brotherly love and sympathetic understanding.

In our next issue we hope to publish an original poem by the same author entitled: EASTER.

LENT

HISTORY AND TRADITIONS

The word Lent is derived from the old English word "Lenckten," and referred to the Spring fast of the church which ended in the Feast of Easter. It is usually supposed to be in commemoration of the fasting and temptations of our Blessed Lord in the wilderness. But more probably it originated from a regard of our Lord's words—"the day will come when the Bridegroom shall be taken away from them and then shall they fast in those days." S. Matt. 9:15.

LENGTH OF LENT VARIED

We learn from Christian Church History that the primitive Christians began this solemn period on the afternoon of the day on which they memorialized the Crucifixion and continued it until the day of the Resurrection. The whole interval being about forty hours. To these forty hours originally observed additional days were added, but with great variety in their numbers, according to the judgment of the different churches in different parts of the world. Some prescribed fasting three days in the week before Easter. Others four, and still others six days in Holy Week. A little later some of the churches extended the fast to a period of three weeks, others to six weeks, and still others to seven weeks. In order to reduce the period of fasting to a definite number of days to be observed throughout the Christian Church it was eventually fixed to forty days commencing on the Wednesday in the Seventh week before Easter (Ash Wednesday) and excluding the intermediate Sundays which are *always* observed as festivals of the Resurrection.

OBSERVANCE OF LENT IMPERATIVE

The 61st Apostolic Canon reads thus: "If any Bishop, priest, deacon, reader or singer do not keep the holy Fast of Lent, forty days before Easter, or the Wednesdays and Fridays, *let him be deposed,* if he be not hindered by some bodily infirmity; but if he be a layman let him be suspended from Communion."

BY AUTHORITY OF THE CHURCH

That the term of forty days was settled at an early period is evident from the writings of the Bishops of those times; who refer us, in vindication of their Episcopal letters to the examples of Moses, Elias and our Lord, all of whom fasted forty days. Naturally, therefore, we arrive at the conclusion that, though fasting is

YOUR EASTER COMMUNION

frequently alluded to in the Scriptures as a Christian duty, yet the set time for its observance is referred solely to the authority of the church.

DAYS NOT INCLUDED

As we previously stated, the Lenten Fast does not include all the days between Ash Wednesday and Easter; for the Sundays are so many days above the number of forty and are referred to as Sundays *in* Lent and not Sundays *of* Lent.

PRINCIPAL DAYS OF LENT

The principal days of Lent are *Ash Wednesday,* see article in this issue, and Passion week—particularly Thursday and Friday of that week. *Passion week* has always been considered its most solemn season. It was one time called the *"Great* Week," from the important transactions which were then commemorated. And also *Holy Week,* because of the increase of the devotional exercises in the churches and among the believers. *Thursday* in Passion week (Maundy Thursday) is that on which our Lord instituted the Holy Eucharist. *Good Friday* is the day following Maundy Thursday on which we commemorate the suffering and Crucifixion of our Saviour Christ. As this day has been kept holy by the Church from earliest times so has it been made a day of the strictest devotion and humiliation for all time.

ASH WEDNESDAY

Western Church—the first day of Lent, so called from the ceremonial use of ashes as a symbol of penitence in the service prescribed for the day. The custom, which is ultimately based on the penance of sackcloth and ashes spoken of by prophets of the Old Testament has been dropped in those reformed churches which still observe the fast, but is retained in the Roman church, the day being known as Dies Cinerum (Day of Ashes). The ashes, obtained by burning the palms or their substitutes used in the ceremonial of the previous Palm Sunday, are placed on the altar before High Mass. The priest, vested in a violet cope, prays that God may send his angel to hallow the ash, that it may become a "remedium salubre" for all penitents. After another prayer, the ashes are thrice sprinkled with holy water and thrice censed. Then the priest invites those present to approach, and, dipping his thumb in the ashes, marks them as they kneel with the sign of the cross on the forehead or, in the case of clerics on the place of tonsure with the words—"memento, homo, quia pulvis es, et in pulverum reverteris" (Remember, man, that thou art dust, and unto dust thou shalt return). The celebrant himself either sprinkles the ash on his own head in silence or receives it from the priest of highest dignity present.

This ceremony is derived from the custom of public penance in the early church when the sinner to be reconciled had to appear before the congregation clad in sackcloth and covered with ashes. When it was extended to the whole congregation is not known.

The phrase dies cinerum appears in the earliest extant copies of the Gregorian Sacramentary and it is probable that the custom was already established in the Eighth Century. The Anglo-Saxon Aelfric, in his Lives of the Saints (996 or 997) refers to it as in common use, but the earliest evidence of its authoritative prescription is a decree of the Synod of Beneventum in 1091.

Of the reformed churches, the Anglican alone marks the day by any special service. This is known as the "combination service," its distinctive element being the solemn reading of the general sentences of God's cursing against sinners, gathered out of the seventh and twentieth chapter of Deuteronomy, and other places of Scripture. The lections for the day are the same as in the Roman church (Joel 2:12 and Matt. 6:16). In the American Prayer Book, the office of Commination is omitted with the exception of the three concluding prayers, which are derived from the prayers and anthems said or sung during the blessing and distribution of the ashes according to the Sarum Missal. The ceremonial of the ashes was not prescribed in England during the Reformation; it was indeed enjoined by a proclamation of Henry VIII (Feb. 26, 1538) and again in 1550 under Edward VI, but it had fallen into complete disuse by the beginning of the Seventeenth Century.

E. B.

WHAT ARE YOUR PLANS FOR LENT

Just now it is the fashion to sit down at a certain period of the year, New Year's day preferred, and budget your income and expenses. You are reasonably sure what your income will be, therefore you are in a position to divide that income so as to meet your current expenses and lay aside a little for emergencies or a vacation.

WHY NOT BUDGET LENT?

Now suppose you were to budget Lent—how would you do it so as to get the best possible results? You are given forty days plus six Sundays. What can you do with them? Well, here are a few suggestions you might consider:

First: Every day increase your hours of devotions. None of us spend enough time on our knees before the throne of Grace and we can well afford to spend a greater portion of our Lenten allotment in that useful spiritual exercise.

To help us increase our periods of meditation and prayer noonday Lenten services are held in several parts of the city. Generally these services are conducted in such a way that the business and working man or woman can attend them with little or no inconvenience. All these services are conducted with a view to emphasize the need of a deeper devotion and a close contact with God, through Jesus Christ who was tempted, suffered, crucified in his war against sin and for our salvation.

Second: Every day take more time to search the Scriptures. Follow the Church Calendar of lessons, not only for convenience and systematic procedure, but also to get an intelligent idea what it is all about.

Oh, but you say, I cannot *afford* that much time. There are too many things to do in the morning. I must get up, rush through my toilet, dispatch a hasty breakfast and hustle to work. Should I be late I would lose my job.

Well, there is an easy answer to *that* little objection. Suppose you add fifteen minutes to your day by

YOUR EASTER OFFERING

getting up that much earlier in the morning. You practice daylight saving time in the summer to grab off an *hour's* extra pleasure. Just start a new fashion of daylight saving time in Lent and squeeze out fifteen minutes *extra* for daily Scripture reading. The benefit will be twofold. It will be good discipline and you will learn a lot more than you ever knew before about God's scheme of Redemption.

Third: Every day deny yourself something you want but do not need. In nearly every instance you will benefit physically as well as financially and certainly the self denial will be good discipline for your soul.

Now speaking of the *financial benefits* you will derive from your self denial. It is not necessary for you to benefit *personally* in added dollars in your pocket; but for you to benefit personally in consecrating your savings to the Glory of God by adding them to your *Easter Offering.* And *that* would mean your *Offering* would jump from a minimum of one dollar to a maximum of perhaps twenty-five dollars. Take for instance cigarettes. How many packs a day do you smoke? I'm not a C. S. but I understand each pack costs fifteen cents. If you were to donate the cost of one day's "smokes"—say you are a moderate smoker and consume only a pack a day—you would donate 15 cents per week. In six weeks or covering the Lenten period you would add to your E. O. *ninety cents.* Now suppose you donate the price of one movie a week. Put it at the low figure of 35 cents. At the end of Lent you will add to your E. O. $2.10. Now suppose you donate a portion of the money you spend weekly on desserts, ice cream, candy, chewing gum, drinks, smoking tobacco, cigars, perfume, lip stick, nail polish, week end trips, etc., etc., etc., and suppose you make the minimum to be $1.00, which, both you and I know is absurd, would amount to $6.00 for the six Lenten weeks. Now suppose you were to donate a portion of your automobile expenses in gas and oil and general maintenance by keeping it in the garage one day a week in Lent. And let us add the modest sum of $2.00 saved in those six Lenten weeks we would find our accumulated Lenten donations would amount to a rather surprising figure. It would sum up something like this.

Cigarettes	$ .90	during 6 weeks of Lent
Movies	2.10	
Luxuries	6.00	
Automobile	2.00	
Total	$11.00	

That sum is ten times larger than most of us give in our *Easter Offering Envelope.* Somehow it makes us feel as though we are a company of expert cheese parers when we think of that dollar we put in our Easter Envelopes and pretend we have sacrificed adequately for Jesus Christ in return for his *adequate* sacrifice for our salvation.

Fourth: Every means of Grace afforded by our parish Church ought to be used by every parishioner. Especially the extra Lenten Services on Sunday and Wednesday to hear the Gospel preached by visiting priests of the church; and also especially to avail ourselves of the benefits of the Sacraments whenever possible.

Such a *budgeting* of your days, your resources and your spiritual activities during the six weeks of Lent will be the best piece of managing you can possibly do for your own spiritual growth and for the spiritual development of the parish. So our advice to you is to:

BUDGET LENT!!

OUR S. S. LENTEN OFFERING

We *must* raise $1000.00 S. S. Lenten Offering.

Why?

Because, it is the *only* way we can pay our Diocesan Apportionment.

Because, once our parochial life hung upon the generosity of our Diocesan Missions.

Therefore, we *must never* be unmindful of our *Moral obligation to Missions.*

OUR CLASS ASSESSMENTS

Kindergarten	$150.00
Men's Bible Class	300.00
Women's B. C. No. 2	250.00
Raymond Cressee	50.00
Eleanor Nugent	50.00
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Intermediate Department	200.00
Women's B. C. No. 1	75.00
Women's B. C. No. 3	75.00
Adelia Pearo	50.00
Florence Armstrong	30.00

We *have never* failed. We *must never* fail.

THE MIGHTINESS OF THE MITE

This is the issue in which we ask you each year to consider the strength of weakness, the size of littleness and the might of the mite.

About 99 per cent of folk do not realize that strength, power and size, no matter how great, are, after all, just the simple multiplicity of tiny units. There is nothing really big or forceful or strong. Everything is nothing but a bundle of electrons, which form the atom which forms the molecule, which forms matter, etc.

Now an electron is so small that it is invisible to the naked eye. It is so light it cannot be weighed. It is so inconceivably weak as, to apparently possess no power. But the mighty mountain is the startling picture of the invisible and weak electron multiplied a trillion, trillion times.

To illustrate, how inconceivably small and weak is an electron we can use the mighty ocean. Its bulk and the power and force of its waves are made up of drops of water and each drop of water in turn is formed in size and weight by billions of electrons. Yet the mountain and the ocean are sired by the electron. Should the electron disappear from nature, nature itself would disappear.

Come to think of it, the earth, the sun and the moon, the stars; in fact, the whole universe and all life are the eminations of the invisible and weak electron.

So you see that there is strength in weakness, there is bulk in minuteness, when certain laws attract and hold them together in one common mass.

LENT --- HUNTING SEASON FOR CANDIDATES

A wealthy man is wealthy because what he owns is calculated in dollars. Those dollars in turn are calculated in cents. So after all a man's wealth depends upon the cent and not on the dollar.

At last I've reached the point I want to make. To me a little coin which by multiplication makes the dollar is the cent. Consequently I do not want you to try and fill your *Lenten Mite Chest* with dollars, but I *do* want you to fill it all the way up to the top with coins worth only one cent each. If all our boys and girls will do just that and no more each mite chest will contain two dollars on Easter day.

And I'm sure that after hearing Archdeacon Boyle tell about his Indian friends, and other missionaries tell their interesting stories you will *want* to add your mighty mite to the mites of others and help build a mountain of gold for the spread of God's Kingdom.

I want you to receive your mite chest with a prayer that you will fill it and guard its contents and turn it back to your Master on Easter day filled to bursting with your Easter Offerings for Missions.

$1,000.00 IS OUR GOAL

AN EVENING WITH ARCHDEACON BOYLE

OF BEMIDJI, MINNESOTA

We applied to the Rev. Frederick P. Houghton, D.D., Executive Secretary of the Diocese, for a Missionary to give a talk before a pre-Lenten gathering of St. John's parishioners. In reply he recommended Archdeacon Wellington K. Boyle, of Bemidji, Minnesota, who is a native Indian who has spent his entire ministry in ministering to the Indian tribes of Minnesota. He speaks both English and the Ojibway languages fluently and is considered an authority on all things pertaining to the life of the Ojibway tribe. Among other activities he served in the A. E. F. during the world war. The Archdeacon has a pleasing personality and a well developed sense of humor. You can easily estimate how interesting he speaks when we tell you he held our bunch of young folk spellbound for over an half hour. It was a treat to sit and observe that group of wriggly kids sit with mouth open and eyes staring and bodies still as wooden totems while he cast an Indian sign over them.

For instance, he told how the Indians of Minnesota lived in the winter with the temperature registering anywhere from 35 to 45 degrees below zero. He told of a time he went to visit an Indian family several miles from his home. He was caught in a blizzard. Soon the right side of his face was a cake of ice. His right eye was frozen shut, he had to keep rubbing his left eye to keep that from freezing. He was lost and wondered what he would do. Just then he remembered that Jesus Christ said—"Lo, I am with you always." Then he prayed and asked Jesus Christ to be with him in this blizzard. A little later he bumped into a strange cabin, kicked open the door and fell in the room. Standing in the room was a very big plainsman who greeted him with gruff cordiality, invited him in and shut the door. For said he, it is a little chilly out today. The Archdeacon asked him if he had any idea how cold it was? The man told him to look at the thermometer. It seems the thermometers out there are built to register 52° below zero. When the Archdeacon looked he found the mercury had sunk absolutely out of sight.

Another interesting incident he related was about how the Indians like long sermons. He said that he was told while at Seminary he must never talk any longer than 15 minutes. He followed the instructions literally, until one Sunday morning a big Indian waited for him outside the cabin chapel and registered complaint. He said, "I walk six miles to chapel every Sunday and I walk six miles back again just to hear you preach for 15 minutes—please preach longer—say for about an hour." Since then he has preached much longer sermons and his congregations have increased materially and seem more contented. Maybe *your* Rector will try one hour sermons on *you* . . . maybe!

He told of two boys who travel six miles on snow shoes to attend Sunday School and in summer tramp the same distance over rough, dusty, wild country roads with the thermometer registering over 100°. And both the chapel and the Sunday School are filled.

He told a story of once when he addressed a big audience in New York. A woman got up and asked if she might put a question. The Archdeacon said he would be happy to answer it if he could. Then she said, "Archdeacon do the Indian men, women and children go around with no clothes on and with their faces painted?" He replied: "May I answer that by an observation I made today while waiting on a busy corner in your city?" "While standing there I saw more people with less clothing and more paint on their faces than I ever saw in my life before."

He told us the history of scalping. He said, before the white men came over the Indians knew nothing of that barbarous practice. But the French people, who had migrated to Canada, offered a bonus for the scalp of every white man who was not French and who was living on territory *they* (the French) claimed as theirs. There sprung up a regular scalping trade among the French and the Indians. Later the Indians scalped their enemies and prized them as war trophies.

He told us that the Indian language does not contain any swear words. The name of God is never taken in vain because their idea of God is too exalted. The worst they can call a man when angry is "dog" and that is a terrible insult.

In speaking of the innate honesty of the full blooded Indian he told of a habit an Indian family had of laying a small branch on the sill of the door of their cabin when they went on a visit to friends or on a long journey. Persons, whether friends or strangers, seeing that stick laying there would not think of stepping over it and entering the house, even if the door was open. He told another story along the same line. It appears that Bishop Hare was traveling from one Indian village to another with some Indian friends. Part of the journey was negotiated in an Indian canoe, part was through the forest. He got out of the canoe, laid his overcoat on a rock while he helped others in landing their camp stuff. Then forgetting his coat he continued the journey. After he had gone six or eight miles he missed his coat and said he had better turn back to get it. "Oh, that is not necessary," said his Indian guide, "there is not a white man within thirty miles of here."

At the close of the evening a mob of young folks, led of course by Mary Weissinger, rushed the Arch-

$1,000.00 S. S. LENTEN OFFERING

deacon for his signatures in English and Indian and for twenty minutes the poor man was busy filling the orders. We told him to let go a war whoop and scare them away if they made a nuisance of themselves. He replied that he ought to have brought his Indian club along, then he could make them behave.

BROADCASTING FROM STATION S. T. J. C.

Read *prayerfully* this Lenten Edition.

* * * *

Start Lent with humility and you will observe Easter with great joy.

* * * *

Put all the savings from your Lenten sacrifices in your *Easter Offering Envelope.*

* * * *

A TIMELY THOUGHT: The widows mite is blessed, the miser's mite is cursed.

* * * *

You *MUST* make your Easter Communion.

* * * *

GETTING ALONG

Visitor—"How do you manage to live during this depression?"

Farmer: "Well, last year we lived on faith, this year we live on hope and next year we plan to live on charity." —*Bulletin.*

* * * *

If our faculty of hearing were delicate enough to record the faintest sounds, as does the microphone, a turmoil of noises would be the result, and anything like the harmony of beautiful music would be lost to us. If we could see microscopically, we would be afraid to move. Our Master has wondrously fitted our physical senses to minister to our highest enjoyment and service, despite our limitations. Thus have our limitations turned into the blessings.—*Friendly Chat.*

* * * *

The reason the *Golden Rule* isn't more effective is that some people substitute a lot of brass.

* * * *

LENT is a good hunting season for candidates for Confirmation. Many men and women, boys and girls grow spiritually "fit" in its bracing air of worship and are in prime condition to "stalk." Go get your candidate. Do not come to Easter without a prize catch for the Master.

* * * *

Most of pro-motion is *motion.* Keep moving!

* * * *

EASTER EVENTS: Holy Communion 6:30 and 10:45 A. M. Sunday School Easter Service 2:30. Easter Carols, Presentation of Sunday School Lenten Offerings—including Mite Chests, returns from Radio games, Entertainments, Sales, etc., and also the Grace Offering boxes. Awards for Lenten Service attendance will be given. Prizes for money raising will be made. Flowers will be distributed to the sick and shut-ins of the Parish in their homes and hospitals. Also distribution of Chocolate Eggs.

* * * *

When Noah sailed the ocean blue,
He had his troubles, same as you.
For days and days he drove the ark
Before he found a place to park.

* * * *

ALL THE BOYS AND GIRLS WHO RETURN THEIR MITE BOXES ON EASTER DAY WILL HAVE THEIR NAMES PRINTED IN THE BROADCASTER DISTINGUISHED SCHOLARS LIST. Will your name be there?

* * * *

READ I COR. 5:7-8.

* * * *

Read S. Luke 23:34.
" " " 23:43.
" " John 19:26-27.
" " Matt. 27:46 and S. Mark 15:34.
" " John 19:28.
" " " 19:30.
" " Luke 23:46.

* * * *

You *must* make your Easter Communion.
You *must* give your Easter Offering.

* * * *

Your *Communion* without your *Offering* is meaningless unless you are too needy to give. Your *Offering* without your *Communion* is an insult to Jesus Christ unless you are too sick, aged or incapacitated to receive your *Communion.*

* * * *

IF FOR ANY HONEST REASON YOU CANNOT COME TO CHURCH ON EASTER DAY FOR YOUR COMMUNION BE SURE TO NOTIFY THE RECTOR AND REQUEST HIM TO PUT YOUR NAME ON THE EASTER COMMUNION SHUT-IN LIST AND HE WILL BRING IT TO YOU.

* * * *

ATTENTION SUNDAY SCHOOL!!
YOU MUST RAISE $1 000.00 LENTEN OFFERING!

I. C. M. C.

INTERDENOMINATIONAL COMMUNITY MOTHERS' COUNCIL FOR PARENT EDUCATION AND CHILD STUDY

The South Philadelphia Council of the above named Social Service organization held its January meeting in the Sunday School room of St. John's Church, January 5th, from 1:30 to 3:30 P. M. Mrs. Harry D. Kaiser presided.

The meeting was opened with singing of a hymn, prayers, reading of poems on childhood and home. After the singing of another hymn the minutes of the previous meeting were read.

The speaker for the occasion was Mrs. Daniel A. Poling. The subject assigned her was "THE HOME: The Training place for the Children." Naturally, in the course of her remarks, she touched upon the importance of family and individual prayer, reading of the Holy Bible at the table after the morning or evening meal or at some other appropriate time in the day.

YOUR EASTER COMMUNION

Time spent, even if only a few minutes, in reading God's Holy Word, was well spent. Home environments, even in the homes of the poor, were too important to be ignored. Cleanliness, neatness, discipline and friendship in Jesus Christ are good antidotes for temptation and sin. The foundation of a Christian home must be in the heart of every parent to train the child in love and obedience."

Parenthetically: How often has the writer of this article insisted upon the parent interest in the child's moral and spiritual development along precisely the lines Mrs. Poling lays down. Sunday School attendance, church duties, attendance upon the sacramental necessities of the spirit, service, charity etc., come under this matter of parent interest.

So back to Mrs. Poling's address: Every parent to do this must have the love of our Lord and Saviour Jesus Christ build in the home, an altar; not of wood and stone necessarily, but in the heart of every parent. Only then can the parent guide and guard the child in truth and right.

As Mrs. Poling is the mother of a large family, she knows very well the trials and difficulties which beset child development. Consequently she speaks with the voice of authority upon her chosen subject.

At the end of the formal address she expressed a wish that those present would ask questions. Many of her hearers availed themselves of the opportunity which resulted in the asking and answering many interesting queries on the subject of home life.

The meeting was very well attended and we were gratified to see St. John's Parish was represented. One interesting feature was the nursery in which the children of the parents were cared for by a nurse provided by the I. C. M. C. Such arrangement made it possible for the mothers to give their full attention to the things of the occasion.

The next meeting of the I. C. M. C. will be held, before this article appears, in the Evangelical Presbyterian Church at 18th and Tasker. Anna G. Bramble will speak on "THE NECESSITY OF PLAY IN THE HOME." Miss Bramble is the head worker of the House of Industry Settlement.

Wednesday, March 2nd, the Grace Settlement House, 1032 Federal Street, will be the meeting place. Dr. William J. Baker, fellow, The Institute, Penna. Hospital, will speak on "THE ADOLESCENT PROBLEM." YOUR RECTOR URGES ALL THE MOTHERS OF THE PARISH TO ATTEND THE I. C. M. C. GATHERINGS.

THE POWER OF PRAYER

What a copy of "Forward" will do for the unfortunate who had never acknowledged God and the results obtained by that booklet was demonstrated by a hospital inmate.

Visiting the Mercy Hospital on Sunday, December 12th, I found a patient dreadfully cut about the head lying senseless on his bed. Saying prayers for him I left a copy of "Forward" on the table at his bedside. On December 19th I again visited that same institution and found the patient very much improved. Again having prayers he asked whether I had left the copy of "Forward." Assuring him I had he remarked, "I have read those prayers over many times every day. I've never been a churchgoer nor have I taken time to think of a Supreme Being or have I even said a prayer but after studying those prayers something seemed to click in me and after that things seemed different and when I began reading those prayers my mind seemed so clear and I'm truly convinced that God has answered my prayers for I expect to leave the hospital in a few days.

The average American workman who labors only 18 minutes for a pound of bacon would have to work at least twice that long to make a similar purchase in most any foreign nation, a survey of comparative buying power and wages has shown.

For example, the Englishman would have to work 45 minutes at the prevailing British wage; the German 89 minutes and the Belgian 156 minutes. Almost the same ratio applies to all standard foodstuffs, the survey shows.

In this respect, a market basket filled with 1 pound of bacon, 1 pound of beef, 1 pound of butter, 1 pound of bread, 1 pound of potatoes, 1 dozen eggs, 1 quart of milk, and 1 pound of sugar, would represent 1½ hours of labor by an American industrial worker at the prevailing wage average. For the same grocery order the Englishman would work 3¾ hours, the German 7 hours and the Belgian 14 hours.—*Frisco Mechanics' Magazine.*

* * * *

Few finer things can be done in human life than to greet the New Day with hope. It is good for man that he cultivate within himself a desire to think and speak with faith. Yesterday may have been hard; but yesterday is as certainly past as is the year 1492. Today is here, and its character is not yet determined. There will be sunshine or showers according to the operations of laws which we may well control :: Was yesterday a disappointment? I am sorry. But this is another day. The earth has turned around since yesterday. Face the New Dav with good cheer!

—*Sir Oracle.*

* * * *

A MEMORY GEM

Some one started the whole day wrong;
Some one robbed the day of its song;
Early this morning some one frowned,
Some one sulked until others scowled,
And soon harsh words were passed around—
Was it you?

Some one started the day aright;
Some one made it happy and bright;
Early this morning, we are told,
Some one smiled, and all through the day
This smile encouraged young and old—
Was it you?

—*Selected.*

YOUR EASTER OFFERING

IN DAYS OF YORE

A man was leisurely seated in a library, but had his face imbedded in the pages of a large and very old book. He was oblivious to all his surroundings when suddenly someone slapped him on the shoulder.

"Why the trance, Smith? Reading for that style?" It was Jones, his neighbor, who dared to intrude.

Smith looked up with mingled displeasure and enthusiasm. "Listen, Jones," he exclaimed, "Nehemiah would have made a crack business executive. He put it all over on those who opposed him. Ever read about it? Talking of carrying, messages to Garcia, why Nehemiah was McKinley, Rowan, and Garcia, all in one!"

"What do you mean, Smith? Nehemiah who—and what did he do?"

"Nehemiah was only a cupbearer at Shushan, the winter palace of the Persian King. He learned that his people, who had returned to Jerusalem after the Captivity, were sorely tried. 'The city lieth in waste, and the gates thereof are burned with fire,' Nehemiah cried; 'this is a reproach to all; something must be done, and I am going to do it!' Only he used stronger words."

"And what did Nehemiah do about it?" asked Jones in idle curiosity.

"The King noticed Nehemiah's intense feeling for his own people, and asked the cause. Then the King offered his help. Nehemiah asked for a leave of absence, and requested that he be sent to the aid of his people with full powers to seek their welfare. The royal governors were instructed to convey Nehemiah through their dominions and furnish him with building materials for his undertaking.

"He spent three days in Jerusalem looking things over. He made a secret survey of the ruins at night. Then he revealed his plans to the nobles and rulers and laymen, and asked them to help rebuild the walls. In a few days he had the entire population at work."

"What was there so exciting about that?" asked Jones.

"When the people in the near-by towns heard it, they laughed Nehemiah to scorn, despised him, and said, 'What is this thing ye do? Will ye rebel against the King?' They called the workers all kinds of abusive names, just like they do in our industrial strifes. A hostile leader of the striking hordes said to Nehemiah that any wall his 'feeble Jews' could build, a fox could break down. Attacks were made upon the city, and they threatened Nehemiah's life. They stirred up discontent among the people, just like some are doing today, and Nehemiah had his hands full for a while.

"Those who wouldn't work exerted every effort to induce Nehemiah to quit. When they threatened his workers he armed them, gave military precepts, set a watch, and ordered his own allowance to be given to his friends, for 'the bondage was heavy upon them.'

"When the enemies found that scoffing and ridicule and threats availed nothing, they invited Nehemiah to make a temporary truce, just long enough to come down to the plain of Ono, and 'talk things over.'

"Four times the leaders of the enemies urged, and four times Nehemiah stopped just long enough to send back word that he was busy and could not come. 'Why should the work cease,' he asked them, 'whilst I leave it, and come down to you?' Bribes and threats could not move him."

"Nehemiah was a regular Tom Girdler, I imagine," offered Jones.

"In just fifty-two days Nehemiah and his comrades rebuilt the walls of Jerusalem. Then they began erecting new homes and remodeling old ones. Nehemiah invited the people from the plains to make their abode in the city, thus promoting its prosperity."

"A clever business move," again intercepted Jones.

"Sanballat, the leader of the conspirators, played his last card when he accused Nehemiah of seeking to make himself king, threatening to send word to the King to that effect. Nehemiah paused again just long enough to tell Sanballat that such things did not worry him, and that he was 'feigning them out of his own heart.'

"The walls built, equipped with gates, and improvements under way inside, Nehemiah admonished the people to observe the traditions and laws of their fathers. Then he packed his baggage and returned to the service of the King as quietly as he had left it."

Smith was silent a moment in thought. So was Jones. Then Smith spoke again. "'Nehemiah would have made a great business executive. He was master of himself, kept others on the job, and refused to be drawn into an argument. Opposition stimulated him to greater effort; he had love for his fellows, worked with wonderful speed, and proved himself a successful organizer. He could have had an easy-chair promotion from his King. Instead he wished on himself a difficult undertaking and a long, hard journey. A great man—this Nehemiah! We have Nehemiahs today—right here in America!"

Jones strode out of the library. Reaching home, he took the old family Bible, reclined on the lounge, and read Nehemiah's dramatic account of his triumph all over again.*

* * * *

It is the biggest mistake in the world to think that you are working for someone else. Try to realize that someone else is paying you for working for yourself.

* * * *

There is but one straight road to success, that is merit. The man who is successful is the man who is useful. Capacity never lacks opportunity. It cannot remain undiscovered—it is sought by too many anxious to use it.

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LENT --- HUNTING SEASON FOR CANDIDATES

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REV. H. CRESSON McHENRY, Editor

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"In loving memory of"
John Connor
Sarah Bivians
John Everett Jacobs
Andrew Little, Jr.

CHURCH CALENDAR

SUNDAY:		
	Morning Service and Sermon	10.45 A. M.
	Sunday School	2.30 P. M.
	Shut-in Services	4.00 P. M.
MONDAY:		
	Junior Daughters of the King, Parish House	7.00 P. M.
	Girl Scout Troop No. 50, Parish House	7.45 P. M.
	Senior Daughters of the King Sunday School	8.00 P. M.
	Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:		
	Brotherhood of St. Andrew, Parish House	7.30 P. M.
	Junior Choir, Parish House	7.30 P. M.
	Senior Choir, Sunday School	8.00 P. M.
FRIDAY:		
	Young Peoples Society, Sunday School	8.00 P. M.
	Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

EASTER

Hosanna! Hosanna! Weep not as one bereft;
But blend thy notes in thankful praise
Of Him, to Whom our voices raise,
And turn to where a Corpse was left.
He's Risen!

See yon! Where sepulchred with tears
Of Mary, but three days aback;
Removed from Calvary's painful Rack
Your Christ, and mine, lives through the years.
He's Risen!

The Massive stone before His tomb
Is rolled away and where That Form
Was placed, 'mid mingled love and scorn,
Is hallowed light—for he has met the Groom.
He's Risen!

With high hosannas let each breath
Be filled with acclaimation for
This day of proof; this day He bore
His certain Victory over Death.
He's Risen!

Jos. R. Cushing.

Editor's Note: The poem entitled "Easter" is a gift of its author, Joseph R. Cushing, to the Broadcaster. This is the first time it appears in print.

EASTER OBSERVANCE

W. W. W.

Everyone knows of Easter Day and what a grand, joyous day it is. We all know that we should observe Easter and most of us do by having a glorious time appearing in our brand new spring clothes and munching our Easter Eggs.

But so many of us have never given a thought to the real meaning of Easter Day. It is a religious feast; in fact, except for Christmas Day, the greatest of religious feasts. On Christmas Day we celebrate the coming of Christ into the world as the "Light of the World." But on Easter Day, we have something that is personal, something that is of the greatest interest and importance to us as individuals. Easter Day spells to us "Hope." "For," as St. Paul says, "If Christ be not risen from the dead, then is our hope in vain." In other words if Christ had not risen from the dead, all that He had done before would have been marvelous but not personal to each and everyone of us. It is the fact that each of us has the hope of living on with God just as Christ does, that makes Easter Day the Queen of Feasts for us.

We may love Christ and our neighbor. We may have faith in Christ and our neighbor, but this is not enough. But with the hope that we may live eternally with Christ and our neighbors, makes the feast of Easter very real and vital to us.

Suppose, for example, I am quite fond of someone and have a great faith in someone. That is fine and good, but it wouldn't affect me personally unless and until I have the hope of the constant companionship and association with that person. Again, we may use the example of the family. Men and women fall in love. They have hope of marriage which will bring them together in constant companionship. This hope realized, happiness and contentment ensues.

So is Easter Day to us. It gives us the hope of being in constant companionship and contentment with Christ and those whom we love.

Now, with this in mind, what is the proper way in which to observe Easter Day? First, it is a religious feast and that means that we should want to be in God's house to worship and praise Him who gives us the hope of companionship with Him in the future life. Secondly, we should want to receive His Spiritual Body and Blood into our souls. That is, we should want to make our Communion on that day. And thirdly, we should be glad to contribute to His Church and for the more unfortunate of His flock. As we receive Him at the Altar Rail let us remember:

Not for our wants only
We this offering plead
But for all Thy children
Who Thy mercy need.
Bless Thy faithful people
Win Thy wandering sheep
Keep the souls departed
Who in Jesus sleep.

YOUR EASTER COMMUNION

"AS FOR THIS MOSES, WE WOT NOT WHAT IS BECOME OF HIM"

V. M.

The people of Israel were not taking absolute leave of their God when they made the Golden Calf. I think they were rather trying to localize God. Moses had helped them to see God and Moses was up on the Mount. "As for this Moses, we wot not what is become of him." In losing sight of Moses they lost sight of God. They could only see the gold that was poured into their Golden Calf.

How easy it seems for us to forget the sacrifice of Jesus on the Cross when our pocketbooks are concerned, when we should be filled with gratitude to God for the offering of our Lord and the Sacrifice on the Cross.

Your EASTER OFFERING will reflect how much you value that sacrifice or whether you have lost sight of the wondrous deeds of Christ and christianity and have replaced them in your heart with the Golden Calf.

Remember your EASTER OFFERING is used for Current Expenses only. It helps make possible the Church of St. John the Evangelist at Third and Reed Streets, from which corner have come spiritual and material aid to every one of us.

I know many persons who are ordinarily very clear and straight thinking people who prepare for Easter by spending time and money between Good Friday and Easter Day in gathering together the ingredients to make Eggnog. How horrified they would be if you suggested they do the same on the anniversary of the death of one of their family. And yet during the period of time that was spent by our Lord in the Tomb, people have money to spend for preparing Eggnog to drink on the anniversary of His glorious Resurrection.

We are very inconsistent regarding our responsibilities to our Church. We have money for relaxation, food or necessities, but we have to do a bit of thinking before we keep our just obligations to our Church.

To me Easter is the beautiful season of the Christian Year. It is the time when the worst sinner can look with hope to Gethsemane. The world and our immediate neighborhood is filled with poverty and want and we should be thankful for any blessing we have and should show our thankfulness by giving according to our means. Let us have a faith that never loses sight of God, never needs or worships a Golden Calf. Let us give a THANK OFFERING TO GOD before we take our Easter Communion and as we go up to the Altar, think of that beautiful hymn—

"When I survey the Wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

Were the whole realm of Nature mine
That were an offering far too small,
Love so amazing, so divine
Demands my Soul, my Life, my All."

PLEASE READ THIS LETTER

Rev. H. Cresson McHenry
Phila., Pa.

I, Mrs. E. S. K., would like to have Church Envelopes. Also the Easter self denial. Since I am working I will give as long as I am employed. Would also like the PARISH BROADCASTER. Enclosed is $1.00 for one year and if you have any left from the Confirmation edition, which has all the names of those confirmed, I would like one as I didn't get any. I thank you.

I remain,

E. S. K.

Editor's Note:

If all the members of St. John's Church would write similar letters, enclosing a dollar bill like Mrs. E. S. K. did, St. John's Parish would be the strongest parish in the Diocese, both financially and actively. If you analyze this wonderful letter you will see how completely she covers one's responsibilities and privileges as a member of Christ. She asks for:

1. A package of Church Envelopes.
2. Also a self denial Easter Envelope, with a pledge that she will pay as long as she is able.
3. She encloses $1.00 for one year's subscription of the BROADCASTER.

To be able to say so much in so short a letter is an art in correspondence.

Please practice her style and see if ALL our members can learn to write as good a letter and MEAN IT.

Needless to say the letter came to us entirely unsolicited and as a big surprise. That is the reason we appreciate it so much.

OUR YOUNGEST CENT-A-DAYER

A month or so ago we received this most interesting communication from a young gentleman who has started early in life to take notice of things and help make the world safe for something or other.

Dear Godfather:

I have just examined the PARISH BROADCASTER and taken a bite out of the article entitled "That Assistant's Salary."

After examining my bank I find it liquid enough to support a contribution of a-cent-a-day and therefore request that you list me as a contributor.

Since I have no checks on that bank will you tell me how and when to start these contributions.

Sincerely your Godson,

T. A. S.

Instantly we replied to this businesslike communication as follows:

Dear Godson:

You are certainly the most precocious kid that I

ever contacted. Your signature at the end of your letter which is so beautifully typewritten is really translatable and the way you express your sentences shows that you must have absorbed the dictionary and are able to sling words together in the most approved fashion, and I am delighted to note the sentiments that are beginning already to develop along with your other signs of genius.

I appreciate more than I can possibly tell you what your sacrifice of a-cent-a-day must mean to you. Think of it—365 days of candy gone with the wind every year just in order to help me pay an assistant's salary.

There is just one dubious construction of your last sentence that I wish to have clarified. You say "since I have *no* checks on that bank will you please tell me how and when to start these contributions." My answer is you had better put some checks on that bank of yours or soon you will have no money left to start the contributions. Perhaps we can persuade Pop to send us a cent-a-day check once a month and then you can hand him your bank and let him rob it if he is lacking in conscience and principle.

With best wishes I am always

Affectionately your

Godfather.

That young man believes in doing things in a big way. A few days ago he sent us 100 days' pay in advance.

How old is he?

Oh, almost 365 days old.

Gee! that seems like a long time, don't it?

EASTER DAY DISTRICT CONTEST

Easter day is a day of obligation and every communicant should make his Communion as a matter of duty as well as one of high privilege. Yet some of us do become forgetful of such necessary acts of devotion; or else we get the mistaken impression that other things are of more importance and we neglect this most imperative of all duties.

In order to stimulate our sense of duty and spiritual responsibility we are about to institute a District Campaign in each of our Parochial Districts to stimulate us to our duty of receiving our Easter Communion.

In order to do this I'm asking each District Superintendent to organize his District and try to get out the greatest percentage possible of his communicants on Easter morning at either the 6:30 or 10:45 o'clock celebration. The idea being that the *District Superintendent* who succeeds in getting out the biggest percentage of his District makes his the *Banner District* until some other District Superintendent overthrows him with a bigger percentage.

The reason why we use the word "percentage" instead of the *biggest number* is because some Districts are larger than others and such a contest is fair only when put upon the percentage basis. It makes the Superintendent of a big District "dig harder" to get the edge on the Superintendent of a little District.

In the meantime there is a big district of "Outskirters," i. e., communicants in Jersey, North of Washington Avenue and in West Philadelphia who belong to no District but who will be urged to stage a contest against all Districts by coming out strong to Easter Communion.

Now you know who your Superintendent is, go to him with any suggestion you may feel will help your District win first place in the Parish.

THE DUTIES OF OUR DISTRICT SUPERINTENDENTS

May we take this opportunity to inform the members of our Parish just what are the duties of our District Superintendents. First of all they are supposed to get acquainted with all church members living in their districts; to report all births, sick cases and deaths to the Rector; to report all new families moving in their Districts; to report the removal of all church families moving from one district to another, or out of the parish entirely, along with their new address. They save the Parish about one hundred dollars a year in postage by delivering the BROADCASTER, Easter and Christmas letters and envelopes and Communion notices. Also they are authorized to receive weekly church envelopes of those unable to get out to church, the Fireside Club dues, the cent-a-day dues for the assistant's salary. Also in case the Rector has special communications to deliver to the members of the Parish they act as his couriers. They are also expected to drum up candidates for Confirmation and urge their clients to attend church and Sunday School services.

May we impress upon the Parish that our *District Superintendents* receive no compensation whatever. They volunteer their time and effort. It makes no difference how hot or how cold is the weather or how stormy it is, they go through with their duty to the glory of God and the Parish of St. John.

WHITE PLUME AND HER MITE BOX

COMPILED FROM OTHER SOURCES BY H. W. McH.

Far out on an Indian Reservation, there was a little girl whose name was White Plume. White Plume had many homes, or perhaps we should say she had no home at all, for her father was a shepherd and the family moved from place to place wherever pasture land seemed best. White Plume was lonely. She had nothing to play with except a doll she had made herself from a piece of rag her mother had given her. White Plume was sick, too. There was something the matter with her eyes, and often White Plume didn't care whether she played or not. Her mother and father loved her very much and often wished they knew how to help her, but there was nothing they could do.

Early one morning, White Plume saw something coming in her direction that looked like a great box on wheels. We would have known it was a trailer, but the little Indian girl had never seen anything like it before. The trailer stopped just outside White Plume's home, and a white woman stepped out and came toward her. White Plume watched shyly and silently. She had seen very few white people, and she would not speak first to the stranger. But the stranger was holding something in her hand that made White Plume gaze in wonder. It was the first real doll the child had ever seen. Imagine her joy when the lady handed the doll to her and told her it was hers to keep. White Plume and the stranger soon became fast friends, and for many weeks the trailer stayed beside the Indian home. Indians from other

families began to stop to talk to White Plume's friend who was a missionary. She told them many of the stories we know about God, and she taught them to sing hymns and to say their prayers. But that was not all. She taught the Indian mothers how to care for their children and she cared for White Plume's eyes herself.

One day White Plume asked her friend why she had come there to live with them, and the missionary told her about the white children and their mite boxes. It was hard for White Plume to understand how the white children could love her enough to send her a friend when they had never even seen her, and she thought about it often.

One night, after White Plume had gone to sleep with her doll held tight in her arms, she had a dream. Her doll had come alive and was as big as she. They had gone together to a big city where many white children lived. It was Easter, and they came to the doors of a church just in time to see the boys and girls marching into the church, each one carrying a red box. As White Plume watched, she saw that there was a flame burning over every box. Some of them were very tiny lights and some were large and burned brightly. White Plume was puzzled. "Do you suppose the boxes with the big flames are the heaviest and have the most money in them?" she asked the doll. "It can't be that," the doll answered, "because some of those boxes that have the large flames burning look very heavy indeed, but some of them seem very light and do not rattle much at all. And look at that girl over there—her box is so heavy she can hardly carry it, and yet the flame over her box is so small, and she does not seem a bit happy." Suddeny the doll exclaimed, "I know! I can tell you what makes the difference! Look at the faces of the children whose lights burn so brightly. It isn't the amount of money they put in their boxes, but it's because they gave generously and gladly just as much as they possibly could!"

The next morning White Plume asked the missionary if she could have a mite box. The missionary was surprised, because White Plume had very few pennies. The child smiled and said, "Well, perhaps my box may always be light but I hope my flame will burn as brightly as the ones I saw in the procession!"

BIBLE CATECHISM

THE RESURRECTION

1. Who were the first to visit the tomb on Easter day? S. Matt. 28:1; S. Mark 16:1-2; S. Luke 24:1.
2. Who had rolled away the stone from the door of the tomb? S. Matt. 28:2.
3. Who first announced the Resurrection? S. Matt. 28:8, S. Luke 24:9-10, S. John 20:1-2.
4. What two men raced to the tomb? S. Luke 24:12, S. John 20:3.
5. Who returned to the tomb? S. Luke 24:1.
6. To whom did the guards report the Resurrection? S. Matt. 28:11-15.
7. To whom did Jesus Christ first appear? S. Mark 16:9-10, S. John 20:14.
8. Who said "All hail"! "Fear not," "Touch me not"? S. Matt. 28-9, S. John 20:17.
9. Who saw Jesus Christ on returning to their homes? S. Matt. 28:9.
10. Where did Jesus Christ tell his disciples to meet him? S. Matt. 28:10.
11. Whom did Jesus meet traveling to Emmaus? S. Mark 16:12, S. Luke 24:13.
12. To which single disciple did Jesus Christ appear? I Cor. 15:5, S. Luke 24:34.
13. What did Jesus Christ say to the 10 disciples who had locked themselves in the upper room? S. John 20:21.
14. What great power did Jesus Christ give his disciples? S. John 20:22-23.
15. How many disciples were in the upper room when Jesus Christ visited them the second time? S. Mark 16:14, S. John 20:26.
16. Who was the 11th disciple? S. John 20:26.
17. What had S. Thomas told the 10 disciples when they told him of the Resurrection of Jesus Christ? S. John 20:25.
18. What did Jesus Christ bid him do on his second visit to the group of disciples? S. John 20:27.
19. What was the reaction of S. Thomas? S. John 20:28.
20. Name another occasion when Jesus appeared to the disciples. S. John 21:1-24.
21. What did Jesus Christ instruct S. Peter to do? S. John 21:15-17.
22. In what other place did Jesus meet his disciples? S. Matt. 28:16; I Cor. 15:5.
23. How much power did Jesus Christ claim for himself? S. Matt. 28:18.
24. What Great Commission did Jesus Christ give to his disciples? S. Matt. 28:19.
25. How long did Jesus Christ say he would be with his disciples? S. Matt. 28:20.
26. To how many other brethren did Jesus Christ appear? I Cor. 15:16.
27. To what other did he appear alone? I Cor. 15:7.
28. What great event took place 40 days after the Resurrection? S. Mark 16:19, S. Luke 24:50, 51.

THE SINGING OF A HYMN

A TRUE STORY

Music, whether it be vocal or the playing of any musical instrument, invariably has a tendency to attract the listening ear and in turn the person with an inquiring mind will travel to the point from which the sounds come.

Asking a blind man at the Wills Eye Hospital whether he would like to attend service, boasted that he had never been accused of attending church services and that he didn't feel like breaking that rule now. He being a man of sixty-five years and with those convictions made one feel that it was useless to urge him further.

With an assembly of forty-one people and every one singing the hymn "Nearer My God to Thee" naturally the volume of voices was carried to the entire floor and the floor above. The hearty singing of that old favorite hymn prompted having another familiar tune

$1,000.00 S. S. LENTEN OFFERING

as every one seemed to enter into the spirit of hymn singing.

As we were about to start singing again the blind man appeared at the door and asked if there was a place for him to sit. Following close behind him was one Jewish and three Italian women who also took seats in the assembly room.

It made one realize that other souls were being awakened to enter into the praises to Almighty God. With prayers, short address and singing three more hymns the service was brought to a close.

As the blind man was leaving the assembly room he stated he had enjoyed every moment he spent at that service and hoped to be able to attend the following Sunday. True to his word he was there long before the appointed time and remarked he couldn't afford to miss it.

G. K.

BROADCASTING FROM STATION S. T. J. C.

YOU HAVE A RENDEZVOUS WITH JESUS CHRIST ON EASTER MORNING.

* * * *

Worship and Offerings are wedded. You cannot divorce the one from the other. Therefore bring your Easter Offering with you when you come Easter day for your Communion.

Sunday School scholars REMEMBER YOUR PROMISE to Bishop Taitt—that you would BRING IN A FULL MITE CHEST EASTER DAY. We MUST keep that pledge.

* * * *

We have still a case of soap chips to sell. The quality is of the best. The price is 19 cents per package—4 CENTS CHEAPER than the chain store soap chips. Ask anybody who has used them and learn how good they are. The proceeds are for the Kindergarten Sunday School Lenten Offering. BUY A BOX AND HELP THE KIDS.

* * * *

Don't let Lent go by without getting your candidate for Confirmation. Lent is the gunning season for hunters of human souls.

* * * *

JUST A LITTLE TIP:—We have a few of the *Grace Offering* boxes for the parish dinner tables that are not yet in use. If you want one see Miss Hannah Nuttall.

* * * *

RECIPE FOR LIVING

Some things a man must surely know,
If he is going to live and grow:
He needs to know that life is more
Than what a man lays by in store,
That more than all he may obtain,
Contentment offers greater gain.
He needs to feel the thrill of mirth,
And sense the beauty of the earth,
To know the joy that kindness brings
And all the worth of little things.
He needs to have an open mind,
A friendly heart for all mankind,
A trust in self—without conceit—,
And strength to rise above defeat.
He needs to have the will to share,
A mind to dream, a soul to dare,
A purpose firm, to fight, to plod,
A faith in man, a trust in God.

Alfred Grant Walton.

* * * *

Our Sunday and Wednesday Evening Services are better attended this year than they have been for many years. Our guest preachers, to a man, have expressed their surprise and pleasure at the splendid congregations they met. THAT ST. JOHN SALUTE GETS THEM TOO.

* * * *

AT THE CHURCH'S DOOR

I am a pilgrim in the throng
Of those who seek life's nobler goal,
Vouchsafe me shelter, house of God,
And bread to feed my soul.

Oh do not give me forms and creeds
Nor homilies of endless length;
Mere husks are these; my weary heart
Cries out for hope and strength.

You seek a noble social dream,
A brighter earth, a fairer day,
I too shall seek, but help me first
Find out the Master's way.

Alfred Grant Walton.

THE EASTER OFFERING

Easter Day above all others ought to fill our hearts with gratitude. Worshippers everywhere, in all parts of the world, appreciate the vital significance of this day. Churches will be filled to overflowing. The offering on Easter Day ought to reflect in an unmistakable way the sincere expression of our joy. Money is a material thing but it can be used to express high spiritual convictions. Young and old, rich and poor, ought to welcome the opportunity of giving tangible evidence of their gratitude to Him who is the source of our Easter joy.

We hope that every Parishioner, in proportion to his means, will feel the privilege of registering his interest and gratitude in the work of the Church. If each one will do his share, our offering will reach our expectations and answer our needs.

EASTER DAY

Easter Day lifts us up for awhile at least to wider spiritual horizons. Every Sunday celebrates the fact of our Lord's resurrection. But Easter Day has rightly become the climax of the Christian year, certifying with triumphant faith to the reality of our highest hopes.

It is a commonplace of our experience that we cannot linger long in high spiritual altitudes. Our Lord and His disciples did not tarry on the Mount of Transfiguration. They passed quickly from that transcendent experience back to the commonplaces at the foot of the mountain where a suffering lad lay waiting for our

YOUR EASTER COMMUNION

Lord's healing touch. It is ever so. If we attain high moments of spiritual illumination it is only that we may take our revelation of God back to the ordinary tasks that await us.

How fine it would be if we could carry the enthusiasm, the reverence, the consecration of Easter Day through the entire year! It is an alluring thought. But we are not humanly constituted that way. We cannot spread our enthusiasm evenly over the year. Life has its hills and its valleys. The best we can do is to appreciate our higher hours as they come, thanking God for the rich and luminous days of special blessing, and determined as we pass on inevitably to lesser days, to be faithful to the vision we once saw. One crowded hour of high spiritual insight can lighten a hundred duller days when the spirit plods heavily among its duties.

We meet the Easter sunrise, flooding the darkest facts of human experience with light and understanding. We see life radiant in the brightness of the noonday sun. Jesus has conquered death. As we pass into the afterglow, with the memories of a beautiful day still lingering to bless us, let us remember that the risen Christ is in our midst, eager to abide with us if we will have Him.

AN EASTER DAY RESOLUTION

I will start this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear;
I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze;
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead;
I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to show my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine.

—*Selected.*

"THERE IS A LAD HERE"

S. JOHN 6:9

If I were permitted to add to the world's epigrams, I would offer this: Despise not the strength of the weak nor the bigness of the little.

Again, if I were asked what Sunday in the Church Year is appropriate to dedicate the boys and girls to service in the Church, I would say the fourth Sunday in Lent. Again, if I were asked if the boys and girls of christianity were organized in one big organization for service, what would I name it, I would suggest the Junior Co-Workers with Jesus.

We older folk are too slow to realize the importance of youth. "Children should be seen and not heard" is the worst epigram ever uttered. We have scriptural proof of the good influence of youth. Take, for instance, that little slave girl who "waited on Naaman's wife." Suppose she had allowed herself to be seen and not heard, Naaman would have died a leper. Read II Kings V and find out for yourself. And suppose that lad had not let it be known that he had five barley loaves and two small fishes, how would those 5000 hungry folk have been fed?

So you see the unknown slave girl and the unknown boy of the loaves and fishes took an important place in the world's events. The girl provided Elisha the prophet, the oportunity to exhibit Divine Power to cure. And the boy provided the means for Jesus to exhibit Divine Power of providence.

There are other instances related in the Bible of child power. You ought to read of the boyhood of Joseph, or of Samuel, or of David, or of the boy king! It would surprise you to learn of the strength of the weak and the bigness of the little.

I suppose you noticed in this story of the lad of the loaves and fishes that before Jesus fed the 5000 hungry folk he said, "he knew what he would do." He knew his little assistant was there with the material he needed to perform the mightiest miracle of his ministry. With the lad's co-operation he astounded the people. And even today we are still wondering about that miracle. No man or woman thought of cooperating with Jesus in feeding the 5000. The disciple Philip was stumped. The disciple Andrew could think of nothing to do but to remark in a hopeless sort of a way that all the provisions in camp were five loaves and two fishes and he jeered at the thought of satisfying 5000 hungry people with such a crumb of food. However, nothing daunted and without unnecessary talk, Jesus and his junior helper set about feeding that hungry mob to repletion.

So there you are! It goes to show that every boy and every girl has power to help Jesus Christ. Their weakness he will make strong. Their littleness he will make big and cooperation with him means the performance of undreamed of miracles.

How would you like to join up with these bright boys and girls of the Bible and form a Guild and call it the JUNIOR COOPERATORS WITH JESUS, and make the Fourth Sunday in Lent the annual meeting date to come together in our church and re-dedicate our youth to the service of Jesus Christ?

Let's start now with—not five loaves and two fishes—but with our MITE CHESTS and bring them full of pennies on Easter.

WHY A LENTEN OFFERING

The Sunday School Lenten Offering has become a fixed institution of the Church. We wonder sometimes if those who started the system of raising money for missions in this manner, ever imagined what a profound influence upon the progress of the Church and

YOUR EASTER OFFERING

the development of missions not only at home among mountain whites, negroes, Indians and the underworld, but also in foreign lands, in China, Japan, Liberia, Central America and a score of other races of people—ever dreamed their efforts would grow to the gigantic importance and influence it has reached.

We wonder, too, if they had any conception of the millions of dollars which would be given voluntarily to the cause of Missions; that boys and girls would sacrifice and work with enthusiasm to get money to help spread the Gospel of Jesus Christ among those who did not know him.

We wonder if the pioneers of the Sunday School Lenten Offering movement realized how greatly the Church would be enriched by the conversion of nations of people to whom our missionaries, teachers, physicians, nurses and all that great army of consecrated and self-sacrificing christians so gladly endure hardship and poverty, have gone with good will to lead them to the light.

We wonder if the founders of this great system imagined how profoundly the S. S. L. O. would stir the hearts and desires of our boys and girls to the great missionary activity we witness today. Every year the challenge is renewed. Every year we feel the irresistable urge to work harder, sacrifice more, devise new ways and means to increase our gifts; and if we fail, as we have in the past few years, our disappointment is real. We feel a sense of defeat and are discontented with our failure.

Now let us get a good grip on ourselves and determine that this year, inspired by the Holy Spirit we will stage a grand comeback and give an old fashioned Sunday School Lenten Offering.

Suppose we read our Bishop's letter of challenge again and then "go to it with all our might." Here it is:

"To the Boys and Girls of our Church Schools:

The Lenten Offering last year was $42,859, while back in 1931 it was $68,221. This decrease has undoubtedly been due to the depression. I should like to see us begin to climb back again to the splendid amounts we used to give for our Missionary work. As you know the great work of the Church has been suffering during these last few years.

This year we are going to have one great Presentation Service at a central place about the middle of May. I will be interested to see, when it is printed in the program, how well your Church School has done.

Will you make an extra effort by your denials and work to help our Diocese do its part in the general program of the Church?

Faithfully yours,

FRANCIS M. TAITT.

Now how *WILL* we give the Bishop a loud and a unanimous "Yes"? Well, one way to do it is for every boy and girl of St. John's Sunday School to bring *YOUR MITE CHEST* full to bursting on Easter afternoon. That will be your *PERSONAL* answer to our Bishop's question.

In the meantime, let's keep on earning more pennies and sacrificing more candy, and movies and things so as to help raise a whopping big S. S. L. O.

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And you older folk, don't you forget you are supposed to help us kids with your

GRACE OFFERING BOXES

WANTED

Woman of refinement desires to live in a private family in St. John's Parish. Can pay small amount. See the Rector.

* * * *

POINTERS

The world is a camera; keep smiling, please.

Think fifteen minutes a day; the results will surprise you agreeably.

Every day is judgment day—use a lot of it.

The best things of life are free—sunshine, the song of birds, the air we breathe, the fragrance of flowers, the joy of helpfulness.

Dare, and the world yields; or, if it beat you, dare it again, and it succumbs.

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REV. H. CRESSON McHENRY, Editor

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PARISH COMMITTEE

John Weber
Vernon Matthews
William MacVaugh, Sec.
George Cressee, Jr.
George Silbert
Carl Brobson
William J. Shives
B. Frank Drumm
William Little
Joseph Leach
John Spratt
John E. McHenry
John C. Patterson, Jr.

CHANCEL GUILD

Mrs. James Adgate
Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. John F. Preole
Miss Louise Redding
Miss Ruth Rutter
Mrs. William J. Shives
Miss Viola Young

DIRECTORY OF DISTRICT SUPERINTENDENTS

District No. 1—Walter Pine, 1242 E. Moyamensing Ave.
District No. 2—William Gilbert, 233 Watkins St.
District No. 3—John F. Preole, 116 Daly St.
District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—Albert Later, 1806 S. Front St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Margaret Kensil
Mrs. Howard McFadden
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Frank McCall
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Henderson, Laura
Hopkins, Ruth
Keelan, Leona
Lafferty, Ella
Last, Jeannette
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Redding, Elaine
Stryker, Orenette
Tittermary, Anna
Tomlin, Evelyn
Weisse, Marjory
Weist, Dorothy
Brown, George
Johnson, Charles
Rutter, Charles
Tittermary, John
Tomlin, Calvin
Ward, William
Weisse, William
Weissinger, William
West, Joseph

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Arnold Sutterlin, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

26th ANNIVERSARY -- SUNDAY, JUNE 5th

BAPTISMS

Virginia Ruth Knowlton
Eileen Agnes Meyes
Mary McDowell

BURIALS

Edward Morton
James Lord

MEMORIAL FLOWERS

"In loving memory of"

Ella Benner
William Patterson
Frank G. Schmidt
Margaret Shives
Anna Tittermary

CHURCH CALENDAR

SUNDAY:		
Morning Service and Sermon	10.45	A. M.
Sunday School	2.30	P. M.
Shut-in Services	4.00	P. M.
MONDAY:		
Junior Daughters of the King, Parish House	7.00	P. M.
Girl Scout Troop No. 50, Parish House	7.45	P. M.
Senior Daughters of the King Sunday School	8.00	P. M.
Woman's Auxiliary (4th Monday)	8.00	P. M.
THURSDAY:		
Brotherhood of St. Andrew, Parish House	7.30	P. M.
Junior Choir, Parish House	7.30	P. M.
Senior Choir, Sunday School	8.00	P. M.
FRIDAY:		
Young Peoples Society, Sunday School	8.00	P. M.
Boys Club, Parish House	8.00	P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

CONFIDENCE

When life seems troubled, all at sea,
It always greatly heartens me
To think how much of goodness cloaks
Within the breast of common folks.

The man of toil, though poorly fed
Will freely share his crust of bread,
Forgetting self, without a heed
Except to serve another's need.

The humblest man will loose his purse
To ease some wretched beggar's curse,
And hurried feet will ever stay
To help the sightless on their way.

No aching heart, no sigh of pain
Calls out for sympathy in vain,
And even earth's dumb creatures find
A wealth of pity in mankind.

Oh, there are evils, not a few,
And yet so much of virtue too;
I hold to faith—I know I can
Still keep my truth in God and man.

Alfred Grant Walton

THE EASTER REVIVAL

We were astonished at the outpouring of the communicants at old St. John's Parish on Easter day. Folk we have not seen for years were present at one or the other service. We never had such a big attendance at an early Easter service. We just about concluded that the whole parish determined to make their communion early. We were pleased with this for we had a priest to assist us at that service and felt we could manage the later celebration alone as, so we thought, the communion would be light as there would be only a few to receive. You can imagine our amazement when a perfect stream of communicants came pouring in at the later service. The congregation was much larger than at the first service and the number who received was within twenty-nine of those at the first service.

Another surprising feature of the day was the size of the Easter Offering. In order to appreciate the significance of this offering one must remember that about 40 per cent of our communicants are unemployed or employed only part time. Yet the offering amounted to over $400.00. The Sunday School Easter festival in the afternoon was an equally exciting occasion. We had a hard time getting started on account of the classes counting their S. S. Easter Offering. However, when we got going things moved. We had our regular Easter service, after which we were ready to present our Sunday School offering. While the committee was counting the returns we distributed the prizes for Easter Service attendance. The adults received a beautiful Scripture motto framed in silver and the children under ten years got little gold and enameled crosses. The crosses were so beautiful that many of the adults wanted them too. As we happened to have a few left over, we told the school we would sell the lot and turn the receipts into the Lenten Offering. So far the offering has reached the very satisfactory figure of $1000.00. This too was a surprise for the kids down our way don't have many pennies to spend. Such an offering means a real sacrifice for them.

After the afternoon service we distributed all the Easter flowers in the choir and chancel among the sick and shut-in members of the Parish. Also, as usual, we sent a lot of flowers to the patients of Mount Sinai Hospital.

On Easter Monday we were boasting of our wonderful experience of Easter day. Very much to our surprise and delight we learned that other parishes in the city had exactly the same experience. There must have been a regular revival in all our churches on Easter day. We need such an experience to give us courage to persevere in the work.

26th ANNIVERSARY—CONFIRMATION

Bishop Taitt has chosen Whitsunday, June 5th, for his annual visitation to old St. John's Church for *Confirmation.* On the same day we hope to celebrate our 26th Anniversary of Service. From the beginning we have observed these two events on the same day, which was generally Trinity Sunday. Because that was the Sunday we held our first services in old St. John's twenty-six years ago.

The choice of Whitsunday this year is a very

CONFIRMATION -- WHITSUNDAY -- JUNE 5th

happy one for many reasons. First, it is only one week in advance of Trinity Sunday and therefore is near enough our Anniversary date to enable us to celebrate our Anniversary consistantly. Second, it is the first Sunday in June, the day of the month we always celebrate the Holy Communion, and third, it is the day upon which we celebrate the coming of the Holy Spirit, who came to continue and to complete the work of our Lord Jesus. And as our beloved Bishop lays his hands upon those to be confirmed that dramatic and holy scene of the Descent of the Holy Spirit is actually re-enacted in the lives of each of our candidates.

The spirit of the day should stimulate us to put forth extra efforts this year. Every communicant ought to feel the urge to do something worth while for our blessed Saviour on this important holy day. And we can think of no better way to respond to that urge than to bring a real offering to the church that day.

What ought that offering be?

Can you think of one that would be more acceptable to God than a human soul? Surely, you must know some one, some boy or girl or man or woman who is not yet pledged to the service of our Master. Somebody who, perhaps is just waiting for you to invite them to come with you to work for and worship God.

Many years ago a Christian missionary met an Indian Chief in the forest. He and the chief sat side by side upon the trunk of a fallen tree while he told the chief the beautiful story of the Gospel. At the finish of the tale the chief stood up and said—why has white brother been so long coming to tell me of my Father's love and care?

Do you suppose there is a friend who is wishfully waiting for you to tell him of our Father's love and care? Wouldn't it be a wonderful experience for him and for you too if you were to bring him to his Father on Whitsunday?

Or, perhaps you know of a friend who is a true believer in Jesus Christ, but who has no parochial connections now. Who is just drifting. Who knows he is just waiting for you to invite him to come and join us in fellowship and worship. Just a little interest in his spiritual welfare might be the means of bringing him out to be confirmed on Whitsunday.

Incidentally, now is the time to work for an increase in church membership. Easter day was a startling revelation to the whole Church everywhere of the revival of God's cause. Every church was packed with worshipers. Vast sunrise services were held in the open. Everybody seemed keenly conscious of the significance of Easter. The altars of Christ were crowded with men and women renewing their allegiance in the blessed Sacrament. It was a startling demonstration of the power of the personality of Jesus Christ to awaken the imaginations of the sons of men.

Therefore we say, now is the time to strike. Your friend, your acquaintance, your next door neighbor, your loved one who sits in the family circle is waiting for you to speak. Pray God to give you courage and power to do it now.

As for our *Anniversary*—nothing can give us greater pleasure than the consciousness that our twenty-six years of service with you had produced real permanent results for God in Southwark in adding new names to his list of converts. On Whitsunday, the 26th Anniversary of our service, we want to repeat history and present to our Bishop a big and representative class for confirmation.

OUR MITE CHESTERS

This is a record of the names of our Sunday School Lenten Offering donors. We promised to publish it to show Bishop Taitt how many responded to his letter of appeal received before Lent.

Class No. 1
George Cressee
Anonymous
John F. Preole
B. Frank Drumm
Robert Drumm
George Selby
John E. McHenry
Charles Clendenning
William Larkin
William Clendenning
Thomas Dean
John Dean

Class No. 2
Anna Schabacker

Class No. 3
Miss M. Beatrice Fisher
Mrs. Anna Fanger
Mrs. Bessie Bernard
Miss Carrie Strang
Mrs. Jennie Paynter
Mrs. Georgia Weise
Mrs. Rudolph Woerner

Class No. 4
Miss Adelia Pearo
Marian Davis
Leona Keelan
Betty Wehrwein

Class No. 5
Miss Emma Kaiser
Eleanore Munion
Hannah Gallagher

Class No. 6
Mrs. Howard McFadden
Naomi Davis
Margaret Holton

Class No. 8
Eleanor Nujent
Winthrop Munion
George Brown
Charles Olsen
George Weissinger
Bert Kelly
Gerald Kelly
Harvey McCall

Class No. 9
Viola Young
Jeanette Last
Anna Fanger

Class No. 10
Raymond Cressee
Harry Fanger
Harry Brown
Frank McCall
Joseph Robins
William Robins
Charles Weist
Robert Lusher
William Kelly

Class No. 11
Evelyn Tomlin
Elaine Redding
May Rudderow
Mary Weissinger
Thelma Lusher
Stella Kusinska
Titania Lusher
Stella Kusinska
Titania Gutwiez

Class No. 12
Dorothy Weist
Kathryn Munion
Ornette Krafft
Eleanore Davis
Catherine Heisler
Betty Silbert
Anna M. Spratt

Kindergarten
Elizabeth Jaeschke
Ruth Rutter
Mary Bradley
William Bradley
Naomi Heartman
Eleanor Keough
Emma Keough
Lorraine Klein
Edward Koner
William Morrison
Margaret Munion
William Munion
Eleanore Preole
Harry Tittermary
Jack Gallagher
William Tomlin
Frances Ward
Elwood Wehrwein
Dorothy Woerner
Jean Lord
Albert Schoch
John Lusher
Billy Rutter
Sally Rudderow
Charles Bernard
Pauline Kusinska

Intermediate Department
Vernon Matthews
Margaret Rutter
Lillian Busche

26th ANNIVERSARY -- SUNDAY, JUNE 5th

Charlotte Busche
Catherine Carson
Doris Connor
Ruth Hopkins
Margaret Heisler
Rose Heisler
Elizabeth Jensen
Anna Kusinska
Helen Lusher
Ella Lafferty
Beatrice Robbins
Emma Rudderow
Ruth Rudderow
Catherine Snell
Anna Tittermary
Marjorie Weiss
Peggy Ward
Catherine Westfield
Jackie Busche
Walter Dean
Charles Johnson
William Jensen
William Johnson
Robert Munion
Robert Rutter
Charles Rutter
Charles Smith
William Smith
Calvin Tomlin
John Tittermary
John Wehrwein
Fred Weller
Buddy Woerner
Charles Westfield
William Westfield
William Ward
William Weise
Alexander Kusinska

Note: There are many names missing from this list that would have appeared had it not been on account of unemployment.

Note: The three mite chests containing the highest amount was: First, $25.00; Second, $10.10, and Third, $10.00. The first was a scholar, the second was another scholar and the third was a teacher.

WANTED—TEACHERS

St. John's Sunday School is in serious need of teachers to take the place of those who have been forced to give up their classes for various reasons, leaving the classes without any responsible head. Also we need teachers for new classes of boys and girls who ought to be promoted from the Intermediate to the Senior Department. We dare not form new classes under the present conditions, we would be sure to lose the scholars to the Sunday School if we could not guarantee them teachers who would be prompt, regular and interested. The training they are receiving in the Intermediate Department is of a very high order and it would be a shame to remove any scholar from such an atmosphere unless we can assure ourselves that we can give him advance training in congenial surroundings.

WHAT IS REQUIRED OF A TEACHER

Great emphasis is being made upon requirements for S. S. teaching and the necessity of young men and young women taking special training for such work. We do not discount such preparation for teaching—the more experience and training one has for teaching the better equipped he is for the job. But there is something more important than just the mechanics of teaching. That something more is personal magnetism and amiability. The power to attract and hold the imagination of the scholars is an asset of the first magnitude. In other words, I would rather have attractive young men and women possessing ordinary mental capacity and knowing how to dress neatly and up-to-date, for teachers than to have trained up-to-the-minute specialists, who are plain square toed, low-heeled, black tied and lacking in esthetic taste and spiritual spontaneity. Boys and girls are worshipers of the beautiful and attractive. And if such a young man or young woman volunteers for the job of teaching we will welcome them enthusiastically. IF YOU WANT TO KNOW WHAT WE MEAN JUST CAST YOUR EYES OVER OUR PRESENT INCOMPLETE STAFF OF TEACHERS. We want four more like the kind we got—attractive, intelligent and interested.

WILL SOME OF YOU YOUNG FOLK OF PERSONALITY VOLUNTEER TO JOIN OUR STAFF?

SEE YOUR RECTOR WITHOUT DELAY

OUR GRACE OFFERING BOXES

Just a few words of appreciation should be offered for the way many of our parishioners responded to our suggestion that during the Lenten Season it would be a real act of devotion should members ask for Grace Offering boxes for their dining room tables in which they could drop a coin at each meal in recognition of God's Providence for our good and comfort. It is always understood that the contents of the Grace Offering boxes be turned over to the Sunday School Lenten Offering on Easter. This year the return from these boxes was nearly $100.00. A sum which helped us to raise such a splendid Lenten Offering.

Friends often express their wonder at our ability to make such fine offerings considering the financial standing of our families. There is really no mystery about it. There was a time when St. John's parish was forced to receive aid from the Missionary funds of the Diocese. Had it not been for this support the story of old St. John's would have had a different ending. In return for that aid we have always felt that we are under the moral obligation to contribute to the limit of our resources towards this missionary fund. Perhaps the life of some other parish depends upon the financial aid it can receive from the missionary funds of the church.

GRACE OFFERING BOX CONTRIBUTORS

Adgate, Jimmy Bill
Ashman, Miss Helen
Beisser, Miss Mamie
Bunting, Walter
Bunting, Mrs. Walter
Burt, Miss Anna M.
Cressee, Mrs. George
Hopkins, Mrs. Harry
Keck, Mrs. Maria
Kilpatrick, J.
Kilpatrick, Annie
King, Mrs. William
Krafft, Mrs. Orenett
Krafft Mrs. M.
Leach Family
Little, Mrs. Mary
MacVaugh, Mrs. Annie
McCall, Mrs. H.
McFadden, Howard
McHenry, Rev. H. Cresson
McIntyre, Mary
Moore, Edna
Nelson, Mrs. John J., Jr.
Patterson, Mrs. Anna
Preole, James
Preole, John C.
Preole, Ruth
Rutter, Mrs. Jeremiah K., Jr.
Rutter, Mrs. Elizabeth
Rutter, Robert
Schabacker, Miss Annie
Schmidt, Mrs. Frank G.
Shives, William
Shoch, Mrs. Al
Simpson, Mrs. Emma
Springer, Mrs. Annie
Stockman, Florence
Strang, Elizabeth
Watts, Miss Sarah
Weber, Mrs. John

CONFIRMATION -- WHITSUNDAY -- JUNE 5th

BROADCASTING FROM S.T.J.C.

LET US REJOICE—HE IS RISEN!

* * * *

Was there ever such an Easter? The whole world joined in the glad occasion.

* * * *

Our early celebration was attended by the biggest congregation ever seen at an early communion.

* * * *

The late service was even larger in attendance than the first.

* * * *

Number of communicants receiving their Easter communion was over five hundred.

* * * *

Amount of Easter Offering over $400.00.

* * * *

Amount of Sunday School Lenten Offering over $1000.00.

* * * *

Over 150 attendance rewards were distributed at the afternoon service.

* * * *

Potted plants and big bunches of Easter lilies were taken to the homes of our sick and shut-ins.

* * * *

The return of mite chests was larger than that of any previous Easter day.

* * * *

One Mite Chest contained $25.00; another $10.10, and another $10.00.

* * * *

NOW COMES CONFIRMATION AND OUR 26TH ANNIVERSARY.

* * * *

The date for these two events is Whitsunday (June 5th).

* * * *

Do you love old St. John's Parish enough to help make the Confirmation and the Anniversary a success?

* * * *

WANTED

TWO YOUNG MEN AND TWO YOUNG WOMEN TO TEACH SUNDAY SCHOOL CLASSES. We must have applicants at once.

* * * *

Confirmation Class for School Children meets every Friday afternoon at 4 o'clock. Prizes given to everybody bringing new candidates.

* * * *

Revival Vespers every Sunday evening 7:30 to 8:30 o'clock, D. S. T. Nature of Service—Strictly informal, lots of old fashioned singing, volunteer prayers, simple Bible instruction. Prayers offered on request for sick, poor and wayward persons. Period of answering questions about religion, Christianity, the Protestant Episcopal Church, the Sacraments, the need of living according to God's laws, and a thousand other questions answered satisfactorily or not at all.

Adults interested in confirmation are specially invited.

* * * *

Before you refuse to co-operate in Sunday School teaching, seeking candidates for Confirmation, supporting your church with your presence at church services on Sundays, won't you retire to some place where you will be absolutely alone and examine honestly the events of your life—from the first day you entered St. John's Church—with a view to learn how much your contact with the dear old church has influenced your career? We mean in every way. What has it brought into your life—In the matter of friends, whom later became your beloved? In the matter of jobs you are holding today, which you would not be holding had you not been members? In the matter of being helped over rough and desperate times when you are unemployed? In times of sickness and death? That cozy little nest you live in with your loved ones—do you owe it and what it contains to your contact with old St. John's? Your hope for the future is one of your blessings your contact has brought to you.

If you were to complete your silent examination by kneeling in prayer and ask God to show you the path of gratitude and duty do you think you would arise from your knees convinced you owe no service to God and His church? THAT YOU HAVE PAID BACK YOUR DEBT TO GOD IN FULL?

OUR EASTER OFFERING

Every year we like to publish the names of our communicants who make their *Easter Offerings* to the church. Compared to more opulent parishes, our offering may seem small. Yet our parishioners, as a whole, give what they can afford. And we feel that the long list of those who make the sacrifice is an inspiration to all of us. We like to know that so many of our fellow parishioners are motivated by a consciousness of their debt to our Lord Jesus for His great and important sacrifice for us.

Many names of earnest parishioners do not appear on this list because misfortune or unemployment make it impossible to give. We know who they are and we want to assure them that the Lord Jesus knows them too and upon them He bestows His blessing for the will to do.

As with many, perhaps all, parishes there are those who do not grasp the tremendous significance of the sacrifice of our Lord Jesus. Whether their spiritual attitude is due to ignorance or greed is known only to them. Their names are *never* found on such lists as these. We are sorry they deprive themselves of the joy of such offerings. Perhaps, someday, they will understand and then they too will be enrolled with the FAITHFUL.

THIS IS OUR ROLL OF HONOR FOR EASTER 1938:

26th ANNIVERSARY -- SUNDAY, JUNE 5th

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Adgate, James
Adgate, Kathryne
Alloway, Catherine
Armstrong, Florence
Armstrong, Marion
Armstrong, Mary
Ashman, Helen
Ashman, Margaret
Ashman, Wesley B.
Barnes, Edward
Barnes, Mary
Barnes, William L.
Barnett, Carrie
Bernard, Bessie
Beisser, Mamie
Bradley, Sara
Bright, Doris
Bright, Ruth
Brown, Edward
Brown, George
Brown, Harry
Bunting, Agnes
Bunting, Walter
Busch, Charolette
Busch, John H.
Busch, Lillian
Busch, Susanna
Butler, Jean
Carbarnes, Anna
Carbarnes, Meta
Carr, Elizabeth
Carroll, Emma
Chestnut, Jennie
Chestnut, Reba
Chestnut, Robert
Clark, Harry
Clark, Kathleen
Clements, Caroline
Clerico, Ferdy
Clerico, Mattie
Connelly, Mrs. M.
Connor, Mrs. L.
Connor, Rae
Cooper, Helen
Cooper, Joseph
Cressee, Abbie
Cressee, George
Cressee, George, Jr.
Cressee, Raymond
Cunningham, Sarah
Dart, Edward
Dean, John
Dean, Myrtle
Dean, Walter
DeCosta, Frank
DeCosta, Margaret
Deitrich, Marie
Doan, Laura
Downes, George, Jr.
Drumm, B. Frank
Drumm, Raymond
Drumm, Robert
Dunbar, Elizabeth
Dunbar, Irma
Easterday, Elizabeth
Ellis, Carol
Fanger, Anna
Fanger, Harry
Fanger, Anna May
Ferrell, Florence J.
Fisher, M. Beatrice
Fitzpatrick, Edward
Fogarty, Andrew
Fox, Albert C.
Fox, Andrew G.
Fowler, Marie
Gallagher, John F.
Gallagher, Hannah
Gilbert, William
Glaze, Lynne
Glenn, Mrs. W. J.
Green, Emma
Green, Joseph
Green, William
Gregory, George
Gregory, George
Gregory, Grace
Griggs, Elizabeth
Grubb, Herman
Grubb, Pauline
Grubb, William
Griggs, Anna
Griggs, Elizabeth
Hagan, Charles
Hagan, Ida
Hagan, Michael
Hallowell, Mrs. E.
Hallowell, Miss E.
Hamilton, Florence
Hare, Bertha
Harford, Kathryn
Hartman, John M
Hartman, Wm. Earl, Sr.
Hartman, Wm. Earl, Jr.
Hasson, Kate
Hasson, William
Hawker, Thomas
Heisler, Edward
Heisler, Jacqueline
Heisler, Joseph
Henderson, Christopher
Henderson, Laura E.
Holton, Edna
Holton, Joseph
Holton, Mrs. Marg.
Holton, Margaret
Hopkins, Gladys
Hopkins, May
Hopkins, Ruth
Hudak, Mrs. A.
Hudak, Frances
Hume, Robert
MacVaugh, Anna
MacVaugh, Sylvania
MacVaugh, William
Maguire, Eliza
Maguire, George
Matthews, Martha
Matthews, Vernon
McAvoy, Anna
McAvoy, Lillian
McAvoy, William J.
McCall, Catherine
McCall, Elmina
McCall, Frank
McCall, Harry
McCall, Samuel
McCloskey, Carrie
McHenry, John E.
McHenry, H. C.
McKane, Beatrice
McLaughlin, Mrs. Herbert
Mehring, Anna
Miller, George
Miller, Robert
Miller, Warren
Margaret, Mrs.
Chestnut St.
Milligan, Edward
Milligan, Mary
Mitchell, Madaline
Moore, Julia
Munion, Eleanor
Munion, Katherine
Munion, Robert J.
Nelson, John, Jr.
Nelson, Margaret
Nuttall, Hannah
O'Donnell Catherine
Jackson, Elsie
Jaeschke, Elizabeth
Jaeschke, Ethel
Jaeschke, Gus
Jaeschke, Hermon
Jenkins, Anna M.
Jenkins, Elizabeth
Jenkins, John
Jenkins, Marie
Jensen, Carl E.
Jensen, Elizabeth
Jensen, Eliz. M.
Jensen, William
Johnson, Charles
Johnson, William
Kaiser, Emma
Keck, Maria
Keelan, Leona
Kelly, Anna M.
Kelly, Burton
Kelly, Gerald
Kelly, Francis
Kelly, Frank
Kelly, Mary
Kelly, Raymond
Kelly, Sarah
Kelly, William
Kelly, William
Keller, Mrs. Edna S.
Kensil, John
Kensil, Margaret
Keough, Mrs. J.
King, William
Kleinz, Anna
Knowlton, Anna
Knowlton, Frank, Sr.
Knowlton, Frank, Jr.
Knowlton, Ruth
Konowal, Barbara
Konowal, Jos.
Konowal, Louis
Konowal, Michael
Konowal, Peter
Korbal, Frances
Krafft, Edward
Krafft, Mrs. Edw.
Krafft, Ornet
Kraft, Harry
Kraft, Joseph
Krause, Sarah
Krebs, Herman
Later, Albert, Sr.
Later, Albert, Jr.
Later, Edward
Lawrence, George, Sr.
Lawrence, George, Jr.
Lawrence, Howard
Lawrence, James A.
Lawrence, Mary
Leach, Ella
Leach, Joseph
Leach, Mary
Leach, S. Bowman
Lenhardt, David, Sr.
Lenhardt, David, Jr.
Lenhardt, Eleanor
Lenhardt, Margaret
Lenhardt, Margaret
Lieb, Minnie
Little, Joseph
Little, Mary
Little, William
Lusher, Helen
Lusher, Mary
Lusher, Robert
Lusher, Thelma
Patterson, Anna
Patterson, John C.
Patterson, William
Pearo, Adelia
Pine, Frank
Pine, Lillian
Pine, Walter
Preole, Eleanor
Preole, James
Preole, John
Preole, John F.
Preole, Ruth
Ramshard, Edith
Rand, Mary
Read, Frank
Read, Lottie
Read, Lottie
Read, Vivian
Redding, Dorothy
Redding, Elaine
Redding, Louise
Redding, Mrs. F.
Reid, Dorothy
Robinson, Annie
Robinson, Edward C.
Rocks, Edward

CONFIRMATION -- WHITSUNDAY -- JUNE 5th

Roddy, Dora
Rudderow, Bertha
Rudderow, Emma
Rudderow, May
Rudderow, Ruth
Rutter, Charles
Rutter, Edward
Rutter, Elizabeth
Rutter, Heber
Rutter, James
Rutter, Jennie
Rutter, Jeremiah K.
Rutter, Mrs. Jeremiah K.
Rutter, Lillian
Rutter, Robert
Rutter, Rose
Rutter, Ruth
Rutter, Viola
Saunders, Mary
Sayers, Eugene
Sayers, Elmer
Schabacker, Anna
Schmidt, Theresa
Schoch, Minnie
Scher, Catherine
Shives, May
Shives, William
Silbert, Elizabeth
Silbert, Mrs. Ella
Silbert Miss Ella
Silbert, Geo. K.
Silbert, Philip
Simpson, Emma
Simpson, Jennie
Sherman, Marie
Smith, Rebecca
Smith, William E.
Snell, Catherine
Snell, Evelyn
Snell, Margaret
Snell, Samuel, Jr.
Spratt, Anna M.
Spratt, Catherine
Spratt, Finley
Spratt, James
Spratt, John, Jr.
Spratt, John
Spratt, John, Jr.
Spratt, Thomas
Springer, Anna
Stenger, Dorothy
Stenger, Ethel
Stockman, Elizabeth
Stockman, Elizabeth C.
Stockman, Florence
Stockman, Harry
Stockman, James
Stockman, Robert
Stone, Lydia
Stone, William
Stryker, Harry
Stryker, Valentine
Sutterlin, Ethel
Sutterlin, Thelma
Sweeney, James
Sweeney, Agnes
Taylor, Benjamin F.
Taylor, Ethel E.
Tittermary, Edward
Tittermary, Harry, Sr.
Tittermary, Heber
Tittermary, Johanna
Tomlin, Calvin
Tomlin, Evelyn
Tomlin, Joseph
Tomlin, Margaret
Tucker, Benjamin
Tucker, Rebecca
Ward, Mildred
Watkins, Mary
Watkins, Richard
Watts, Sarah
Weber, John
Weber, Lettie
Wehrwein, Viola
Weist, Charles
Weist, Florence
Weller, Emma
Wilhelm, Catherine
Wilhelm, Kate
Wilhelm, Theodore
Woerner, Beatrice
Woerner, Rudolph
Woerner, Mrs. Rudolph
Women's Auxiliary
Woodruff, Mary
Yeager, William
Young, Laura
Young, William
Young, Viola

NOTE: If you returned your Easter Offering envelope and your name does not appear in this list inform your Rector at once.

MIGRANTS

SOMETHING THE WOMAN'S AUXILIARY HEARD ABOUT

Monday evening, April 11th, the Woman's Auxiliary held an exceptionally interesting meeting. After the usual routine Miss Helen Weir McHenry, Director of Religious Education of the Memorial Church of the Good Shepherd of Germantown gave us an informal talk on the subject of our article. We learned not only what migrants are but also how very common they are in our country. She told us they are human beings just like you and me; but their manner of living differed from ours so greatly that they would seem to be the product of a totally different civilization. We learned too that tho they are more or less nomadic yet they are not tramps; neither are they gypsies. Taken as a whole they are independent and industrious. They are the men, women and children who travel—not from one state to another but from one crop to another. They are berry pickers, cotton pickers, tobacco pickers, etc., etc. When they get through one crop they move on to another—always on the move. Miss McHenry gave us a vivid picture of conditions in which the migrants live. It was not an attractive picture at all. They live in a crowded and an insanitary condition which leave them constantly exposed to disease, even to such diseases as small pox and scarlet fever. Not a very pleasant thought when we consider how much of the food we eat they handle first. Then the children have no sort of child life. Often at the age of four they are helping pick berries. The babies are frequently born right in the open, wherever the expectant mother may be at the time. The children get little or no education, first because the migrants are always on the move and secondly, because they are too dirty to associate with normal children. So far as church training goes, they are not welcome in the ordinary congregations because of their habits and consequently they know little indeed about Jesus Christ and His Gospel.

The evening was one of the most interesting we ever spent as a Woman's Auxiliary. We felt after listening to the story of the migrants that we had been living in a different world and mingling with a strange people, who were fascinating in their manner of living, and that this peculiar people are constantly moving north and south; east and west—never still—in every state of the union except two.

Miss McHenry promised to give us a talk on the subject of the Mountain Whites of the South. She has delivered these same lectures before several church gatherings in the Diocese and has aroused a great deal of enthusiasm among our church women and a desire for the church to do something, materially and spiritually for these neglected souls who are living so close to us.

The lecture on the subject of the Mountain Whites of the South will be given by Miss McHenry, Monday, May 9th at 8 P. M. Everybody is invited, especially the Senior and Junior chapters of the Daughters of the King, the members of the Brotherhood of St. Andrew, the officers and teachers of the Sunday School, the members of the choir and all the members of the parish.

Later in the year she will give her lecture on the American Indian.

Admission Free—Everybody Invited.

SELF EXPRESSION

THE MODERN SCHOOL THEORY FOR THE YOUNG

Bishop Francis M. Taitt in an address, at a meeting held in St. James Church, Friday, April 29th, uttered these words of profound wisdom: *When it is realized that 70 percent of the first offender criminals in*

Philadelphia are 17 years old or younger, the idea of modern educators to allow self expression is all wrong."

Many a pedagogue will quarrel over that statement and will accuse our good Bishop as being a moss back and a horse and buggy driver, and hopelessly out of the running with modern streamlined philosophy on child development. Be that as it may, the fact remains that the Bishop is 100 percent correct in his judgment: because his observation is backed by incontrovertable facts and not by pedagogical theory.

Self-expression, guided wisely, is all to the good. But youth like all growing things and animals, needs discipline, pruning, training and careful cultivation or else it runs wild and grows rank and useless and *deadly.*

For instance, here is a story from real life taken right out of our parish. A few years ago we were in constant attendance upon a woman parishoner who was slowly dying of tuberculosis. She knew she could not possibly get well and was resigned. One matter worried her intensely however. She had two very interesting boys who were very young. Her death meant she must leave them to the care and keep of a man and a woman who were totally unfit to have the custody of the children. The mother's premonition was only too well founded. She died and her orphan boys passed into the keeping of the foster parents who were ultra modern. Soon we noticed the boys were no longer attending Sunday School. They had been recently confirmed and now they were neglecting their communion. They stopped attending church service. We got busy and called on the family to inquire into the sudden change of attitude of the boys towards religion. We were told very frankly and very emphatically that the boys could use their own judgment about attending church or Sunday School that—in so many words—they had a right to judge for themselves and if they did not choose to keep up their religious habits as taught them by their mother it was entirely up to them. They, the foster parents, would not "force" them to go to church.

We persevered, but it was no use. The guardians didn't care anything about the moral and religious training of the boys so they just ran wild.

What was the result? Why, just what every parent, foster mother or guardian ought to expect. They spent their Sundays in all sorts of places and indulged themselves in all sorts of unrestricted pastimes and pleasures. They lost the fine spiritual concepts so carefully imparted to them from their sainted mother. Down, down they slid and eventually tumbled into the criminal court. From there they went to prison cells and today are paying the penalty of their "SELF EXPRESSION" in crime. Of course their guardians disclaim all responsibility. To their way of reasoning the boys were naturally viscious. *That is a lie!*

Those boys were just like all other healthy, active, alert kids. They had the good of their mother in them but they were not properly curbed and trained like all active young human animals require. They were allowed to run wild, they became social mavericks and now their lives are ruined.

Who says those guardians should not have been jailed instead of the sons of the widow?

But, you say one case does not prove a rule. Now you have said something! But many cases do prove something. We just learned that 8 boys who started attending Sunday School and church and who were *allowed by their parents* to run wild and neglect the church and its teachings are in jail too. There are others and many illustrations of wayward boys and girls, whose parents are either too weak or too cowardly to guide and advise them, who are in danger of social vengeance. If a little more checking and disciplining and a great deal less of wicked indulgence are not instituted in the young of our community the hopper will go on grinding out criminals, drunkards and worse in our community and the sin will be on the parents and guardians of our young.

Read the wise words of Bishop Taitt again, and then pray God to give you strength to be a real friend to your boy and girl and teach them the ways of righteousness

---

THE MIRROR

Once when a prophet in a palm shade lay,
A traveler stopped at noon one dusty day,
And asked, "What sort of people in this land?"
The prophet answered, lifting happy hand,
"Well, friend, what sort of people whence you came?"
"What sort!" the traveler snorted; "knaves and fools!"
"Well," said the prophet, "when your fever cools
You'll find the people here the very same."

Another stranger at the dusk drew near
And paused to ask, "What sort of people here?"
'Well, friend, what were the people whence you came?"
"Ah," smiled the stranger, "they were good and wise."
"Then," smiled the prophet, laughing in his eyes,
"You'll find the people here the very same."

—Edwin Marwham.

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REV. H. CRESSON McHENRY, Editor

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Members of the Junior Choir

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Beck, Catherine
Henderson, Laura
Hopkins, Ruth
Keelan, Leona
Lafferty, Ella
Last, Jeannette
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Redding, Elaine
Stryker, Orenette
Tittermary, Anna
Tomlin, Evelyn
Weisse, Marjory
Weist, Dorothy
Brown, George
Johnson, Charles
Rutter, Charles
Tittermary, John
Tomlin, Calvin
Ward, William
Weisse, William
Weissinger, William
West, Joseph

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Miss M. B. Fisher, Directress
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

BAPTISMS

George Edward Hall — Dolores Lord
Harry William Lord — Patricia Anna McAvoy
Elmer Trenchard

BURIALS

Henry Hoehling — Jennie Hufford
Hugh Miller

MEMORIAL FLOWERS
"in loving memory of"

Gay Hall — Daniel McHenry
Mary McHenry — Sarah Seher
Emma Stryker

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King Sunday School	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

LITTLE DO WE KNOW

Little do we know
How much the heart can bear,
What latent powers are given to man
To meet his load of care.
Nor grief nor pain can force retreat,
The regnant will knows no defeat
And mocks at cruel despair.

Little do we know
How kind the heart can be,
What tenderness may dwell within,
What boundless sympathy!
Rare gifts indeed:—and who can tell
How great their power, how far their spell,
When love has set them free.

Little do we know
How high the heart can rise,
For dreams may soar on tireless wings
Beyond the farthest skies,
And noble thoughts, when given birth,
May break all shackles of the earth
And enter Paradise!

Alfred Grant Walton.

THE PRESENTATION OF THE SUNDAY SCHOOL LENTEN OFFERING

IT WAS A BEAUTIFUL PAGEANT

Was it thrilling!

I'll say it was!!

We old timers just stood up and chuckled to see the return of the good old round-up of all the Sunday Schools of the Diocese in one big Mass Meeting.

Suppose it had been a clear day instead of cold and rainy—we would have held the service in Rittenhouse Square.

What a difference when the Presentation was held on the same Sunday in different Convocations and that centralized service this year.

Do you remember how the church looked the past few years? It resembled the Sahara Desert with here and there small oasis of young folk—a depressing sight—one that put the snuffer on enthusiasm.

But this year!

First greeting we got at the door of the church was, "All adults upstairs." We didn't like it at first. When we reached the gallery and looked down on all those hundreds of empty pews we wondered what was the big "ideer" in reserving so much space. We recalled the previous years and how anxious we were to have more people, old or young, come in and fill the vacancies. So we sighed and sat back to watch results.

Then at the crack of the gun, or the gong of the clock, four P. M., the organ began to play and the pageant was moving through the middle doors and up the main aisle of the church. They came in four abreast, led by the church choir, the officiating clergy, the Deans of the Convocation and Bishops Taitt and Fenner.

Back of them came four abreast, too, the choirs of the parishes of the Diocese, all arrayed in their distinctive vestments. Such a colorful sight you never saw; black and white, all red, red and white, all blue, blue and white, all white, all brown, brown and white and about a dozen other combinations.

And how they sang as they marched in!

At first we wondered whether there would be enough children in the procession to fill a third of the pews. When the third of the pews were filled and the kiddies still came in four abreast, we hoped there would be enough to half fill the space. When half the pews were filled and still the procession was pouring through the church doors, we wondered if all the space would be occupied after all. Then when every pew of the vast church was crammed back to the doors and the singing hordes of kiddies continued four abreast, we got as nervous as a cat wondering where these last were going to sit or stand. The aisle was packed with singing throngs while the distracted masters of ceremonies or ushers, or whatever they were, were scampering around the Chancel and the Choir and the Bishops were personally directing the disposal of this mighty overflow. At last, somehow room was found for them. But whenever anybody moved in the Chancel or Choir, everybody had to stand up and turn around, too. It was like four people sleeping in a bed built for two—when one wanted to turn, he gave the signal and all turned together.

Then we had a short service of Sentences, Gloria Patri, Psalm and a Lesson which was followed by the packed church singing, "Jesus shall reign wher'er the sun." After the Creed and Prayers Bishop Taitt made an address of greeting to everybody. The Bishop's address was of particular interest to all St. Johnites. In commenting on the offerings from the parishes he made special reference to the Church of St. John the Evangelist and its miraculous "comeback." From a church RECEIVING missionary aid, to a church GIVING $1,000.00 for Missionary aid, and that regardless of the fact that over 40 per cent of our membership are either unemployed or on half time.

If you ever want a funny feeling go to a gathering of hundreds of humans and listen to a speaker say complimentary things about you right out loud. It makes you feel like finding somewhere else to go, if you get what we mean.

The Presentation of the Lenten Offering was made at the conclusion of the Bishop's address. It was received by the Deans of the Diocese standing at the front of the choir while representatives from the Schools brought forward their certificates. Then the Doxology was sung which was followed by the big congregation singing the musical melody of that beautiful and stirring hymn, "Fairest Lord Jesus."

Bishop Fenner, Bishop co-adjutor of the Diocese of Kansas, who was the next speaker, commented on the singing of that hymn. He said that he always wanted to hear it sung as it should be sung and at last he was satisfied; that it took a Philadelphia congregation to sing it correctly and with true feeling.

Bishop Fenner captured the attention of his congregation at once. The kiddies and the grown folk, too, were deeply interested in that tale of getting lost on their way to a fishing camp and meeting an English sheep herder who lived fifty miles from everywhere and later of the trapper whose home was still deeper in the mountains and how he got them interested in his little mission, which by the way, was built with the money given for that purpose by Philadelphia friends, and how one of the sons of the sheep herder eventually was ordained and is now ministering in rural districts. Our personal feeling is that Bishop Fenner can come again to Philadelphia and give us another talk.

The glorious service was finally brought to a close by prayers and blessing of Bishop Taitt and the Recessional of the augmented choirs who were so mixed up on account of the necessary crowding that the procession looked like a jumble of every color imaginable. Anyhow they did get out of church and back to the parish house—anyhow.

What a contrast from the Convocational system of presenting the offering; and were we old timers pleased with the excitement and disorder and turmoil of the occasion which always spells life in capital letters.

But take warning, O Diocese, next year get somebody to LEND us (not lease) the Academy or the Auditorium. For if you repeat the Mass Meeting idea and it is a clear day, you will find you need every inch of space of either building.

A NEW CHAPTER OF THE DAUGHTERS OF THE KING INSTITUTED

Sunday, May 8, the 3rd Sunday after Easter, a new chapter of the Daughters of the King was instituted in St. John's Parish. The Service was held at 9:45 A. M. It was attended by the members of Senior Chapter No. 1 and also by those who were about to be admitted as charter members of the new chapter, Senior Chapter No. 2. The Service was held in the choir of the Church. After the admission of each new member and the presentation of the Daughter of the King Crosses, the Rector celebrated the Holy Communion, in which both the first and also the new chapters participated. After the reception of the Communion, the Service of Admission was concluded with prayers and blessing taken from the Daughters of the King ritual. The new chapter was presented by Miss M. Beatrice Fisher.

The members of the new chapter are: Misses Helen Ashmen, Helen Lotz, May Leach, Adelia Pearo, Ruth Preole, Ethel Stenger, Mrs. John Preole and Mrs. George Glaze.

Officers of the chapter are as follows: Adelia Pearo, President; Eleanor Preole, Secretary; and May Leach, Treasurer.

The chapter meets the 3rd Monday of the month at 8:00 P. M.

THE YEARS OF KNOWLEDGE OF GOOD AND EVIL

WHEN IS A CHILD OLD ENOUGH TO BE CONFIRMED?

There seems to be an almost unanimous opinion among protestant bodies that no child should be confirmed until he knows what he is doing. It is generally supposed that this period of knowledge is after he has reached the age of twelve years. Just why that is the year of knowledge has never been quite clearly explained. Certainly it is not intimated in the offices of Baptism or Confirmation and it is rather doubtful whether a case in its favor can be found in Scriptures. Evidently it is an idea that somebody expressed and everybody accepted without thinking.

When you do stop and think you realize that instead of being a matter of age it is more a matter of moral and spiritual apprehension. For instance, there are scores of children in every community who have finer and clearer conceptions of right and wrong and duty than many adults old enough to be their grandparents; many of whom are so deficient in moral and spiritual things that today they occupy prison cells.

But suppose we stop speculating and turn to an authority on the subject. The highest and most unimpeachable authority is, of course, Jesus Christ himself. In St. Matthew's Gospel, Chapter 19:13-15 is recorded an incident which fully and clearly illustrates the workings of the Master Mind on the matter. We quote:

"Then there were brought unto Him little children, that He should PUT HIS HANDS ON THEM, and PRAY: And the disciples rebuked them."

"But Jesus said, suffer little children, and FORBID THEM NOT, to come unto me; for of such is the

Kingdom of Heaven, and he LAID HIS HANDS ON THEM, and departed thence."

The Church uses this passage to justify her position on the matter of Infant Baptism and is perfectly right in so doing. Yet the curious fact of the matter is that it has not the remotest connection with the Sacrament of Baptism. On the other hand it is intimately tied up with Confirmation because we are expressely told that the little children were brought to Jesus that he would LAY HIS HANDS ON THEM AND PRAY. And He DID LAY HIS HANDS ON THEM, which is exactly what the Bishop does in the Confirmation Service while HE PRAYS over each candidate.

As the Church uses this passage in the Baptismal Office it is quite evident she interprets the expression, "Suffer little children," etc., to mean very young children—even infants. Also there is another very interesting matter to consider. If you read the Baptismal Office you will learn that the sponsors receive very specific directions in the matter of presenting children to the Bishop to be confirmed by him. The last question to the sponsors is "Wilt thou take heed that this child, SO SOON AS SUFFICIENTLY INSTRUCTED, be brought to the Bishop to be confirmed by him.

The answer is "I will, God being my helper."

Naturally, you will notice THERE IS NO MINIMUM AGE LIMIT in the service as to when a child is to be confirmed. Hence there is no ground upon which to build up an age limit. It is after all a question of the moral and spiritual apprehension of the child himself.

Ah, you say, now we have you on the weak spot. Pray tell us if any child under 12 years has a clear knowledge of right and wrong; of God and His spiritual standards?

The best way to answer that question is to relate certain things which have occurred in our Confirmation talks to school children this year.

In teaching the Lord's Prayer and its meaning, we turned to the class with our initial question, "What is prayer?" Instantly a girl of 7 years stood up and said. "It is talking with God to help us be good." Further along we asked, "Will God forgive us our sins if we ask him?" A boy in his eighth year replied, "No, not unless we forgive others."

In reviewing the commandments we asked the class what is "false witness against our neighbor?" The answer came right back at us. "It is gossiping and lying about people and trying to get "em in trouble." Again we asked what does the word "covet" in the 10th Commandment mean? We got our answer in these words, "It means to want something somebody else has and we try to cheat him out of it."

These are answers from children under 12 years of age to the question has any child under that age a clear knowledge of right and wrong?

Why this knowledge at such an early age? Because, my brother, the child is very close to the heart of God and his spiritual vision has not yet been dimmed with sin as is the case with those who are older and have eaten the fruit of the tree of knowledge of good and evil.

OUR SUMMER ACTIVITIES

It seems as though it is just one busy season after another. We begin the church year with Advent and the Christmas festival. No sooner are we through with them than we are plunged into Lent and the Easter season. When we emerge from them we are well on our way to the summer holiday season, only to find there is no recreation for us. After the Confirmation we open up our Summer Bible School, the daily vacation school and the summer camp. Much of this work demands our personal attention. Much is in the hands of experienced and faithful aids. Mrs. John Nelson, Jr., will continue to take charge of the daily vacation school. That is a big responsibility lifted from our shoulders. The Shack-in-the-Pines camp will be under new management this year. The former hostess, Miss Helen Weir McHenry, is no longer available due to the fact she is now Director of Religious Education of the parish of the Memorial Church of the Good Shepherd, Germantown, and all of her time is required in that field. We are fortunate, however, to have her assistant, Miss May Leach, to take over the job. She will be assisted by Miss Helen Ashman, who though new in the executive position of aide, is very familiar with the camp work and, aside of being a close friend of May's, is very popular with the young folk of the parish.

St. John's program has always been very complete. We hope this year we will be able to contribute the same amount of recreation and health to our young folk as we have in the past. Of course, the extent of our work will depend upon the contributions we get from our friends. However, we have been so fortunate for so many years that we look with confidence to the future.

The really important branch of our summer work is our Summer Bible School. Beginning Sunday, June 12th, we meet at 10.00 A. M., in the Sunday School room in one large group. The service is built up on hymns, the Catechism, a study of the Books of the Bible and the Collect, Epistle and Gospel for the day. A careful record of attendance is kept and at the end of the school term the scholars who have been regular in attendance receive a special outing. The Bible School is open to persons of all ages and the program is so arranged that everybody enjoys it. Come and see for yourself.

During the sessions of the Summer Bible School the hour of the morning service is changed from 10.45 to 11.00 A. M.

HERE IS AN IDEA

WHY NOT ADOPT IT?

The Sunday School Class, of which Martha McFadden is the teacher, has $11.30 towards its 1939 Easter Offering. It is the proceeds from a roller skating party given several weeks ago.

What is to prevent other classes from doing the same thing and starting now to raise their Lenten Offering instead of waiting until Lent arrives? Roller Skating parties are very popular. It is good, clean, healthful fun and the young people like it.

If such parties do not appeal there are other equally pleasant ways of raising the offering. For instance,

the Brotherhood of St. Andrew chapter has already started a Chapter Mite Chest in which each member makes a weekly deposit. The contents of the box will be donated next Easter to the Men's Bible Class.

An idea has just occurred to us which we would like to see tried out. In some respects it is not original; in others it is very original indeed. Wouldn't it be a good idea for each class to have a birthday box? Now, just wait until we explain what we mean. Of course, we know that for a class to have such a box for the class members only would not prove to be a very great source of income. What we have in mind is something very different. Suppose, for instance, we were to make up a family birthday calendar and check up all the family birthdays during the year; then on the Sunday nearest a birthday go to whoever is going to have one and ask him or her for as many pennies as he or she is years old for your class birthday box. Don't you think that would be a pretty comfortable source of income for your Sunday School Lenten Offering? We think it would be fun to get all our officers, teachers and scholars to make up such birthday calendars out of any calendar they might have and hang it in a prominent place in the home where everybody can see it and know when their turn to give a birthday offering comes. On the calendar we might mark up the birthdays of our Dad and Mother, brothers, sisters, uncles, aunts, wives, husbands, nephews, nieces, grandparents, great grandparents, great, great grand-parents, sons and daughters, all our in-laws, etc., etc., marking them with red ink and naming them the

FAMILY RED LETTER DAYS

For example, here is what we mean. Let us take an hypothetical family. In it are Mother and Father, six children, two cousins, an uncle, an aunt and a grandparent. We will take an ordinary calendar and mark in their birthday when they occur, somewhat after this fashion:

January, Father's birthday, 35 years, 35 cents for Birthday Box.

February, Mother's birthday, 35 years, 35 cents for Birthday Box.

March, twin's birthday, 15 years, each 30 cents for Birthday Box.

April, Charles' birthday, 12 years, 12 cents for Birthday Box.

May, Rose's birthday, 10 years, 10 cents for Birthday Box.

June, Cousin No. 1 birthday, 12 years, 12 cents for Birthday Box.

July, Cousin No. 2 birthday, 11 years, 11 cents for Birthday Box.

August, Uncle's birthday, 38 years, 38 cents for Birthday Box.

September, Aunt's birthday, 37 years, 37 cents for Birthday Box.

October, Grandparent's birthday, 70 years, 70 cents for Birthday Box.

November, *Your* birthday, 15 years, 15 cents for Birthday Box.

Total amount, Birthday pennies for family, $4.05. If one family years will give 4.15 in birthday pennies how much would you get from a whole class of boys or girls if each would start a family calendar at home? In 1939 we would have our Sunday School Lenten Offering of $1,000.00 before Lent and would not have to resort to all sorts of desperate measures to raise our apportionment.

WHY NOT GIVE THE FAMILY BIRTHDAY CALENDAR A TRY?

Suppose there are more than one or two of the same family in the school—divide the family statistics among them and there you are!

WE ARE SORRY

Due to the Easter excitement some envelopes containing the Easter Offering of Communicants got mixed in with the regular church offering envelopes and failed to be recorded in last month's list of Easter Offerings. We are sorry the omission occurred and hasten to make amends. Those whose names are missing are as follows:

Sarah Cunningham
Ellen Lafferty
Mary McDowell
Howard McFadden
Martha McFadden
Mary Pearo
Edward Pine

YOUR SUMMER VACATION

WHERE ARE YOU GOING TO SPEND YOUR VACATION?

It does not matter much where you go, does it? The point is where will you get the most comfort, as well as the most enjoyment. Some enjoy the shore and the ocean breezes. They like the salt tang in the air, the sun bath on the beach and the strenuous bathing in the ocean. It fills them full of vigor and health. Others like the quiet of the country, where there is little or nothing to do than loaf as much as one pleases. To take long hikes in the country and come back tired enough to go early to bed and get a good, long sleep, breathing in all the night the sweet blossom scented and pure air of the country.

Others like to jump into their cars and go touring through the country, stopping where they choose and traveling as far as they choose,—probably to the cool climate of Canada, or the beautiful country of California or the ever popular resorts of Florida. It is an ideal way to travel, especially if you have a congenial companion or two along.

Well, wherever you go we hope you choose the right spot and that you will get lots of pleasure out of it.

HOW ARE YOU GOING TO SPEND YOUR VACATION?

It matters a lot as to *how* you spend your vacation, if your vacation is to be a truly recreational period. Most folks don't *know* how to use the time they have on their hands. Some think it is a time to break loose and do things they would not think of doing any other time of the year. They think that now they are away from home they can throw off the restraints which hold them in check in the presence of those who know and

associate with them back home and can do things a little irregular because they are among strangers.

Well, so they can; but, the question is whether a vacation spent in indulging in irregular pleasure is really beneficial. There is a big difference between pleasure and dissipation. The first is admissable, the second is taboo. A good rule to establish when you are away from home on a vacation is—never do anything, go anywhere or travel in any company you would be ashamed of at home.

There is a way to help you keep that rule, too. When you arrive, find out where the church is located. Then be sure you attend the services, especially the Holy Communion, with regularity. Sunday observance will in no wise interfere with your good times and will help to toughen your moral fiber. Lots of people find that church going in vacation is a real pleasure. So, when you take your vacation from work, don't take a vacation from church. WHEREVER YOU GO BE IT KNOWN UNTO YOU THAT GOD IS THERE, TOO. And to worship Him in spirit and in truth is the beginning and end of all wisdom.

HOW MUCH ARE YOU GOING TO SPEND ON YOUR VACATION?

Of course, it is understood you are going to loosen up and spend. You are not going to be overly economical and you are going to spend money for things and pleasures that any other time of the year would not tempt you. But we would advise a certain amount of common sense and caution in your spending. Go the limit of your resources if you choose but DO NOT BE A FOOL AND GO BEYOND THAT LIMIT. Remember, debts must be paid. Loans, for instance, must not only be paid, but the interest on loans must be paid, too. And if you tie yourself down to obligations which must be met AFTER your vacation, you will find the strain is not so good on the nerves. And if you should be so unfortunate as to lose your job or be cut down to part time, you may find your vacation will cause you many a moment of regret. Be sensible, spend all you can afford but do not spend what you cannot afford.

And always remember your obligations to your church and be sure your weekly offerings are COUNTED OUT of your vacation funds. THAT MONEY BELONGS TO GOD AND IS UNTOUCHABLE.

WHITSUNDAY AT OLD ST. JOHN'S

Whitsunday was a big occasion at old St. John's this year. Bishop Taitt had chosen it for his annual visitation and as we always celebrate our Anniversary on or near Trinity Sunday, we combined the two occasions and had a grand time. At 10.45 A. M., we celebrated our Anniversary Communion. It was well attended by the communicants of the parish and also by a number of personal friends of the Rector. One distinguishing feature of the service was the music rendered by both the Senior and Junior Choirs. In the afternoon we had a parish meeting. As it was Whitsunday, we made that the feature of the service. Instead of reading the lesson, however, we read the Collect, Epistle and Gospel for Whitsunday. Then we had a "spelling bee" of all the names found in the Gospel. It was most interesting to learn who could spell and who could not. It gives us an idea. We think next year we will build up our system on spelling of the names of people and places, studies in history and also geography of the people and lands of the Bible period. Such a course would be most interesting and very educational.

Another feature of the afternoon was the flower festival. Members of the parish were asked to bring at least one bloom each. After the service they were made into bouquets by Ruth Rutter and Emma Kaiser and distributed among the sick and shut-ins of the parish by members of the Junior Daughters of the King and their friends.

The Rev. Walter Ware was the speaker for the afternoon and, of course, was well received by our scholars as he is one of our most favorite visitors.

We got a slow start in the evening because one of our candidates is a very sick man and it was necessary for the Bishop and the Rector to go to the man's home to confirm him. It was one of those unexpected surprises we are forever springing on our Bishop and we had not made the proper time allowance for it. However, we were not long in getting organized when we returned to the church and the service moved as smoothly as a machine to its conclusion.

We must give a little praise to the Junior Choir for the part they took in the service. Their singing was beautiful and was one of the bright spots in the service.

Fifty-eight candidates were presented and confirmed, thirty of whom were girls and women and twenty-eight were boys and men.

Also, we had the honor of the presence of the Rev. Fr. Harriman of the Parish of St. James the Less who presented two young men of his parish for Confirmation; making 60 persons in all who were confirmed.

The Rector noticed two very beautiful memorial bouquets of carnations at each end of the Altar on which were cards in memory of his father, Daniel and his mother, Mary McHenry. He does not know who placed them there, but he wants whoever it was to know that he will never forget the gesture; especially as his thoughts were dwelling on them before he made the discovery that the flowers were on the Altar in memory of them.

At the conclusion of the service the Bishop received the usual St. John's Parish Salute, the shaking of hands by the whole congregation, which marked the close of another year's work and the opening of still another year's work.

The names of the candidates confirmed are:

GIRLS

Cooper, Helen May	Trenchard, Julia
DeSimone, Anna	Tomkins, Norma Lillian
DeSimone, Catherine	Tucker, Rebecca
Ibbetson, Virginia Alice	Walker, Mildred Marie
Kleinz, Lorraine Josephine	Rutter, Gertrude Margaret
Kusinska, Anna Millie	Rutter, Dolores May
Kusinska, Stella Millie	Rutter, Irene Martha
Kusinska, Pauline Mary	Rutter, Regina
Keller, Doris May Rita	Rutter, Mary Helena
Rivell, Dorothy Anna	Rutter Anna Rebecca
Remshard, Bertha Emma	Rutter, Margaret

WOMEN

Harris, Catherine Ida
Krebs, Catherine
Remshard, Florence
Palio, Anna
Kaufman, Minnie
Remshard, Viola
Lampman, Adela Helen
Cunningham, Madeline

BOYS

Brabazon, Robert Charles
Brabazon, James Thomas
Clark, John Burton
Clark, Harry William
Barnett, Robert Gleason
Barnett, John
Busch, John
Cooper, Joseph Ervin
Kusinska, Alexander Paul
Kaufman, James
Lindstrand, Charles Swen
Lusher, John Harry
Tomlin, William Edward
McCall, John Harvey
Piccione, Robert
Tittermary, Henry Hammel
Rutter, Frank
Rutter, Michael Goff
Rutter, Charles
Rutter, Robert Joseph
Rutter, Charles Francis
Weise, John Winfred
Woerner, Rudolph Joseph

MEN

Poynter, Charles
Krebs, Herman
Miller, George
O'Neil, Charles
McGarvey, William

It is the Rector's earnest wish that the parish organizations will receive our new members as co-workers with them without delay. Make them know they have their special place in the work of the parish.

BROADCASTING FROM S. T. J. C.

The Presentation Service of the Sunday School Lenten Offering was a most impressive ceremony. We just love the excitement of a big Mass Meeting like that.

* * * *

We are very grateful to Bishop Taitt for his kind comments concerning St. John's efforts. We don't mind working our heads off for a Bishop who notices things.

* * * *

WE NEED SUNDAY SCHOOL TEACHERS SERIOUSLY!

* * * *

Mrs. Howard Miller (nee Magraret Tittermary) has taken over a class of girls that has been without a teacher for several months. You can see a big improvement in the class already.

* * * *

Be sure all your weekly church envelopes are paid up to the end of your vacation BEFORE you take it.

* * * *

We must have funds to run the Church in the summer, as well as in the winter. The summer is hot enough without making us "sweat" over finances.

* * * *

Mary: "How did you see so clearly the intentions of the cad?"

Ann: "He made a spectacle of himself."

* * * *

We are very grateful to the members of the Senior Choir for their faithful cooperation and loyalty during the past season.

* * * *

The Memorial Service of the Slook Montague Post was well attended. The new uniforms of the band are very nifty. It is always an honor to have the Post visit old St. John's. Every member is always welcome, both individually and collectively.

* * * *

A special word of thanks to all those who helped to make the Rector's 26th Anniversary Party such a happy occasion.

* * * *

Farewell until Fall! Enjoy your vacation and come home fit for the job of hustling for old St. John's.

CATECHISM ON THE BIBLE

ST. PAUL

1. What was S. Paul's original name? Acts 9:1.
2. To what city did he take letters of introduction? Acts 9:2.
3. Of whose murder did he approve? Acts 7:59, 8:1.
4. What happened to him on the road to Damascus? Acts 9:3-5.
5. How did the experience effect him physically? Acts 9:9.
6. What street did he visit in Damascus? Acts 9:11.
7. By what means did he leave the city? Acts 9:25.
8. Where did he go after his conversion? Gal. 1:17.
9. Whom did he visit at Jerusalem after his return from the desert? Gal. 1:18.
10. Who accompanied him on his second visit to Jerusalem? Gal. 2:1.
11. On what condition was he allowed to preach to the Gentiles? Gal. 2:10, Acts 15.
12. Did he write or dictate his Epistle to the Gentiles? Gal. 6:11.
13. Who was his companion on his first Missionary Journey? Acts 13:2.
14. What was their first stopping place? Acts 13:40.
15. What happened to the sorcerer who opposed him? Acts 13:11.
16. How did this affect the governor of the island? Acts 13:12.
17. Where and why was he called Mercury? Acts 14:8-12.
18. Why did he return to Jerusalem? Acts 15:1-2.
19. Why didn't he and Barnabas go together on the second journey? Acts 15:39-40.
20. Where did he meet Timothy and what nationality was Timothy? Acts 16:1.

THE HOLY BIBLE

THE TESTIMONY OF GREAT MEN

MAHATMA GANDHI: "The New Testament has influenced me most."

GEORGE V, KING AND EMPEROR OF THE BRITISH EMPIRE: "It is my confident hope that my subjects may never cease to cherish their noble inheritance in the English Bible, which in

a secular aspect, is the first of national treasures and is, in its spiritual significance, the most valuable thing that this world affords."

GEORGE WASHINGTON: "Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of Society."

JOHN QUINCY ADAMS: "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world, and I say unto you, 'Search the Scriptures.' "

ABRAHAM LINCOLN: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can and the balance by faith, and you will live and die a better man."

THOMAS HUXLEY: "The Bible has been the Magna Charta of the poor and oppressed."

ROBERT A. MILLIKAN, American Scientist (Nobel Prize 1923): "I consider an intimate knowledge of the Bible an indispensable qualification of a well educated man. Contact with the finest influences which have ever come into human life can be obtained only in this way."

HORACE GREELEY: "It is impossible to mentally or socially enslave a Bible reading people."

JOHN GREENLEAF WHITTIER:

"We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From the old flower fields of the soul,
And weary seekers for the best,
We come back, laden from our quest,
To find that all the sages said—
Is in the BOOK our mothers read.

OUR OBSERVATION: Thoughts of great men are pearls of great price to the seeker after truth. Therefore, let us treasure them and read the Scriptures with their eyes.

SLOOK-MONTAGUE MEMORIAL SERVICE

Sunday evening, May 29th, the Slook-Montague Post 354, Veterans of Foreign Wars of the United States, held their annual Memorial Service in the Church of St. John the Evangelist at 8 P. M. The Post was led by its famous band, dressed in their brilliant new uniforms and accompanied by a large delegation of their Woman's Auxiliary.

The Post left its quarters, 2113 S. 13th Street at about 7.30 P. M., and proceeded in parade formation to the church. The music of the band and the colorful appearance of its flags and dress made a most thrilling incident. Naturally, there were crowds lining both sides of the streets. One of the most effective figures in line was the beautiful girl drum major. She led the parade like a veteran.

On arriving at the church the Post marched into the lower hall in parade formation and broke ranks while the combination Senior and Junior Choirs formed to lead the Procession in church.

The Processional was "The Star Spangled Banner". This was followed by the Creed and Prayers by the whole congregation, led by the Senior Layreader, Vernon Matthews. After the prayers the Junior Choir rendered a beautiful patriotic anthem. The Rector then made a short address of Welcome to our guests. John Nelson, Jr., rendered a Baritone Solo in his usual effective style.

The religious program was followed by the Veterans Memorial Service conducted by Commander Walter Cunningham, Sr., who, by the way, is the husband of our Ida Cunningham and the father of our Walter, Jr. He conducted the service with a military dignity which was most effective. The Drum and Bugle Corp rendered a stirring rendition of "Work for the Night Is Coming." Then the whole congregation rose up and sang, "My Country 'Tis of Thee." The text of the Rector's sermon was the Tenth Commandment, "THOU SHALT NOT COVET." He pointed out the importance of that commandment:—how all wars of all ages were the evil eminations of covetousness—a hateful example today being the war of the Japs on China and other such unjustifiable military expeditions in other parts of the world, where weaker nations were being destroyed by the stronger whose lust for power and wealth had made fiends of them all.

The Senior Choir rendered the Offertory Anthem in their usual beautifully finished style, which was followed by Closing Prayers and the Benediction by the Rector. Then, led by the combined Church Choirs the Post and its friends filed out of the church and, after the closing prayer, formed ranks and marched back to their Headquarters.

It was a most interesting evening, full of thrills and one we will long remember. The one outstanding number of the evening was the beautiful recital of Lincoln's Gettysburg speech by Miss Georgia B. Edding.

A PRAYER FOR THOSE WHO HAVE VANISHED FROM THIS WORLD

O God, who art our Father for ever and ever; Bless my beloved who, through the gate of death, have passed into Thy nearer presence. Tell them my love, and grant me to know their love. In ways I cannot fathom grant me to help them, even as they are permitted to help me. Give to them such happiness as this world can never know; and beyond all my power to ask, grant them to be noble and great in thy sight; through Jesus Christ our Lord. Amen.

SCHUBERT'S BAKERY
SECOND AND FITZGERALD STREET
All Kinds of Fancy Cakes and Pastries

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

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Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

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Beck, Catherine
Henderson, Laura
Hopkins, Ruth
Keelan, Leona
Lafferty, Ella
Last, Jeannette
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Redding, Elaine
Stryker, Orenette
Tittermary, Anna
Tomlin, Evelyn
Weisse, Marjory
Weist, Dorothy
Brown, George
Johnson, Charles
Rutter, Charles
Tittermary, John
Tomlin, Calvin
Ward, William
Weisse, William
Weissinger, William
West, Joseph

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Mrs. Frank Schmidt, Treasurer

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Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Arnold Sutterlin, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

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Ethel Doris Fratantuono — Joan Ethel Bennett
William Henry Knight — Ellen Marie Knight
Julia Anna Knight — Alexander Edward Oneil

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Irene Hamilton — Mary Emma Zepp
Rebecca Henckle — John S. Murphy
William Hanna

MARRIAGE

Lewis G. Mobley and Beatrice G. Woerner
Charles Riemer and Anna Elko
William G. Winterbottom and Mildred Banner

MEMORIAL FLOWERS

"in loving memory of"

Annie Beisser — James Seher

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King Sunday School	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

THE QUIET NIGHT

What is death but a quiet night of sleeping:
All weariness forgotten, and all pain;
Our eyelids closed and shaken of their weeping,
Our bodies waiting strength to come again.

We say goodnight to our beloved, then turning
Go through the shadowy hall and up the stair,
A little light goes out that has been burning,
We watch the stars beyond the window square.
Then soft as nightfall on the meadow flowers,
Sleep comes and bears us dreamlessly away.

And rest is sweet though long or short the hours,
Until we waken, and again 'tis day,
With its strange glory and its sudden splendor,
And, dazzled by the golden light that spills,
We will arise, all lithe and strong and slender
And young again, to climb the glittering hills.

By GRACE NOLL CROWELL.

THE CHRISTIAN CHURCH

IS IT AN ASSET OR A LIABILITY?

Many persons are definitely persuaded that the church is a liability. To them there are no visible assets aside from the usual Sunday services, social affairs and priestly ministrations of more or less importance—ministrations to their way of reasoning, founded more or less on tradition than on necessity. They feel they do not get the "worth of their money" from the church and a community is just as well off without it. They are not sure it is not a hotbed of superstition and fear. At all events it is an irritating nuisance and interferes with one's pleasures and is an expensive luxury.

There is, for instance, the expense of keeping the church and its furnishings in repair; the salary of the Rector who has a sinecure instead of a job; an organist, a Parish Visitor, a sexton, leaders of organizations, all drawing salaries for work that is of dubious value for the community at large and these salaries, furnishings and repairs are paid by folk who are deluded into thinking it is all necessary to the social order.

To our way of thinking the critics of the christian church would have a tough time proving the justice of their criticisms. The church is the greatest asset of any community in many important ways.

First of all it is the custodian and dispenser of a moral and a spiritual force that makes the difference between hope and despair; between decency and debauchery; between a Godly civilization and ungodly superstition. It is the star which guides to a nobility of living all men who are smart enough to take their directions from it. No man is ever lost or confused or despairing who goes to his church for inspiration. There he is sure to come in contact with a mighty spiritual power which enables him to overcome all things menacing to his welfare.

This spiritual power is the christian church's greatest and noblest asset. It is priceless. No gold nor jewels are to be compared to it in value. If you remove the church from the community, the community shows a marked deterioration in less than a year. Like an uncultivated field—the poisonous weeds of evil grow up and choke all decent impulses and the community becomes a menace to life, decency, and property.

WHAT WE HAVE JUST STATED IS FOUNDED ON SOLID FACTS!

Yet the church has other assets of real MATERIAL, as well as SPIRITUAL value. It is developing more and more every year a social consciousness superior to all scientific endeavors in the field of social service. The state, as well as the community, business as well as a profession, are turning with confidence to the church for information and enlightenment about its members and thereby placing it in a position of a bureau of reference and they govern their decisions according to the information they get from it. For instance:

1. There is an increasing demand on your Rector to endorse C. C. C. applications. Speaking in terms of dollars and cents this averages in board, lodging, clothing and wages a minimum of $75.00 a month to the individual. Certainly that is an asset that can be appreciated by the most materialistic.

2. Your Rector's signature in many cases, is required on insurance papers before the money can be

drawn. Surely such a requirement is of great value in dollars and cents to a communicant.

3. Business men demand baptismal certificates to prove the age of a child applicant for work before they will hire him. Surely this is an asset of monetary value and can be easily calculated in dollars and cents.

4. Bonding companies send questionnaires to the Rector to fill out and sign for persons applying for positions of trust. Their success in obtaining the job depends entirely upon how the Rector answer those questionnaires. Surely this is an asset in dollars and cents upon which the support of the family rests.

5. Parishioners are constantly asking for letters of recommendation to prospective employers. When they get the job they get a weekly income. Surely this is a valuable asset earning dollars and cents for the parishioner.

6. Scores of parishioners seek the Rector's influence to land jobs for them. And frequently he does so. Today he can name many who are holding jobs paying them weekly or monthly salaries they obtained through him many years ago. These jobs are surely a valuable asset to those job holders and must be rated in dollars and cents.

7. And aside from this permanent service of value there is also the matter of temporary relief, i. e., food, fuel, clothing, rent, medical service, summer outings, etc., all of which has an enormous monetary value to the needy and sick. The Church spends hundreds of dollars in such relief. Can you think of a greater asset to any community than that of relieving poverty and sickness?

You simply cannot deny these and scores of other beneficences of the christian church, which are wholly material and physical and contribute towards the comfort of human beings and lessen to a great degree the suffering of living to those who are unfortunate.

Taking into consideration these spiritual, moral and financial benefits derived from the christian church, do you not think we had better revise our estimates of its importance and value?

And do you not think it would be well to cherish and support such an important institution just for utilitarian purposes alone, knowing all the time that it is ever refining and ennobling us by its teachings of a higher spiritual attainment in which finally our mortal problems and struggles are merged into a satisfactory attainment of all our ambitions and desires.

In other words don't destroy the only security of life—the Church—by neglect BUT BE WISE and strengthen it more and more with your presence and patronage that in time of need it will be your Rock of Dependence.

IT RAINED

WE WERE AMONG THOSE WHO SUFFERED

During July and part of August, the rainfall was torrential along the Eastern Coast. The damage done to crops and property ran well up into the millions.

We tell of the sufferings of others because it helps us feel optimistic over the damage we sustained and which is going to cost us a pretty penny to repair. The Shack and the Summer House developed leaks in many spots; drains were clogged up and overflowed. The Parish House roof sprung a leak in several places, which means we must put on an entire new roof. The woodwork is so badly warped in places that it will be necessary to do a lot of repair work. The cost of the damage done will reach nearly $250.00. This unexpected expense is pretty serious, coming as it does this time of the year. However, it is nothing we cannot cope with, especially if YOU will come forward and pay up your overdue weekly church envelopes.

I wonder how many of our parishioners realize that there is due the parish in unpaid envelopes over $1,000.00 for the first part of the year 1938. Some members have paid nothing at all since the first Sunday in Advent. Many have paid less than half their dues. Others are three months behind and scores owe all their summer envelopes.

Our current and extra expenses to date are:

Wages and salaries	$290.00
Repairs	250.00
Supplies	80.00
	$620.00

So you see the difference between what YOU owe the church and what THE CHURCH owes its creditors. Here it is in short meter:

Overdue church envelopes	$1,000.00
Church expenses	620.00
Balance	$380.00

AND REMEMBER THIS—

That EVERY overdue envelope is responsible for this $1,000.00 debt due the church so do not shrug your shoulders and say, "Oh well, others owe more than I and my few unpaid envelopes don't count so much."

LET ME INSIST:

EVERY UNPAID ENVELOPE COUNTS!

SO *YOU* PAY UP AND HELP US PAY UP.

OUR SUNDAY SCHOOL

WE ARE ABOUT TO MAKE A FEW INTERESTING CHANGES

Sunday, September 18th (the 14th Sunday after Trinity) is the day set aside by the Diocesan Sunday School Association for opening the Church Schools for the year. The lessons arranged by the Joint Diocesan Lesson Board begin on that Sunday. The subject of our study this fall and winter will be our christian environment. The first lesson will be on "WHAT WE DO DEPENDS UPON OUR IDEA OF GOD." You will agree with me that this a most intriguing statement. It means anybody can tell what we think of God by the way we do and say and feel and think things. If our idea of God is low then our living will be upon a low plane. If God is all in all to us then we will strive to imitate Him and it will not be hard for others to see and know we are GOD'S children.

But this is just the first lesson of the course. The other subjects are just as practical and just as interesting. I am sure that this switch to the Diocesan Series of Lessons is going to prove very satisfactory in every way.

We shall continue our Catechism form of opening service as we feel that the constant reviewing of the catechism is very helpful both to the scholar and the teacher in training for Confirmation. And even after the scholar is confirmed it is well to keep up the mental exercise of catechism instruction.

We hope also to include in our schedule a Bible Drilling including the learning of the names of the Books, their subject divisions, number of chapters, contests in Book, Chapter and verse finding. We think we can squeeze in this exercise if we start promptly and shorten the lesson period.

Every Sunday School is finding that it is increasingly difficult to keep up the attendance. This is due, of course, to the multitude of week end attractions of these modern times. The family automobile is perhaps the most influential in carrying the children off to the country in the fall and winter, as well as in the summer. The railroads help by advertising one day Sunday autumn excursions to the mountains and Sunday Ski parties in the winter. Then the movies come along and "do their bit" by keeping open house on Sundays. Also the modern youth has developed a Sunday social complex which seeks diversion in club life.

All these diversions war against the spiritual education of our children. Sunday School is deadly dull in comparison. Even the parents cannot see the necessity of "forcing" children to attend.

This sort of attack upon our Sunday School institutions must be met with some sort of counter attack. We must put over the idea that moral and spiritual education of youth is vital, not only to the individual but also to the community and the nation. Physical culture is necessary for physical development. Strong bodies are always to be desired. Mental culture is a necessary education factor. It is one of the foundation stones of science and civilization. But spiritual culture is more necessary than either or both of the other cults. It is the keystone of life structure. Without it life is chaotic and all other cultures are worthless.

Therefore, we MUST put over, somehow or other, the necessity of spiritual education. It will come of course. Self-preservation, world salvation demand it. So let's begin working on the problem now.

How can we make our Sunday School attractive enough to counteract the recreational week ends? What inducement can we offer to draw the attention of the young to our spiritual program? Can you answer these questions by suggesting counter attractions? We doubt the value of a compromise. What we need is a program of real spiritual attraction for our Sunday School system. And we are so much in earnest in solving this problem that we offer to publish and adopt any program that has the virtue of inducing the youth of our parish to "seek the Lord in the days of his youth."

We hope to have a hymn study period added to our program. There are a number of beautiful hymns we do not know and I am sure all of us will get a big thrill out of learning them. All this year we have been singing the hymns Margaret Nelson taught the children in the 1937 Vacation School. Also, the Junior Choir has been doing splendid work in learning new selections. Not only they, but the whole parish has been delighted with the new and beautiful selections they have sung Sunday mornings after the second lesson. Probably we might reach the heart of our youth through a well selected musical program.

Any suggestions as to how we can capture the attention of our boys and girls will be appreciated. So put on your thinking caps and evolve something we can use to increase our Sunday School attendance. But don't make the mistake of offering a compromise. "Ye cannot serve two masters."

PARISH ORGANIZATIONS, ATTENTION!

We want you to make this year one of unparalleled activity and aggressive service. We want you to meet at once and map out a line of work that will keep you busy every time you have a meeting. We want you to do something really purposeful for the parish. You will get a lot of interest and enjoyment out of a real program of service than you would in trying to work up a program of pure pleasure and pastime.

Now don't get us wrong. We know that all work and no play makes Jack a *dull* boy. We also know that all play and no work makes Jack a *bad* boy. We also know that some work and some play makes Jack a broth *of a boy.* And that's the kind of boys and girls we want to develop in our Parish.

THE JUNIOR DAUGHTERS OF THE KING

First on our list of suggestions of helpful service is our JUNIOR DAUGHTERS OF THE KING. There are TWO VERY IMPORTANT things your Rector wants you to do. The first is—get the names and addresses of all the girls of your age, who were confirmed in June and give them a party. The second is to organize under the leadership of Jake Preole for Sunday Shut-in Services. I've asked Jake to take over this most important work and I know all the members of the Junior Daughters will be glad to help make the services interesting. Probably the girls who have just been confirmed might get a thrill out of going along. Get them to meet you at the church Sunday afternoon and try it out.

If I remember, the Junior Daughters did some kind of work for the church at their meetings last year. I wonder if at your first meeting this fall, you could plan something practical to do for some poor family of the parish, or for the sick children who live in our neighborhood. I think it would be a great idea for the Junior Daughters to make it their special business to look after the poor and sick children of the church.

DAUGHTERS OF THE KING No. 1

There are a number of women who were confirmed in June who are eligible for membership in this branch of the Daughters of the King service. Again I would suggest having a party and invite them to be your guests. Remember they have joined our church and no doubt are expecting something to be done about it. You are the logical group to approach them and start them doing things. And I know they are just human enough and feminine enough to appreciate such interest and

attention. Also, I would suggest that, beside Bible Study on meeting night, that you take time out to discuss ways and means to improve Church and Sunday School attendance; to plan to visit the sick men and women of the Parish; to lay out a campaign for getting men and women candidates for Confirmation; to take over at least one poor family with lots of children and care for them; to think up practical suggestions for doing parochial work along new lines and submit them to the Rector.

DAUGHTERS OF THE KING No. 2

I am very deeply interested in our No. 2 Branch of the Daughters of the King. Its membership is composed of some of the most intelligent young women of the church. Most of them have always been identified with one or more parochial activity and are dependable when needed in an emergency. May I suggest that the first thing this organization does, as soon as possible this fall, is to give the young women who were confirmed in June a party with refreshments. The Rector will be glad to help on the expense side. Of course the idea of the party is to get these newly confirmed young women interested in the Branch and join. So many times we lose new members because nobody gets interested in them and they are neglected. Naturally they in their turn lose interest and drift away. The Rector supplied the names and addresses of these women once, but in case they are mislaid he will be most happy to supply another list. The Rector understands that Branch No. 2 took over the repairing of the books and music last year when they met. I wonder if they could continue doing so. Another important feature along this line could be the sorting out the old prayer books and hymnals from the new. Some organization ought to take over this duty because the old and the new get hopelessly mixed, which is most embarrassing for worshipers during service.

I wonder if it would be possible too for Branch No. 2 to do a little sewing and simple fancy work. Things which might be donated either to a poor family or to the annual Bazaar. Home made aprons, doilies, table linen, towels, etc., etc., are always in demand and bring top prices.

THE WOMAN'S AUXILIARY

This is really the only Woman's Organization that is recognized by the Church at large. Its membership is composed of *all baptized and confirmed women of the Church.* Women belonging to other church societies consider themselves members of this world organization and are proud of their membership. The Rector would rejoice if ALL the women of the parish would become active Auxiliary members. Some churches of much fewer communicants have a great deal larger attendance at their Auxiliary meetings. We hope to live to see the time when OUR Auxiliary will be among the largest and strongest of the Church at large. We would like the members of our standing committees to take some of our newly confirmed members to some of the meetings at the Church House so that they can see for themselves what a really important society is the Woman's Auxiliary. The Rector hopes the Auxiliary will get an early start this year and not miss a meeting all season. Generally the meetings are divided into devotional business and recreational periods. Let's stick to that program. It is a good one. May I further suggest that the members of all other woman's organizations are most cordially welcome because as a matter of fact, by virtue of their Confirmation, they ARE members already.

Two things the Auxiliary ought to do at once—first, to arrange some sort of a social affair to raise money for the Auxiliary Treasury and second, to begin to plan for our Annual Bazaar. Don't let's waste time. Let's get busy NOW.

THE BROTHERHOOD OF ST. ANDREW

The first thing the members ought to do is to round up all the young men and others who were confirmed last June. Don't let them get away. Stick to them until you have them well broken in and treking to every meeting every Thursday evening along with the rest of us. Also, do not let any grass grow under your feet in the matter of getting members for our next Confirmation Class. As the District Superintendents are active members of the Brotherhood and always have their hands more than full of work, it seems to me that it is up to the rest of us to volunteer our services in cases of emergency. The Brotherhood has made startling records in bringing members into the Church. Last June one member succeeded in sponsoring eighteen persons. Since the Brotherhood men have interested themselves in building up the personnel of the congregation, we have met with great success. Now it is up to us to see that backsliding is taboo. No man nor boy who has once been confirmed must be allowed to lose personal interest in his spiritual welfare and the welfare of others. This responsibility rests on the shoulders of every Brotherhood man. Let's see to it that we do our duty that not one may be lost.

THE BOYS' CLUB

We hope to hear good news from the Boys' Club this year. We asked Ray Cressee if he would be willing to be Director of a JUNIOR BROTHERHOOD OF ST. ANDREW, the boys to be chosen from the members of the Club. He cheerfully consented to do so. Now this JUNIOR BROTHERHOOD will be a distinct organization. It will be organized and recruited from the Boys' Club but it will have one night a month which will be all their own and only members of the Junior Brotherhood will attend. We are most anxious not to have too many members. We want to select boys who are capable of doing things for the boys and young men of the parish. There are certain of the older members of the Boys' Club who are young men of real character and we want to give them elbow room to grow into the fine men they promise to be. A few of them have already promised to accompany Jake Preole and the Junior Daughters of the King Sunday afternoon on their Shut-In Services. We are hoping they will do it and will like it.

Several boys and young men were confirmed last June. Again I would suggest that the Boys' Club lose no time in throwing a party for them and get them to

join the Club. If you haven't a list of the names, the Rector will be glad to give them to you.

THE GIRL SCOUTS

A few of the girls confirmed in June are too young for the older organizations. How about the Girl Scouts taking them over and making them feel they are a real unit in the parish. St. John's Girl Scout Troop is one of the venerable troops of Philadelphia. It has been in existence for about twenty-one years; first as No. 66 and later, upon reorganization, as No. 50.

Of course the Girl Scout Troop is not really a parochial organization because its membership is composed of girls of all faiths. But St. John's Church is its headquarters and it is administered by St. John's folk; consequently, it has a parochial identity and many of its girls are communicants of our parish.

LET'S TRY IT OUT

A few days ago a gentleman came into our office and made an interesting proposition to us; that is to say, he made an old proposition with a new slant to it. He told us that for a certain specified low rate he would agree to sell us the latest in moving and talking movies and run them twice an evening for as many evenings in the week or months we might desire. He further stated that he would provide all the apparatus needed and would guarantee every movie to be standard. We have known this gentleman for a long period of time. He is in the moving picture business in a big way here in Philadelphia and has his studio on Vine Street among other movie agencies.

We have contracted with him to produce a sound and moving picture FRIDAY, SEPTEMBER 30TH, two shows, the FIRST at 8 P. M., and the SECOND, at 9.30 P. M. The charge will be, Adults, 25 cents; children under twelve, 15 cents. The title of the picture is "DRUMS OF DESTINY." The kids will love it.

Be sure to come. If the night is a success we will keep the pictures going. The proceeds will go towards the S. S. Lenten Offering. The suggestion is made to every S. S. Class to raise the Class Offering by getting the class members to sell tickets.

MISS EMMA KAISER HONORED

On Saturday afternoon, June 18th, a Junior Assembly of the Daughters of the King was organized in St. Thomas' Church, Whitemarsh. Of the five Junior chapters in the diocese, representatives were present from four of them. The delegation from the Church of St. John the Evangelist was one of the largest to attend. The parish was doubly honored at this meeting as Miss Emma Kaiser was elected the first President of the Junior Assembly of the Diocese of Pennsylvania. Emma was also appointed as Chairman of the Committee to draft the Constitution and By-Laws.

The meeting was very interesting and was addressed by Miss Lillian Janet Soper, National Secretary, of the Daughters of The King.

After a very delicious supper, served by the members of the Senior Branch of St. Thomas' Church, the meeting adjourned.

THE FIRST THING YOU MUST DO

The first thing you must do, now that Vacation is over, is to pay your church debts. Many a weekly envelope was forgotten while we were playing at the shore or in the country or mountains. And also many a bill presented itself to be paid just when the treasury was at its lowest. The bills represent just current expenses for the summer months when most everybody was away. Now the time has come for us to think what a grand vacation we had and we are going to show the parish that we did it without robbing the church one cent.

Get out your package of envelopes; see how many are overdue; fill them up and bring them in next Sunday.

WE'LL BE LOOKING FOR YOU.

BIRTHDAYS

The Rector, in order to get an up-to-date list of the birthdays of our parishioners, is asking the District Superintendents, Sunday School teachers and leaders of every parish organization to register the names, addresses, place and date of birth of all members under their supervision. His object is to have in hand the information thus obtained for the purpose of mailing birthday cards and greetings to each person on his or her birthday. There is no other motive behind the request. He has heard of how other rectors have done this and how much real pleasure it has given the members to be remembered in this gracious way. Please cooperate with him and send in your list without delay. It is not necessary to ask a person his age. We don't want to know that. All we want is information on what date of what month the birthday occurs.

The Rector would consider it a favor if the names and addresses of all sick persons were sent to him promptly, so that he can send the invalid flowers or convalescent cards. Folk can appreciate flowers when they are sick. After they are dead they cannot enjoy them at all.

Also it is the Rector's intention to distribute the names of the sick and convalescent parishioners among the church societies for their members to call on the sick, whether they are in the hospital or at home. The Rector was sorry to learn from a member who had been sick for almost a year that no member of the church or of any church organization had ever visited them. The Rector knows now of at least three who have not been visited by a fellow member for over a year. Now let those, who are always saying the Rector is not a faithful pastor, show him how to visit the sick of our parish. He wants everybody to criticise him by doing what he is at fault in not doing—instead of telling the world how remiss he is in his visiting among the sick; let them set him a wholesome example of parochial service by visiting our sick and sending them flowers and cards. If you do this the Rector will thank you sincerely. He will consider himself rebuked and will do his utmost to emulate the good deeds of his parishioners.

But if you WILL NOT visit the sick of brother members you MUST NOT find fault with the Rector if his other duties make it impossible to swing around the circle of the sick.

How would it do for EVERY parish society to organize a Visiting Committee for the sick and make the report of that committee at its stated meeting an item of business of first importance.

In other words, the Rector needs the cooperation of the parochial societies in ministering to the sick and convalescent of the parish.

WILL YOU GIVE IT TO HIM?

THAT GRAND AND GLORIOUS DAY

What a grand and glorious day it will be when we can get up in the morning and know that all's well with the world and we owe no debts. In the meantime we are plagued with bills—some overdue. Now, if we can only persuade our brother members who have unpaid church envelopes that we can easily meet our obligations if they will do the wishful thing and pay promply what is due the church, we will reach that dearly desired day of solvency.

Of course we realize that summer is no time to expect people to pay promptly. But now summer is over! We have had our fun and paid for it. 'Tis true there is not much left in the old purse, and payday is pretty far away and we simply must live in the meantime. Yet, just a few of those delinquent church envelopes deposited in the Alms Basin each Sunday would be heartening to our vestry.

So why not use the installment plan in catching up on your church debt and deposit two or three envelopes each Sunday in the offering. Before you can say—pussie jump over the fence—you will find your name on the right side of the Church Ledger and the poor, bedeviled, debt ridden treasurer of our parish will forget his age and rheumatics and will dance and shout for joy.

Come on—be a sport—and add a few more years to our Treasurer's career. Let's give him a surprise party and fill his pockets with pennies, and dimes, and quarters, and half dollars, and dollars, until he sags all over. Then let's say to him, "What are you grouching about? You got scads of gelt. Why don't you pay your debts and stop looking like a what-you-might-call-it.

Money *did* dribble in the church coffers in tiny drops during the summer. Now let's turn on the spigot, knock the bung out of the barrel, raise the dam and let'er pour out plentifully until all our debts are thoroughly and absolutely *liquidated*. In the meantime, don't forget your FIRESIDE CLUB dues. In scores of cases those dues are overdues and that's no pun.

THE SHACK-IN-THE-PINES

Through the kind generosity of interested friends we were again able to open up our summer camp at Browns Mills on Little Pine Lake. This year May Leach was our hostess and Helen Ashman her assistant. And what a fine team they made. Both are known and loved by the juveniles of South Philadelphia. And both of them are used to children and their needs. The days came and went with a smoothness and efficiency that was astonishing considering the camp was under new management. We want to congratulate both May and Helen on the success of their administration. We did not hear one word of criticism from any child or parent. Everybody seemed to be happy.

We were rather unfortunate in having so much damage done our Parish House where we held our Vacation School sessions and also at the Shack-in-the-Pines. It rained so hard and so long in July that all the roofs sprung a leak while all our drains were clogged up. As we are forced to economize to meet our expenses in normal times, such misfortunes caused us financial embarrassment. However, we have always come out somehow before. I am pretty sure we will do it again.

Now let's open up our fall and winter campaign with a bang! Let's get started now and do something!

OUR SUMMER WORK

A Short Synopsis of What We Did and the Results

THE SUMMER BIBLE SCHOOL

Our program was both simple and interesting. In the summer one does not feel very energetic and likes to follow the line of least resistance. Our sessions were planned with that idea in mind. We would start promptly at 10 A. M., by singing a popular hymn. After which we had a simple service of prayer. Then we played a sort of game of searching the Scripture to get us used to using the Bible. We learned the Books of the Bible and where to find them quickly. Also we learned how to turn quickly to Chapter and verse. In fact, we made a friend of the OLD BOOK and now we are on familiar terms with it.

Another interesting feature of our Bible School was the study period when we would have read to us stories about the different Bible personalities. Most of the stories were about boys, like Joseph and David, who lived exciting and colorful lives, and were real heroes in the service of God. The young folk especially were deeply interested in the careers of these great men of old times.

We were careful not to make our sessions too long and generally, by 10.45 we were dismissed and on our way to Church Service.

During the summer the singing was in the hands of the Junior Choir and we want to congratulate them. We would like to mention especially their work on Communion Sundays. It was so hot and sticky we did not wear vestments at all. The boys and girls were in their ordinary clothes and were as cool and comfortable as they could be under the circumstances.

Considering everything we can honestly say that summer Sundays at St. John's were bright spots of the week.

THE SUMMER VACATION SCHOOL

Our Vacation School has become a very necessary part of our parish life. Every weekday, from 9.30 until noon, the school was in session and under the very able management of Margaret Nelson, a public school

teacher and an important member of St. John's Parish. She was assisted by May Hopkins, who understands children and was an important aide to Margaret.

The schedule was ideal for summer occupation. It was so well planned out that the scholars enjoyed every minute of the sessions and unconsciously absorbed many valuable lessons. New games were played, hymns and prayers and Bible Verses were committed to memory. All sorts of novelty creations and arts were attempted and successfully worked out. At stated periods during each week ice cream was served. The only thing we failed to do was to go on picnics once a week. But we were prevented from doing so on account of the days and days of rain. But that Atlantic City excursion, although at this writing has not come off yet, will make up for all the outings we missed.

I think if the question was put to a vote it would be the unanimous opinion of our boys and girls that our Summer Vacation School "can't be beat."

BROADCASTING FROM STATION S. T. J. C.

The District Superintendents are authorized to collect all CHURCH ENVELOPES and FIRESIDE CLUB DUES.

* * * *

The Rector requests all the parish societies to send convalescent and birthday cards to the sick and shut-ins of the parish, whether at home or in hospitals. Also organize a hospital visiting committee in each society and report their work among the sick at every business meeting.

* * * *

The Rector requests each parish society to take over at least one poor family and help them with food, fuel, clothing, etc., and report their work at every meeting of the society.

* * * *

The Rector requests that every parish society "RUSH" the members of the June Confirmation Class and make them society members without delay.

* * * *

The Rector requests that every parish society get busy to contribute things to our annual Bazaar.

* * * *

The Rector requests that every communicant of the parish and his friends patronize the talking moving picture, FRIDAY, SEPTEMBER 30th. Adults, 25 cents; under 12 years, 15 cents. It is a professional and not an amateur picture. Proceeds for the S. S. Lenten Offering.

* * * *

The Rector requests that every S. S. Class gets busy NOW and ARRANGE for skating parties, cake sales, entertainments, moving picture shows to raise their class apportionments for the S. S. Lenten Offering. We must raise $1,000.00—no less.

* * * *

The Rector requests that more members join the FIRESIDE CLUB AT ONCE. Dues, adults, 10 cents a month; under 12 years, 5 cents a month. Tell your District Superintendent to get you a dues book. DON'T DELAY.

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* * * *

Regular church and Sunday School schedule starts Sunday, September 18th.

* * * *

The combined choirs of St. John's Parish are invited to take charge of the Sunday afternoon service at the Masonic Home, Sunday, September 11th, at 3.30 P. M.

FARADAY'S LOST CUP

A workman of Faraday one day by accident knocked a beautiful silver cup into a jar of strong acid. In a little while it disappeared, being dissolved in the acid as sugar is in water. But the great chemist, standing by, put some chemical mixture into the jar, and in a little while every particle of the silver was precipitated to the bottom, and he took it out, now a shapeless mass, and sent it to a silversmith, and the cup was soon restored to the same size and shape as before.

If Faraday could do this how easily can God restore our sleeping and scattered dust, and change our decayed bodies into the likeness of the glorious body of Christ.

Selected.

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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Carl Brobson
William J. Shives
B. Frank Drumm
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SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

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Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Margaret Kensil
Mrs. Howard McFadden
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
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Miss Dorothy Stenger

Tenors

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Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Henderson, Laura
Hopkins, Ruth
Keelan, Leona
Lafferty, Ella
Last, Jeannette
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Redding, Elaine
Stryker, Orenette
Tittermary, Anna
Tomlin, Evelyn
Weisse, Marjory
Weist, Dorothy
Brown, George
Johnson, Charles
Rutter, Charles
Tittermary, John
Tomlin, Calvin
Ward, William
Weisse, William
Weissinger, William
West, Joseph

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Arnold Sutterlin, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Raymond Cressee, Leader

BAPTISMS

Lawrence William Moore
Barbara Lillian Rutter
Robert Edward Gorman
Claire Elaine Westfield

BURIALS

Albert Mosebach

MEMORIAL FLOWERS

"in loving memory of"
John Schabacker
James Sweeney

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King Sunday School	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

OCTOBER'S PARTY

October gave a party;
The leaves by hundreds came—
The Chestnuts, Oaks and Maples,
And leaves of every name.
The Sunshine spread a carpet,
And everything was grand,
Miss Weather led the dancing,
Professor Wind the band.

The Chestnuts came in yellow,
The Oaks in crimson dressed;
The lovely Misses Maple
In scarlet looked their best;
All balanced to their partners,
And gaily fluttered by;
The sight was like a rainbow
New fallen from the sky.

Then, in the rustic hollow,
At hide-and-seek they played,
The party closed at sundown,
And everybody stayed.
Professor Wind played louder;
They flew along the ground;
And then the party ended
In jolly "hands around."

—GEORGE COOPER in *"Modern Woodman."*

WHY DO YOU GO TO CHURCH?

A gentleman to whom this question came has written out the following reply:

First, I go to Church now BECAUSE THE HABIT OF GOING WAS FORMED WHEN I WAS QUITE YOUNG, and it has become a regular part of my life.

When the Lord's Day comes it is a matter of course with me to make my way to the Lord's House.

I am very grateful that the habit was formed and I expect to keep it up as long as I am able to go out of my own house.

Second, I go to Church because it MAKES A PLEASANT BREAK IN THE ROUTINE WORK OF THE WEEK. There is always danger of getting into a rut, and it becomes a positive relief from the monotony of the week's work by having opportunity to engage in something entirely different.

One of the elements of genuine rest is change, and the Church Service provides that in a very pleasant way.

Third, I go to Church because I believe it to be my duty to UNITE WITH OTHERS in the public worship of GOD.

I find that people who believe in God believe that He requires the performance of this duty, and so I take my place with those who feel moved to make public acknowledgment of His mercy and His goodness.

Fourth. My next reason for going is because I NEED THE INSTRUCTION I GET THERE.

No one can ever know enough of religious truth and religious duty. I find the services of the Church and the sermons helpful to me in recalling truths already learned and in impressing new views of truth as bearing upon the daily life.

Fifth. I go because I am convinced that I NEED ALL THE HELP I CAN GET TO PREPARE ME FOR ANOTHER LIFE BEYOND THE PRESENT. I am to live somewhere when I leave here and my condition in that other world depends somewhat upon how I use my opportunities here. My hope of a happy future is based upon what my Saviour has done for me but I cannot forget that He has bidden me to follow Him. Can I be called His follower if I neglect the Church which He has founded here?

Sixth. Finally I go to Church because as I look around me in the world I see that PEOPLE WHO NEGLECT THIS DUTY ARE APT TO GROW CARELESS IN DOING OTHER CHRISTIAN DUTIES, and that some of them give up their religion altogether and live only for the things of the present life.

The downfall of many has begun when they began to neglect their Church, and I do not want to be untrue to the vows I have made or to lose my interest in religion. I want to be faithful to the end.

I could mention still other reasons why I go to Church, but these convince me that I am doing right to keep straight on with a habit begun long ago and which has been continued now for many years.

I have heard all kinds of reasons given by others for not going. Some are mere flimsy excuses that will not bear examination, and others are based upon ignorance or misconception.

I would be sorry to be influenced by reasons so

Continued on page 7

BIRTHDAY GREETINGS

Everybody likes to be remembered on his birthday. It is the most important day of the year to each of us. It is the date he came alive to begin his mortal career.

Your birthday is your special anniversary and we want to make you conscious of its importance by sending you a special greeting when it falls due. We celebrate the birthdays of Washington and Lincoln. Why should not we celebrate yours, too. Of course, they were pretty important people, but then so are you. Besides we are better and more personally acquainted with you.

The October issue of the BROADCASTER is our BIRTHDAY NUMBER. We are going to publish all the names and birthdays we have received so far. We notice that in many instances we have the name and birthday of only one member of the family. We want the birthdays of EVERY member of the family for our list. Please cut out and fill up the birthday coupon in this issue and give us the names of everybody in your family and the date of his or her birth. DO NOT SEND US THE YEAR IN WHICH YOU WERE BORN. We do not want to know how old you are. That is your private affair and definitely is not for publication.

Following is our birthday calendar. It is by no means complete. But we must start somewhere so we begin here and now. In each succeeding issue we will add to our calendar the names of others as we receive them.

Please help us make up a complete list and send in yours and every member of your family's birthday at once. We want to have the list complete before Christmas.

The Rector has appointed a BIRTHDAY COMMITTEE who will help him in this most important matter. Besides sending each of us birthday cards we hope they will arrange quarterly birthday parties when we can have dancing, games, ice cream, singing and things.

Get the whole family in on this right away. Don't delay! We will give you from now until Thanksgiving to contact us. IF WE DO NOT CELEBRATE YOUR BIRTHDAY IT IS GOING TO BE YOUR OWN FAULT.

OUR BIRTHDAY CALENDAR

	Date	*Name*	*Address*
January	1	Walter Bunting	4103 Comly Street
	1	George Weissinger	2429 S. Front Street
	4	Thelma Lusher	214 Daly Street
	9	Margaret F. Beck	45 Emily Street
	13	Leona M. Keelan	214 Daly Street
	21	Joseph Robins	214 Manton Street
	22	Mrs. Anna Robinson	1339 S. Philip Street
	25	Ruth A. Preole	108 Jackson Street
	26	Charles W. Weist	341 Mercy Street
	27	Heber Tittermary	233 Daly Street
	28	Lynne Glaze	2209 S. Front Street
February	6	Mrs. Mary Pearo	248 Wiltshire Road, Upper Darby
	7	Harry Tittermary, 3rd	233 Daly Street
	8	Calvin A. Tomlin	137 Watkins Street
	15	John E. McHenry	238 Apsley Street
	15	Miss Ella Silbert	165 Mifflin Street
	16	William Kaufman	232 Daly Street
	17	Philip Silbert	165 Mifflin Street
	19	Marion Armstrong	5217 N. American Street
	23	Charles Johnson	2229 S. Lee Street
March	1	Mrs. Vernon Matthews	2421—79th Avenue
	5	Burton Kelley	1928 South 22nd Street
	7	Jackie Weise	409 McClellan Street
	10	William Weise	409 McClellan Street
	12	Ella Lafferty	1310 S. American Street
	17	Catharine E. Snell	1720 George's Lane, Wynnefield
	18	Mrs. Maria Keck	1310 S. Reese Street
	23	Florence Enders	135 Daly Street
	25	Ethel A. Jaeschke	143 Dudley Street
	27	Adelia Pearo	248 Wiltshire Road, Upper Darby
	31	Anna Fanger	2252 S. Lee Street
April	2	Edward W. Later	1806 S. Front Street
	3	Edward Rocks	124 Greenwich Street
	6	Louisa B. Beck	45 Emily Street
	11	Mrs. John F. Preole	116 Daly Street
	11	Eleanor Preole	116 Daly Street
	13	Mrs. Frank Knowlton, Sr.	239 Sigel Street
	13	Miss Hannah H. Nuttall	232 Greenwich Street

OUR BIRTHDAY CALENDAR

	16	Edward McHenry Pine	1242 E. Moyamensing Avenue
	21	Albert Weise	409 McClellan Street
	23	Beatrice McKane	2847 South Sheridan Street
	23	Mrs. Herman Jaeschke	148 Tree Street
	23	Charles Smith	1742 S. 2nd Street
	24	Emma B. Rudderow	1731 S. Front Street
	25	Mrs. Charles Weist	341 Mercy Street
	27	Gerald Kelley	1928 South 22nd Street
May	3	William J. Shives	6943 North 19th Street
	5	Mrs. Margaret Miller	2010 S. 68th Street
	6	Joseph Cooper, Jr.	209 Primos Avenue, Folcroft, Pa.
	6	Jeanette Last	1839 S. Front Street
	6	Dorothy Stenger	352 Mercy Street
	6	Marjorie Weise	409 McClellan Street
	10	Gladys Hopkins	141 Wilder Street
	10	Mrs. James Sweeney	459 N. 7th Street
	13	Edward Cuthbert	2218 S. Lee Street
	15	Dorothy Weist	341 Mercy Street
	21	Robert S. Beck	45 Emily Street
	26	Edna Moore	2524 S. Warnock Street
	29	Mrs. Mary Little	45 West End Avenue, Haddonfield, N. J.
	20	Eleanor Munion	144 McKean Street
June	1	Mrs. Kathleen Clark	5649 Frontenac Street
	1	Evelyn Tomlin	137 Watkins Street
	5	Catharine Heisler	110 Porter Street
	5	Ruth Hopkins	242 Watkins Street
	15	George W. Brown	131 Manton Street
	17	Margaret Munion	144 McKean Street
	17	Kusinski, Alexander	228 Manton Street
	20	Miss Anna Schabacker	238 Watkins Street
	23	Eleanor Davis	128 McClellan Street
	23	Mrs. Annie MacVaugh	1930 S. Front Street
	24	Rose Heisler	110 Porter Street
	28	Mrs. Ella Silbert	165 Mifflin Street
	29	Mrs. Caroline Bender	228 Catherine Street
July	2	Mrs. John J. Nelson, Jr.	2227 S. Front Street
	5	Robert Barnett	143 McClellan Street
	5	Jeremiah King Rutter	2225 S. Front Street
	8	William Ward	120 Sigel Street
	8	Rudolph Woerner, 3rd	127 Daly Street
	9	William Tomlin	137 Watkins Street
	15	Elizabeth M. Rutter	44 Mercy Street
	17	Mildred J. Weist	341 Mercy Street
	18	Mrs. Jennie Poynter	236 Wilder Street
	19	Happy Gilbert	233 Watkins Street
	19	Ruth Rutter	46 Mercy Street
	23	Robert Munion	144 McKean Street
	24	May Leach	1235 S. 2nd Street
	26	James Sweeney	459 N. 7th Street
	28	Vernon Matthews	2421—79th Avenue
	29	William King	2955 Garrett Street
August	5	Patsy Miller	2010 S. 68th Street
	7	Margaret Ward	120 Sigel Street
	10	Harry Clark	5649 Frontenac Street
	10	George Downes	5910 Lansdowne Avenue
	10	George Keener	1737 Arch Street
	10	Rev. H. Cresson McHenry	238 Apsley Street
	10	Heber Rutter	44 Mercy Street
	12	Florence Armstrong	5217 N. American Street
	12	Miss Sarah Watts	609 Sycamore Terrace, Haddon Heights, N. J.
	14	John Tittermary, Jr.	233 Daly Street
	15	Mrs. William J. Shives	6943 North 19th Street
	18	Frank Knowlton, Sr.	239 Sigel Street
	19	William Stenger	352 Mercy Street

OUR BIRTHDAY CALENDAR

	19	Mrs. Anna Springer	6630 Elmwood Street
	20	Elaine Redding	231 Daly Street
	25	William Munion	144 McKean Street
September	5	Lottie Read	2336 S. Lee Street
	7	Mrs. Frank G. Schmidt	2421—79th Avenue
	9	Catharine Munion	144 McKean Street
	10	Stella Kusinska	228 Manton Street
	10	Anna Kusinska	228 Manton Street
	12	William MacVaugh	1930 S. Front Street
	12	George Selby	2344 S. Lee Street
	14	Laura Henderson	110 Sears Street
	15	Carrie M. Patterson	5812 N. 7th Street
	19	Evelyn D. Snell	1720 George's Lane, Wynnefield, Pa.
	21	Edith R. Beck	45 Emily Street
	23	Helen J. Patterson	5812 N. 7th Street
	24	Mary Weissinger	2429 S. Front Street
	27	Mrs. Agnes Bunting	4103 Comly Street
October	1	George Silbert	165 Mifflin Street
	2	Miss Helen Ashman	151 Snyder Avenue
	5	Georgiana Beck	45 Emily Street
	6	Mrs. Robert Carson	232 Manton Street
	8	Bowman Leach	1235 S. 2nd Street
	13	Mr. Miller	2010 S. 68th Street
	14	Lavinia Zepp	2463 Amber Street
	16	Edward Rutter	46 Mercy Street
	22	Catharine Beck	140 Watkins Street
	24	Edward Olsen	1338 S. Front Street
	24	Mrs. Georgia Weise	409 McClellan Street
	26	Genevieve Parker	227 Wilder Street
November	11	Marian Davis	128 McClellan Street
	11	Edward Johnston	213 Moore Street
	12	Herman Jaeschke	148 Tree Street
	13	Albert Fox	2401 S. Front Street
	16	William Bradley	144 McKean Street
	19	Ethel Stenger	352 Mercy Street
	28	Mrs. Webster Stenger	352 Mercy Street
December	1	Lorraine J. Kleinz	208 Wilder Street
	3	B. Frank Drumm	2128 S. Lee Street
	6	Dorothy H. Woerner	127 Daly Street
	7	Nancy Bernard	416 Gerritt Street
	8	Mrs. Bessie Bernard	416 Gerritt Street
	11	Mrs. Laura Young	1415 S. Philip Street
	14	Viola Young	1415 S. Philip Street
	15	Betty Silbert	165 Mifflin Street
	17	Webster Stenger	352 Mercy Street
	21	Margaret Heisler	110 Porter Street
	24	Charles Bernard	416 Gerritt Street
	25	Mary Bradley	144 McKean Street
	26	Mrs. Anna Fanger	2252 S. Lee Street
	30	Lawrence, George, Jr.	117 Mifflin Street

FAMILY BIRTHDAY CARD

Address .....

Name	*Month*	*Date*

John Weber

St. John's Parish has sustained a major loss in the passing of John Weber, who died in St. Agnes' Hospital on the morning of Wednesday, September 14th.

His decease was totally unexpected. He had been ill since the preceding Wednesday, but early Wednesday morning he seemed to be so much improved that everybody was confident it would be a matter of only a few days when he would be restored to his normal health. However, though sudden his death, he was prepared for the change. His life was singularly blameless and his love for his church was an inspiration to all his associates.

John Weber was born on the same street in which he lived before he died, Sigel Street, July 28, 1862. He worked for fifty-eight years for the A. H. Wirz Company, Chester, Pennsylvania. To illustrate how well and truly he served the firm that length of time, his superior officer said that if anything should ever occur to John to incapacitate him for work, his salary would go on just the same as long as he lived. In these days of cold, commercial materialism such a gesture of esteem is sufficient proof of his sterling character.

John Weber was confirmed in St. John's Church by Bishop Mackay-Smith in the year 1902. For thirty years he was Accounting Warden and held that office until the day of his death. He was the most regular attendant to Church services of any communicant in our Parish. He leaves behind him an enormous circle of friends who loved him for his quiet simplicity and Christian virtue.

Our love and sympathy go to his dear, faithful wife who is bearing her burden of sorrow with resignation. May she ever feel the presence of the Holy Comforter and rely with patience upon His Grace.

HIS RECTOR.

shallow or by arguments so inconsequential.

I certainly would not like to offer any such weak explanations of neglect when I pass into the light of the other world where the secrets of all hearts shall be revealed and where we must all give an account of ourselves before the Judge.

(Anonymous)

PAROCHIAL ANNOUNCEMENT

Friday, September 30th, we will present a moving and talking picture entitled the "DRUMS OF DESTINY." There will be two shows given, the first at 8 P. M., the second at 9.15 P. M. This is a professional and not an amateur picture—the quality you see at your favorite movie house. We have made a contract which enables us to run the picture at a profit for adults, 25 cents, under 12 years, 10 cents. The proceeds are to be given towards the Sunday School Lenten Offering of the Men's Bible Class. We want you to patronize us on this one night and see for yourself whether the picture is worth the price of admission. If you find that it is—then we will arrange for a whole series of movie nights under the auspices of other Sunday School classes.

We expect to give a door prize after each performance. Of course it will not be money, because that is illegal, but we hope it will be something that is acceptable.

Now, all of us like to go to picture shows so why not go to our own and give the receipts to missions or something we need for the church?

We would like to make the offer that any person selling four adult tickets or seven child tickets; will be entitled to one FREE adult ticket or two child's tickets.

May we suggest also that we would like to arrange a series of SKATING PARTIES this year. Please choose your night and let us know. The prices will be the same as last winter. We wonder if the choirs would help the cause along with either a musical or dramatic night. They are always big money makers.

How about a few snow dances to help fill the coffers. It seems everybody enjoys them.

A couple of suppers would help things nicely, too. Maybe the ladies of the parish would like to give a few. If they will do so the rector will help by getting a travelogue moving picture to help the program and we are pretty sure we can get an instrumental or vocal soloist to help make the occasion interesting.

We are throwing out these suggestions now so that we will get an early start raising funds for missions.

We ought to have a S. VALENTINE NIGHT and also a S. PATRICK'S NIGHT of frolic and fun and refreshments. Who will be the first class or society to apply. We want a CHRISTMAS PARTY and a NEW YEAR'S PARTY, too. A NEW YEAR'S PARTY could be made a Masquerade Dance. The same idea could be carried out in organizing a HALLOWE'EN PARTY.

Now that we have made the suggestions we hope everybody in the parish will cooperate and do everything possible to develop the social side of our parish.

And above all things—
LET'S KEEP PAID UP OUR WEEKLY CHURCH ENVELOPES

BIBLE CATECHISM

Genesis Chapter 1

1.	What does "Genesis" mean?	Verse 1
2.	What did God do in the beginning?	" 1
3.	What was the condition of the earth in the beginning?	" 2
4.	What was the second God created?	" 3
5.	What did he call the light?	" 5
6.	What did he call the darkness?	" 5
7.	On what day did God create day and night?	" 5
8.	What next did God create?	" 6
9.	What is a "firmament"? In this connection is signified a vast arch or expanse in which float the clouds and separates them from the water on the earth.	
10.	What did God call the firmament?	" 7
11.	On what day were the heavens created?	" 7
12.	What did God call the dry land?	" 10
13.	What did God call the gathering together of the waters?	" 10
14.	What did God cause the earth to bring forth?	" 11-12
15.	On what day did he cover the earth with grass, trees, fruits and flowers?	" 13
16.	On what day did God create the sun, the moon and the stars?	" 14-19
17.	On what day did God create the fish and birds?	" 20-23
18.	On what day did God create the beasts of the earth?	" 24-25
19.	What was the last creature created by God?	" 26
20.	In whose image and likeness was he created?	" 26
21.	Over what did God give him dominion?	" 26-30
22.	On what day did God create man?	" 31

THE FIRESIDE CLUB

A few years ago the suggestion that we start a club to raise funds to pay the coal bills of the Church was suggested. We acted upon the suggestion and it worked well. The idea was to get everybody to join the Club by paying 10 cents for a dues book and then make monthly payments of 10 cents a month; those under 12 years, 5 cents. In turn we promised the parishioners if the idea was adopted we would not ask the members to make a contribution to the Coal Fund on Coal Sunday.

We were gratified over the results. Many members joined and paid their dues. The result was when our coal bills came due we had almost enough cash on hand to pay them. Of course we felt that it was no more than just to ask and expect those who did not join the Club to give an annual contribution on Coal Sunday as usual.

Last year we became a little lax in keeping up our Fireside dues. The result is ominous. Winter is coming on and we have little money for coal. We urge you to pay up your dues NOW. The next time you see

your DISTRICT SUPERINTENDENT pay your dues and get him to bring your book up to date. Those of you who live outside parochial lines, if you are not members of the Fireside Club, be sure to join and mail your dues in—once every quarter—40 cents—to the Rector or else make a liberal donation on *COAL SUNDAY* which is *SUNDAY, OCTOBER 16th.*

We would suggest also that all members of the FIRESIDE CLUB who are behind in their dues can put what they owe in a coal envelope, mark on it unpaid Fireside Dues and bring it on COAL SUNDAY. Your Due Book will be brought up to date by your Superintendent.

Be sure you remember COAL SUNDAY, SUNDAY, OCTOBER 16th.

OUR SICK AND SHUT-INS

How often you hear the remark, "I was sick for several weeks and during that time not one member of the parish came to visit me."

One virtue we christians lack—with few noble exceptions—is visiting our sick. The Rector, because of his position at the City Mission, is handicapped and cannot visit as frequently as other parish priests do. He does the best he can, but his best falls woefully short in this priestly function. Under the circumstances, he is asking for the cooperation of the parishioners. His first step is to publish the names of the sick and shut-ins of the parish in the BROADCASTER with the hope that you, dear reader, will see the name of someone you know; and then the second step, to visit that person yourself. Or, if that is not possible, send the sick or shut-in a card or a letter of sympathy. You will be surprised to learn how gratefully your attention will be received. And too, you will be surprised to learn how you enjoy such visits or correspondence. Somehow you get a new interest in folk. And the more you visit, the more you want to visit.

On our list of permanent sick are:

Mr. John Jackson, 1721 S. Orianna Street
Mr. Charles Poynter, 236 Wilder Street
Mr. William McGarvey, 305 Earp Street
Mr. Edward Carr, 5812 N. 7th Street
Mrs. Harry Gresh, 145 Pierce Street
Mrs. Margaret Ashman, 151 Snyder Avenue
Mr. Isaac Strang, 2842 S. Warnock Street
Mrs. Helen Neill, 118 Daly Street
Mrs. Mabel Thesing, 122 Titan Street
Mrs. Anna Sanders, 124 McClellan Street
Mrs. Margaret Erickson, 2702 S. Hutchinson Street
Mrs. Lydia Greenfield, 1413 S. Vodges Street
Mrs. Annie Embershied, 5736 Pentridge Street

Our list of Shut-Ins are:

Mrs. Nancy Johnson, 1323 E. Moyamensing Avenue
Mrs. Lillian Maneely, 2831 S. Camac Street
Mrs. Ella Murphy, 1404 S. Howard Street
Mr. and Mrs. Watkins, 1341 S. Howard Street
Mrs. Annie Holt, 41 Tasker Street
Mrs. Elizabeth Starr, 1110 S. Front Street
Mrs. Mary Woodruff, 2831 S. Camac Street
Mrs. Annie McVaugh, 1930 S. Front Street
Mrs. Harry Carbarnes, 2636 S. 2nd Street

IMPORTANT!

If any parishioner knows of any sick or shut-in not published on this list we will be grateful if you will give such names to the Parish Visitor.

STATION S. T. J. C.

All Parochial activities begin Sunday, September 18th.

* * * *

Moving Picture Show and Talkie, Friday, SEPTEMBER 30th. Adults, 25 cents—children under 12 years, 10 cents.

* * * *

Have you any old overdue church envelopes? Please turn them in. Your District Superintendent will accept them.

* * * *

COAL SUNDAY, (OCTOBER 16th) is the day you pay up all your *FIRESIDE CLUB* dues or give your annual subscription to the Coal Fund.

* * * *

How do you like the looks of the front doors of the church? You ought to see what's inside behind those doors!

* * * *

CAN'T FOOL HIM

A little boy was taken to London for the first time. After being shown some of the sights, he expressed a wish to see "Thames Station."

"Don't be silly," said his mother, "there no such place."

"Oh, yes, there is," persisted the child. "I say every night in my prayers, 'And lead us not into Thames Station'!"

A. F. McCLANE
Florist
2013 S. FIFTH STREET
Philadelphia

BOOKS WANTED
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Old Furniture, Glassware, Bric-a-Brac, etc.
WILLIAM STAPPEN
257 So. 10th Street Philadelphia, Pa.
257 So. 10th St., Phila., Pa.

SCHUBERT'S BAKERY
SECOND AND FITZGERALD STREET
All Kinds of Fancy Cakes and Pastries

The Parish Broadcaster

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The Parish Broadcaster

Published in the interest of the Church of St. John the Evangelist, N. W. Cor. Third and Reed Sts., Philadelphia, Pa.

REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

PARISH COMMITTEE

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William MacVaugh, Sec.
George Cressee, Jr.
George Silbert
Carl Brobson
William J. Shives
B. Frank Drumm
William Little
Joseph Leach
John Spratt
John E. McHenry
John C. Patterson, Jr.

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Mrs. Herman Jaeschke
Miss Emma Kaiser
Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. John F. Preole
Miss Ruth Rutter
Mrs. William J. Shives
Miss Viola Young

DIRECTORY OF DISTRICT SUPERINTENDENTS

District No. 1—Walter Pine, 1242 E. Moyamensing Ave.
District No. 2—William Gilbert, 233 Watkins St.
District No. 3—John F. Preole, 116 Daly St.
District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—John Gallagher, 121 Mercy St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
Miss Jeannette Last
Mrs. Howard McFadden
Miss Eleanor Munion
Miss Adelia Pearo
Mrs. Jeremiah K. Rutter, Jr.
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Frank McCall
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Henderson, Laura
Hopkins, Ruth
Johnson, Charles
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Redding, Elaine
Rutter, Charles
Stryker, Orenette
Tittermary, Anna
Tomlin, Evelyn
Tittermary, John
Tomlin, Calvin
Weisse, Marjory
Weist, Dorothy
Ward, William
Weisse, William
Weissinger, William
West, Joseph

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Arnold Sutterlin, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Young People's Society

The Rector, President
Mrs. Vernon Matthews, Treasurer

St. John's Boys' Club

Joseph Leach, Leader

BURIALS

John Weber

Anna L. Dunbar — Carl Law

Albert Mosebach — William McGarvey

MEMORIAL FLOWERS

"in loving memory of"

Anna L. Dunbar

CHURCH CALENDAR

SUNDAY:

Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.

MONDAY:

Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King (1st Monday) Sunday School	8.00 P. M.
Daughters of the King, Chapter No. 2 (3rd Monday)	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.

THURSDAY:

Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.

FRIDAY:

Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

HOUSE OF DREAMS

Earth has its beauties rich and rare,
Dew-drops distilled in morning air,
Sunsets of red and clouds of white,
Meadows and streams and stars of night.
But in the heart there lives in me
Something of greater ecstasy,
Beauty beyond earth's noblest themes,
Memories shrined in my house of dreams.

Here are my treasures old and new,
Travels and books and friendships too,
Music and paintings, full of grace
Love revealed on a mother's face,
Dreams of the sea, the scent of flowers,
Joy of my childhood's care-free hours.
Nothing can equal—so it seems—
Memories out of my dreams.

Often when life seems dark and cold,
Gladly I turn to days of old,
Faces and scenes return to bless
Bringing remembered happiness,
And as my weary way I trod
Courage returns and I see God.
What though the day with trouble teems,
Gladness is mine—in my house of dreams.

Alfred Grant Walton

OUR SUMMER VACATION SCHOOL

MARGARET NELSON

When the summer draws to a close it brings with it a feeling of loss to nearly all of us who attended or were deeply interested in our vacation school work. Those of us in charge miss the children and they in turn miss the comradeship of each other. When we opened our school I wondered just what would happen. I realized many of our regular scholars were growing up and would be needed at home. Sure enough we found some old faces missing but we also were glad to welcome many newcomers. We had many more young children this year, the youngest being only two years of age. Despite the rainy, sultry weather of July and the intense heat of August we managed an average daily attendance of 60. On one occasion we had 91.

Our day began with the Creed and Prayers. These were followed by hymns (new ones, too, for each week we added a new one to our repertoire.) Next came our Bible verses. We succeeded in committing to memory nearly all the verses of scripture used in the morning and evening service and those relating to a cheerful giver found in the Communion Service. After this we had a Bible story read and you would be surprised to hear just how much we learned from these stories. Last of all we sang any number of songs: camp songs, popular songs, etc. Among our accomplishments in handwork we had vases made from jars covered with crepe paper, silhouettes made with figures painted on glass, paper plates with designs shellaced on them, and an embroidered dining room set. This we are chancing off at five cents a chance.

We played any number of games in a group—checkers, cards, rope, ball, quoits, etc. We had radio, too. We were honored by the presence of several distinguished visitors. The session ended with ice cream. Each Friday brought an amateur show enjoyed by all. It is amazing the talent we have in our summer school.

At the end of the season we had a grand party with lolly pops for all and prizes for those with regular attendance who were too young to go to Atlantic City.

Our excursion to the shore was a huge success. The day dawned clear and the children arrived promptly with enough lunch to feed a restaurant. We visited the pier, paraded the boardwalk, went on the amusements, ate ice cream, bought souvenirs, and returned home tired and with sore feet but happy. Thus ended a very happy summer. We all join in sending our thanks to Mr. McHenry and to all those who make possible such a safe, profitable and enjoyable summer at St. John's.

P. S.—We are especially proud of the older boys who joined our ranks when they returned from camp.

OUR PAINTED DOORS

Have you noticed them? This is the first time they have been painted since Methuselah was a kid. They got in such awful condition that they gave us the jitters. So one day we took up our telephone and called up Ted Seidel. He is in partnership with his father who is a contracting painter. We asked Ted if we might buy the painting materials through him if we could get

Continued on page 5

OUR BIRTHDAY CALENDAR

	Date	*Name*	*Address*
January	1	Elizabeth Piccione	1324 S. Hollywood Street
	4	Beatrice Robbins	250 Manton Street
	18	Mrs. Lillian McAvoy	2839 S. Camac Street
	20	Christopher Henderson	110 Sears Street
	23	William Westfield	2327 S. Lee Street
	24	Valentine Stryker	Easton, Pa.
	26	Orenette Krafft	2139 S. Lee Street
	26	Charles W. Weist	341 Mercy Street
	26	Joseph Erickson, Jr.	2702 S. Hutchinson Street
	29	Robert Stockman	861 E. Cornwall Street
	30	Fred Weller	1716 E. Moyamensing Avenue
February	1	Elizabeth Jensen	2130 S. Philip Street
	2	Mrs. Anna Patterson	148 Watkins Street
	6	Mrs. Anna McLaughlin	8126 West Chester Road, Upper Darby, Pa.
	9	Caroline Strang	1810 S. Front Street
	15	Miss Anna King	2955 Gerritt Street
	17	Myrtle Dean	141 McClellan Street
	23	William Jensen	2130 S. Philip Street
	24	John Barnett	143 McClellan Street
	24	Harry Munion	144 McKean Street
	25	Margaret Moffett	41 Tasker Street
March	2	Frank McCall	130 Manton Street
	3	Mrs. Margaret Later	1806 S. Front Street
	5	John Lusher	214 Daly Street
	7	Doris Bright	147 Fitzgerald Street
	9	Harry Stryker	2139 S. Lee Street
	11	Charles Clendenning	116 Emily Street
	14	John Dean	141 McClellan Street
	19	William Patterson	148 Watkins Street
	22	Mrs. Lillian Pine	1242 E. Moyamensing Avenue
	22	Daniel Piccione	1324 S. Hollywood Street
	24	Kathryn Harford	81 Mifflin Street
April	3	Mrs. Mary Bradley	144 McKean Street
	6	Gus Jaeschke, Jr.	141 Dudley Street
	6	Catherine Ward	120 Sigel Street
	8	Mrs. Elizabeth Piccione	1324 S. Hollywood Street
	12	Jacqueline Heisler	206 Mountain Street
	13	James Kaufman	232 Daly Street
	15	Sarah Rudderow	1731 S. Front Street
	21	Charles Poynter	236 Wilder Street
	28	Helen Lusher	214 Daly Street
	29	Isaac Strang	2842 S. Warnock Street
	30	Doris Connor	106 Daly Street
May	2	Elizabeth Mason	306 Sears Street
	5	May Rudderow	1731 S. Front Street
	7	Mrs. Ethel Jaeschke	141 Dudley Street
	8	Mrs. Benjamin Munion	144 McKean Street
	10	May Rudderow	1731 S. Front Street
	10	Mrs. Amelia Strang	2842 S. Warnock Street
	13	Anna Tittermary	233 Daly Street
	20	Doris M. Keller	1418 N. 6th Street
	20	Francis Weissinger	2429 S. Front Street
	20	William Johnson	2229 S. Lee Street
	25	Pauline Kusinska	
	27	Mrs. Minnie Kaufman	232 Daly Street
	29	Benjamin Munion	144 McKean Street
	29	Mrs. Mary Little	45 West End Avenue, Haddonfield, N. J.
June	1	Virginia Ibbetson	302 Sears Street
	1	Mr. Preston W. Ware	Media, Pa.
	1	Howard West	217 Mountain Street
	1	Mrs. Marion Erickson	2702 S. Hutchinson Street

OUR BIRTHDAY CALENDAR

	17	Mrs. Bertha Rudderow	1731 S. Front Street
	29	Elizabeth Easterday	218 Watkins Street
	30	Marie M. Jenkins	3500 Stonehouse Lane
	30	Joseph Heisler	206 Mountain Street
	30	Edward Heisler	206 Mountain Street
July	3	Mary Weissinger	2429 S. Front Street
	4	John C. Preole	108 Jackson Street
	4	George Tittermary	233 Daly Street
	5	Herman Von Franzke	139 Greenwich Street
	7	Mrs. Robert Stockman	861 E. Cornwall Street
	7	Mrs. Beatrice Mobley	127 Daly Street
	9	Mrs. Mary Woodruff	2008 S. 17th Street
	12	Ruth Bright	147 Fitzgerald Street
	17	Gerald Stryker	Easton, Pa.
	17	Mildred J. Weist	341 Mercy Street
	19	Margaret Connor	102 Daly Street
	22	Robert Penrose	134 McKean Street
	22	Charles Olsen	1338 S. Front Street
	23	Mrs. Mary Parker	227 Wilder Street
	25	Charles Westfield	2327 S. Lee Street
	27	Anna McAvoy	2839 S. Camac Street
	31	Mrs. Hannah Gallagher	121 Mercy Street
August	1	Mrs. Mary Beck	140 Watkins Street
	2	Margaret Cucknell	2429 S. Front Street
	2	Mrs. Preston W. Ware	Media, Pa.
	4	Rudolph Woerner, Sr.	127 Daly Street
	5	William Poynter	236 Wilder Street
	7	Lillian Busch	132 Wolf Street
	8	Mrs. Robert Carson	232 Manton Street
	9	Kathryn Seher	148 Watkins Street
	10	Catharine Snell	1725 S. Front Street
	11	Joseph West	217 Mountain Street
	15	Mrs. Edwin Krafft	2139 S. Lee Street
	16	Afia Stunder	434 Watkins Street
	18	Mr. William Bradley	144 McKean Street
	19	Walter W. Ware	Media, Pa.
	20	Mrs. John Penrose	134 McKean Street
	21	Mrs. Mary Cucknell	2429 S. Front Street
	24	Robert Carson	232 Manton Street
	27	Miss M. B. Fisher	104 South 30th Street
	26	Mrs. Amelia Davis	128 McClelland Street
	29	Mrs. Elizabeth Nickle	1423 S. Philip Street
September	1	Harry McCall	114 Federal Street
	3	Thomas Dean	141 McClellan Street
	9	Walter Pine	1242 E. Moyamensing Avenue
	10	Harry Brown	131 Manton Street
	10	Joseph Leach	1235 South 2nd Street
	13	Mrs. Anna King	2955 Gerritt Street
	13	James Kaufman	232 Daly Street
	17	Winthrop Munion	144 McKean Street
	24	Mrs. Harriett Ibbetson	302 Sears Street
October	3	John F. Preole	116 Daly Street
	3	Blanche Jenkins	302 Sears Street
	4	Lavinia Zepp	2463 Amber Street
	4	Edna M. Keller	1418 N. 6th Street
	5	Dorothy Webster	2142 South Hancock Street
	5	Edward Connor	102 Daily Street
	6	Catherine Carson	232 Manton Street
	8	Mrs. Mary Watkins	1341 S. Howard Street
	9	Mrs. Margaret Erickson	2702 S. Hutchinson Street
	10	Miss Minnie Kaufman	232 Daily Street
	10	Richard Watkins	1341 S. Howard Street
	11	Mrs. John C. Patterson	5812 N. 7th Street
	11	Catherine Westfield	2142 S. Hancock Street
	13	Hannah M. Gallagher	121 Mercy Street

OUR BIRTHDAY CALENDAR

	17	Mrs. Lillian Maneely	2839 S. Camac Street
	22	Elizabeth Logan	2429 S. Front Street
	26	Anna Spratt	217 Mifflin Street
	27	Robert Lusher	214 Daly Street
	30	John F. Gallagher	121 Mercy Street
	31	Mrs. Edna S. Keller	1418 N. 6th Street
November	4	Helen May Cooper	Folcroft, Pa.
	4	Elizabeth Ibbetson	302 Sears Street
	6	Elizabeth Tittermary	233 Daly Street
	17	Mrs. Hannah Woerner	127 Daly Street
	21	Florence Stockman	861 Cornwall Street
	22	Harry Weissinger	2429 S. Front Street
	25	Ruth Rudderow	1731 S. Front Street
	26	William Clendenning	119 Emily Street
December	1	Elizabeth Strang	1810 S. Front Street
	3	John P. Gallagher	121 Mercy Street
	3	Robert Piccione	1324 S. Hollywood Street
	7	Naioma Davis	128 McClellan Street
	11	Mrs. Ida Dean	141 McClellan Street
	12	James Erickson	2702 S. Hutchinson Street
	12	Walter Dean	141 McClellan Street
	15	Clara Milligan	139 Watkins Street
	15	Robert Rutter	2248 S. Lee Street
	18	Mrs. Elizabeth Rutter	2225 S. Front Street
	19	Gus Jaeschke	141 Dudley Street
	24	Edwin Krafft	2139 S. Lee Street
	25	Christmas E. Jenkins	3500 Stonehouse Lane
	29	Ruth Penrose	134 McKean Street
	31	John Busch	132 Wolf Street

FAMILY BIRTHDAY CARD

Address .....

Name	*Month*	*Date*

Continued from page 2

some of the men of the church to do the job. We said we thought John Gallagher, a member of St. John's and a mechanic employed by Seidels, would be willing to oversee the work on days he was not busy.

Now Ted is one of those rare individuals who get a big kick in doing favors for folk. So, without any hesitation, he said he would be glad to cooperate. He thought they had some materials at the shop we could use and that John would be idle a few days and Ted was sure John would be willing to help. Well, the result of our phone talk was John got the materials and started the job. The only expense to the church was the graining of the doors. Of course, that work can be done only by a professional grainer and he has to be paid.

Well, you have the finished job before you and we hope you are as pleased as we are.

This is an instance illustrating how the men and women of the parish can help us save in the matter of repairs and improvements.

Take another example. The Sunday School windows were in an awful state. Now they are as good as new and can be opened and shut as every self-respecting window should, just because Frank Drumm came around with his little saw and hatchet and a few strips of wood and a pocket filled with nails and window chain and began tinkering. That job had to be done and if Frank hadn't done it, we would have been forced to pay an outsider to do it for us and he would never have done it as well as Frank did.

Take another example: Our DISTRICT SUPERINTENDENTS are saving us dollars and cents all the time by delivering the Broadcaster, Communion Cards, collecting Fireside dues; giving out Christmas, Coal and Easter envelopes, as well as all special communications. Once we tried to estimate the amount we saved annually in postage alone through their cooperation. We figured it could not be less than $200.00. Now that much saved is of great importance to our treasury.

Why don't YOU look around and see if YOU can do something to help us save expenses. Such saving is as important as offerings through the weekly envelopes and will help overcome our deficit. If you cannot give much money in your weekly offerings, make up for it by doing something needful for the parish. This advice is for the women and boys and girls as well as the men.

One thing you CAN do! If you are last in a room TURN OUT THE LIGHT!!!

THANKSGIVING CONTEST

Here is something new. We want to know how many in the parish have any experience or blessing in the past year that has added to their pleasure or comfort and for which they are truly thankful to God.

THE CONTEST is to send in a *TRUE* list of *HAPPY HAPPENINGS* which you can prove have HAPPENED to you this year. Give date if you can.

THE PRIZES are three in number.

First—a Thanksgiving Basket with Turkey

Second—a Thanksgiving Basket with Chicken

Third—a Thanksgiving Basket with Roast of Pork

All lists must be sent to the REV. H. CRESSON McHENRY, 225 S. 3rd Street.

Contest closes *THURSDAY, NOVEMBER 17th.* Lists received after that date will not be accepted.

Everybody belonging to St. John's Parish is eligible and every member of a family can enter.

Announcements of the *THREE WINNERS* will be made *SUNDAY, NOVEMBER 20th,* at the 10.45 A. M. Service.

The three best lists of blessings will appear in the Parish Broadcaster.

Suggestions

To get you started we mention certain possible blessings: Personal recovery from sickness, recovery of a loved one or dear friend, getting a job, a raise in salary, relief in time of need, etc., etc., etc.

EVEN IF YOU CAN AFFORD TO BUY YOUR OWN FAMILY THANKSGIVING DINNER, GET IN THE CONTEST ANYWAY AND IF YOU WIN, GIVE YOUR PRIZE TO A FAMILY YOU KNOW NEEDS IT. You will be surprised how such generosity will add sweet savor to your own Thanksgiving Feast.

Be sure to sign your full name and address.

THANKSGIVING VERSES

The object of this course is to search the Scriptures and locate the Scripture Sentences.

Quotation	*Book*	*Chapter*	*Verse*
1. That I may publish with the voice of Thanksgiving			
2. Offer unto God Thanksgiving			
3. Enter into His gates with Thanksgiving			
4. Sing unto the Lord with Thanksgiving			
5. Offer a sacrifice of thanksgiving with leaven			
6. I will sacrifice unto Thee with the voice of Thanksgiving			
7. Which causeth through us Thanksgiving to God			
8. Continue in prayer and watch in the same with Thanksgiving			
9. By prayer and supplication with Thanksgiving let your requests be made known unto God			
10. Blessing, and glory and wisdom and thanksgiving and honor and power and might be unto God forever and ever. Amen.			

WILL YOU CO-OPERATE?

Our major problem is how to raise funds to pay for the heat and light for our Church.

Most folk think that we need fuel only to make the church warm and comfortable for church services and church social meetings.

We had a sexton once who thought the same. He, too, was mistaken. That cost the parish almost $800.00. He banked the fires one winter's night and turned off all the heat. The result,—all the water pipes froze and burst. The ceilings of the church, Sunday School and infant rooms were frosted and came down on our heads in chunks. We repaired and painted our church ceiling and put steel ceilings in the two Sunday School rooms. Had the heat been kept above freezing point that night we would have not suffered such an heavy loss. We saved money on coal and wasted money on repairs. That is what you might truthfully call, EXTRAVAGANT ECONOMY.

Beginning January we will install a new Fireside Club idea. We propose to deliver a coal box to your home and ask you to fill it—not with coal, but with pennies. Every two months your District Superintendent will come along and empty your family coal box and give you credit for what it contains. One box can be put on the table and every member in the family can daily drop in the smallest coin of the U. S. A. and assure the church of at least one cent's worth of heat and protection and everybody who gives their cent will be a member in excellent standing in the FIRESIDE CLUB.

A WARM CHURCH BURNS UP JACK FROST. HE WON'T SIT IN SUCH AN ATMOSPHERE. LET'S COOPERATE AND CHASE HIM OUT OF OUR CHURCH.

PARISH SUPPORT

Every parish has its own financial problems to solve and every parish has its own way of solving them. The solution naturally depends upon the mental attitude of its communicants rather than upon their ability to pay. Many so called wealthy parishes, i. e., parishes

where wealthy families attend, frequently find themselves in a desperate state of insolvency just because of the lack of interest of their members in the question of parish support. On the other hand many of our more humble parishes support with ease their parish organizations and pay their bills promptly. There are reasons for this very satisfactory state and these reasons are worthy of our notice. The reason why parishes in which the membership is composed of wage earners is seldom in the red, is because its members early learn the value of a dollar and how to get one hundred cents work out of it. Furthermore, they know a church must be run upon the same basis as a family in the matter of its receipts and expenditures. And, because the Church is their social as well as their religious center, they correctly estimate its value to the community and support it accordingly. Consequently they include among their MUST expenses their weekly Church Offerings.

This is the ideal way to support the parish, especially when the weekly church envelopes are PAID weekly. We are not very enthusiastic over the habit of some who pay their WEEKLY envelopes MONTHLY. We notice that many of our monthly payers feel the strain of giving because it is harder to give FOUR quarters at the end of the month than it is to give ONE quarter at the end of the week.

We would strongly advise that you develop the habit of laying aside 25 cents EACH WEEK for your Church Offering. Put 13 cents in the Current Expense pocket and 12 cents in the Assistant Minister pocket. Put the envelop in a safe place until Sunday, then bring it with you to church. Or, if you find it impossible to attend church, hold it until your District Superintendent calls and turn it over to him. In the meantime, PLEASE turn in ALL your unpaid weekly envelopes at your earliest possible convenience.

HOW MUCH DO YOU PAY?

Just as a matter of interest to yourself put opposite each of the following items the sum of money you spend on them (or it) in one week, Sunday morning to the following Saturday night inclusive.

Item of Purchase	*Cost* of Purchase
1. Ice Cream	
2. Soda Water or other beverages	
3. Candy or Chewing Gum	
4. Moving Picture Shows	
5. Gas and Oil for car	
6. Weekend Outings	
7. Suppers or Dances	
8. Cigarettes, Cigars, Pipe or Chewing Tobacco	
9. Repairs to Car	
10. Refreshments for friends or visitors	
11. Automobile License	
12. Driver's License	
13. Insurance on Car	
14. Weekly Payment on Car	
15. Weekly Church Offering Envelope	

HOW MUCH DO YOU PAY?

WHAT SHE DOES

When we first came to St. John's Parish we met a little Irish-American girl who attracted our attention because of her beauty and quiet manner of talking and acting. She was just entering her 'teens. Every Sundays she was in her place in Church and Sunday School. When she was old enough we appointed her teacher of a class of girls. They loved her dearly as we knew they would. In course of time she married and she and her husband moved to another section of the city. As so frequently happens in such incidents, she was forced to relinquish her class and give up regular attendance to church. In course of time a child was born and employment was hard to get. These were days of stress and the little family was forced to economize in a most rigid way.

She could not send in her usual weekly Church Offering. Eventually things began to ease a little. The first thing she did was to start mailing to us her Church Envelope every week. Now, as surely as Monday comes around, her letter arrives enclosing the *Week's Offering*. She never forgets the church in which she was confirmed and married and where her baby was christened. She remembers the times it was her privilege to receive the Holy Sacraments at the Altar of St. John's and the afternoons she taught in St. John's Sunday School.

Just as we were writing this her usual weekly offering came through and is on our desk before us.

DO YOU LIVE OUTSIDE THE PARISH LIMITS?
ARE YOU DOING WHAT BECKY DOES?

SALUTE OUR NEW TREASURER AND ASSISTANT

The passing of John Weber, who was treasurer of St. John's Parish for so many years left us with a real problem on our hands. We were compelled to act immediately in order to save ourselves from financial complications which would have been disastrous. Fortunately we had been thinking that we would be faced sooner or later with such a situation and had been casting round for a likely successor to fill John's position when the vacancy should occur.

With the passing of the years the parish had greatly increased in membership and we were pressed with new problems. We needed a treasurer who could cope with the situation and assist us to make our increasing membership money conscious of the church. We had our mind fixed on a man upon whose integrity and loyalty we could rely. We put the matter of filling the treasurership up to him and, after due consideration, he consented to accept, provided he could have an assistant to help him. The provision was very reasonable as he has duties that keep him occupied both day and night and he really needed help to handle our finances.

We therefore want to introduce to the members of the parish our new TREASURER, MR. VERNON MATTHEWS and our new ASSISTANT TREASURER, MR. WILLIAM SHIVES. With such a team turned loose "in our midst" we may expect a great improvement in the parish finances in the near future.

They will naturally reorganize the parish system and, no doubt, will install methods by which our Church Envelopes will be received with greater regularity. Also, they will no doubt arrange to approach parishioners, who are not regular in their offerings, with plans by which they will be able to make Church Offerings that will help finance the Church and at the same time will not be too hard on the individual. What the new Treasurer and the Assistant will need above everything else is cheerful co-operation from all of us.

LET'S HELP THEM PUT ST. JOHN'S CHURCH ON A SOLID FINANCIAL BASIS. LET'S BEGIN NOW AND ASK FOR A PACKAGE OF CHURCH ENVELOPES.

BROADCASTING FROM STATION S. T. J. C.

THE EARLIEST CHRISTIAN HYMNS

The Ave Maria—St. Luke 1:28-33.
The Magnificat—St. Luke 1:46-55.
The Benedictus—St. Luke 1:68-79.
The Gloria in Excelsis—St. Luke 2:14.
The Nunc Dimittis—St. Luke 2:29-32.

* * * *

GREAT PRAYERS OF THE NEW TESTAMENT

The Lord's Prayer—St. Matthew 6:9-13.
Thanksgiving—St. Matthew 11:25-26.
For the followers of Jesus—St. John 17.
In Gethsemane—St. Matthew 26:39.
For forgiveness of our Lord's Enemies—St. Luke 23:34.
Prayer of the Church in Jerusalem—Acts 4:24-30.
Prayer of St. Stephen—Acts 7:60.
St. Paul's Prayer—Acts 9:6.

* * * *

WHO SAID GRACE BEFORE MEALS?
Look up St. Matthew 15:36; Acts 27:35.

* * * *

ALL CHURCH ENVELOPES ARE DUE BEFORE THE FIRST SUNDAY IN ADVENT (November 27th).

* * * *

Everybody thinks the Rector should visit the sick and shut-ins of the Parish. The Rector thinks everybody should co-operate. How about it? Is he right? Are you visiting?

* * * *

ALL SAINTS DAY (November 1st) is a Holy day of Obligation. Holy Communion, Special Preface, at 10.30 A. M. Installation Service, evening 8 P. M. Also the reading of the Roll of the loved ones who died during the year. The relations and friends of the deceased are urged to observe this christian Memorial Service.

THANKSGIVING DAY will be observed by Divine Service at 10.30 A. M. Special Collect, Epistle and Gospel.

ST. ANDREWS DAY will be observed especially by the men and boys of the Parish. A preparation service for the Corporate Communion will be held in the evening at 8 P. M.

Some teachers and scholars are still missing from our Sunday School.

Things to Thank God For

For making me strong and well, and able to run about and play.

For my Daddy and Mummy (and Brothers and Sisters).

For my home.

For the games I have played today.

For the treat I have had.

For the present someone gave me.

For the letter I had today by post.

For a lovely fine day.

For a rainy day, when the flowers and trees wanted rain.

For a drive in the motor-car.

For a nice surprise.

For a party.

Something to Do to Please Jesus Today

I will do what I am told *at once,* without making a fuss.

I will be kinder to my little sister (or brother) than I was yesterday.

I will behave nicely to somebody I don't much like.

I will give up something I like to another child.

I will speak the truth even if I get punished.

I will try and remember sometimes how brave Jesus is and be like Him.

I will be polite to everybody.

I will play fair at games, and be honest at school.

A. F. McCLANE
Florist
2013 S. FIFTH STREET
Philadelphia

SCHUBERT'S BAKERY
SECOND AND FITZGERALD STREET
All Kinds of Fancy Cakes and Pastries

The Parish Broadcaster

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The Parish Broadcaster

Published in the interest of the Church of St. John the Evangelist, N. W. Cor. Third and Reed Sts., Philadelphia, Pa.

REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Brown, George
Henderson, Laura
Hopkins, Ruth
Johnson, Charles
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Redding, Elaine
Rutter, Charles
Stryker, Orenette
Tittermary, Anna
Tomlin, Evelyn
Tittermary, John
Tomlin, Calvin
Weisse, Marjory
Weist, Dorothy
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Weisse, William
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Joseph Leach, Leader

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James Raymond Malloy
John William Dingler

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Mary E. McNelly

MARRIAGE

John Costello and Christina O'Reilly

MEMORIAL FLOWERS

"In Loving Memory of"
Frank George Schmidt
James Sweeney
Charles Little
Elizabeth J. Bowers
Katharine Jacobs

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-in Services	4.00 P. M.
MONDAY:	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop No. 50, Parish House	7.45 P. M.
Senior Daughters of the King (1st Monday) Sunday School	8.00 P. M.
Daughters of the King, Chapter No. 2 (3rd Monday)	8.00 P. M.
Woman's Auxiliary (4th Monday)	8.00 P. M.
THURSDAY:	
Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School	8.00 P. M.
FRIDAY:	
Young Peoples Society, Sunday School	8.00 P. M.
Boys Club, Parish House	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

THE CHRISTMAS SYMBOL

Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little Child;
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.

Only an altar high and fair,
Only a white-robed priest,
Only Christ's children kneeling there
Keeping the Christmas feast;
And yet beneath the outward sign
The inward Grace is given,—
His Presence, who is Lord Divine
And King of earth and heaven.

—Author Unknown.

OUR ANNUAL BAZAAR

IMPORTANT NEWS ITEM: The Rector was informed October 6th by a member of the Parish that he had bought a new watch to be chanced off during the Bazaar. The watch will be on exhibition in the window of Howard F. Frick, Jeweler, 1727 South Second Street. Take a squint at it and buy a hatful of chances.

IMPORTANT NOTICE: Our friends are warned not to buy chances from or give money to any person soliciting in the name of St. John's Church unless such solicitor shows the signature of our Rector on such cards or books.

ANOTHER FLASH: Tickets for admission to the Bazaar, 10 cents STRAIGHT. Coupons worth a 10 cent purchase. We can no longer afford to sell the tickets for 3 for a quarter, but all tickets have a 10 cent purchasing value.

OUR PERSONAL OPINION: The Church of Jesus Christ ought to be so adequately supported by our Church Offering through our weekly envelopes as were the Temple and the Synagogues of the Jews. And we ought not to raise funds for church work by means of Bazaars.

IN THE MEANTIME: We *must* have our Annual Bazaar to help pay our bills. Therefore on December 1-2-3 we will carry on and we want you to come and help make it a success.

Come before supper and let Mrs. Pine feed you. Nobody in South Philadelphia is her equal in cooking a supper that makes you want for more. And her pies—Oh, my!! And her ice cream and cakes, and cookies and coffee and tea and milk and pepper pot and hot dogs and sour krout, and roast turkey and everything makes you want to forget home and mother.

We want all kinds of kitchen utensils, pots and pans, roasters, flour sifters, skillets, boilers, rolling pins, knives, forks, spoons, table spoons, hand towels, dish towels, iron holders, pot holders, combination kitchen sets, spice, sugar, coffee, flour boxes, bread boxes, aprons, rubber gloves, soap cups, oil cloth table covers, scrubbing brushes, garbage pails, tin dippers, doughnut molds, ice box dishes, and a thousand other articles, including kitchen soap, wax paper, dust cloths and pans, brooms, brushes, etc., etc., etc., and also dust caps for our *KITCHEN GOODS TABLE.*

We want all sorts of donations for our *Fancy Goods Table.* This is generally the most attractive table in the Bazaar, so make something beautiful and donate it to the table.

You may give anything you can eat to our *Grocery Table.* We will be well stocked with groceries, canned goods, sugar, soap, salt, pepper, breakfast food, vegetables, fruit, special combination baskets of all sorts of good things and each worth a lot of money. We will sell both in wholesale and retail quantities and will deliver the marketing right at your house for a small price to the boy.

We hope Mrs. Young is going to sell us *soft drinks* this year. I wonder if she could add sweet cider to her menu. Perhaps it might sell and yield good profits.

OUR DOLL DEPARTMENT will show something new and interesting in the doll line this year and we know that all our little girls are going to be fascinated with the charm and beauty of our dollies.

Continued on page 5

BIRTHDAY LIST

	Date	*Name*	*Address*
January	31	George F. Cressee, Sr.	215 Morris Street
	15	Mrs. Elizabeth Rassman	129 Snyder Avenue
February	5	Anna West	217 Mountain Street
	12	Mrs. Theresa Humes	2335 S. Front Street
	16	Helen Lotz	1821 S. Front Street
	27	Alma Connelly	224 Dickinson Street
	28	Frank Heisler	110 Porter Street
March	2	George T. Cressee	7864 Provident Road
	4	Harry Little	2212 Aramingo Street
	11	Claire Bartels	157 Mifflin Street
	14	Marie Stunder	434 Watkins Street
	30	Frances Stunder	434 Watkins Street
	28	Edward Henderson	110 Sears Street
April	5	Abbie Cressee	215 Morris Street
	10	Tirenti Stunder	434 Watkins Street
	26	Eunice West	217 Mountain Street
May	2	Mrs. Bertha Hare	R. 124 Catharine Street
	7	Mrs. L. Greenfield	1413 S. Vodges Street
	16	George W. Gregory	215 Morris Street
June	6	Mrs. Elizabeth Mink	305 Earp Street
	7	William Beck	45 Emily Street
	10	Emma Kaiser	234 Manton Street
July	1	Anna Stunder	434 Watkins Street
	3	Joan Rassman	129 Snyder Avenue
	17	Mary West	217 Mountain Street
	18	Mrs. Mary Murphy	1312 S. Third Street
	23	Feodore Stunder	434 Watkins Street
	12	Joseph Dougherty	119 Emily Street
	16	Theresa Henderson	110 Sears Street
August	25	Georgianna Redding	231 Daily Street
	31	Edward Armstrong	5217 N. American Street
	6	Mrs. Laura Henderson	110 Sears Street
	14	William Kelly	1928 South 22nd Street
September	7	Kenneth Fisher	2321 S. Front Street
	8	Charles Weist, Sr.	341 Mercy Street
	9	Grace Gregory	215 Morris Street
	26	Robert Humes	2335 S. Front Street
	28	William Major	262 South 4th Street
	21	Jennie Dougherty	119 Emily Street
October	2	Mrs. Blanche Lusher	214 Daly Street
	7	Irene Heisler	110 Porter Street
	7	Robert Greenfield	1413 S. Vodges Street
	4	Lavinia Zepp	2212 Aramingo Street
	13	James Cook	324 Garrett Street
	31	Edward Rassman	129 Snyder Avenue
	4	William Robbins	214 Manton Street
November	8	Stephen Stunder	434 Watkins Street
	19	Elizabeth Stunder	434 Watkins Street
December	6	Raymond G. Cressee	215 Morris Street
	24	Mary Beck	45 Emily Street

FAMILY BIRTHDAY CARD

Address .....

Name	*Month*	*Date*

Continued from page 3

We are advising all the girl friends not to buy the boy friends their Christmas presents until they have inspected the ties, and socks, and mufflers, and handkerchiefs, and the jewelry and one hundred and one other interesting items of masculine adornment you will find on our GENTLEMAN'S COUNTER.

The Bazaar will ring again with the shout of *RADIO!!!* And the Radio fans will pick their spot and stick to the end of the game determined to win or bust. Well we don't want you to bust so we hope you will win.

And you boy friends who are hoping to impress those girl friends of how big hearted and open handed you are, cut the bluff, walk right up to the make-up and perfumery counter and show "her" you know how to spend all right, all right!! She may fall for it and vote "yes" in the next private convention. Anyhow it's worth a try, hey?

REMEMBER THE ANCIENT AND HONORABLE FISH POND and the two feminine beauties who preside over the poor fish—just like all such beauteous godesses preside over other kind of fish and keep them swimming in hot water. You say the F. P. is passee and out of times? Well, what do WE care! It gives us an excuse of going over and talking to Ruth and Emma and that pleasure is worth 10 cents in any man's money.

And don't walk away from the candy table without first giving it the once over. Even if you have the tooth ache you will find something sweet and delicious to chew. And even if you do have that tooth ache—walk right up to the candy counter and buy a pound or so of our tooth pulling candy and save a dentist's bill.

If we meet you at the door with a smile and hand of welcome do not misunderstand and turn around and go right out again when we greet you with the cry of—Buy, Buy. We are not saying Bye, Bye. Oh, my, no!

AND DON'T FORGET TO GO TO FRICKS AND SEE THAT WATCH — 1727 S. SECOND STREET.

MINUTES FROM THE VESTRY

Among other things the Vestry at its regular monthly meeting took up the matter of church finances. Out of a possible 900 membership only 254 communicants contributed through the envelope system; which leaves a relinquency list of 646. The Vestry feels that not less than 50 per cent of our members or 450 communicants should contribute. They realize of course that many folk are on relief now and cannot afford to give just yet. But times are improving and with this improvement more support should be given the church.

* * * *

The Treasurer reported that the names of all holders of packages of church envelopes, who contributed nothing during the year, are stricken off. If for any good reason such non-contributors wish to be restored to the givers of offerings, they may make application to the Treasurer, Rector or any church officer for a package of church envelopes and they will be supplied.

* * * *

The Vestry requests that permission for any social function to be held in the Parish House be made to the committee composed of the Treasurer, Ass't Treasurer, Secretary of the Vestry and Rector. So as to escape the mixing up of dates, a matter that has caused much embarrassment in the past.

* * * *

Also they wish to announce that a deduction of 10 per cent will be made from the net receipts of all social affairs that are not given toward the current expenses of the church. This deduction is to pay for heat and light.

* * * *

Also the Vestry passed a resolution that all money raised by means of any social function must be turned over to the Treasurer of the Parish not later than two weeks after the affair has been given. This also applies to chance cards or candy sales and covers the Sunday School Lenten Offering funds. Much money has been lost to the Parish because of our loose method of collecting unused tickets and money in past years. The Vestry hopes that everybody will co-operate in conserving all such resources.

As the members of the Vestry are volunteering in administering the affairs of the Parish it seems that we are in duty bound to be guided by their judgment. We know they are giving their best thought to developing Old St. John's influence and work, and knowing it we must give them our solid support.

"LET'S MAKE A SURVEY"

Why should we be satisfied with what we have? Why not get all we can? There are dozens of families in our parish who are neither Jew nor Roman Catholic who ought to be claimed by some religious body.

Why should not that body be St. John's Church?

We have everything to offer. We have a beautiful church in which to worship. We have a beautiful Sunday School room where we teach children every Sunday. We have a splendid Senior and Junior Choir. We have a corps of Sunday School teachers which is improving rapidly. Some of our new teachers are amazingly well equipped for their job. We have a fine parish house for all sorts of social affairs and games. We have a wonderful Sunday School Superintendent, Assistant Superintendent and Treasurer. We have some of the best men of Philadelphia on our Vestry and managing our parochial affairs, economically and well. We have a system of District Superintendents who carry the news to every family in each district, collect Fireside Club dues, weekly Church Envelopes, report the sick, poor and shut-ins of their district, etc. We have Senior and Junior Chapters of the Brotherhood of St. Andrew. We have a big Boys' Club. We have a Girl Scout Troop. We have three Chapters of the Daughters of the King, Senior, Chapter One and Two and a Junior Chapter. There is a Cradle Roll for our babies. There is our chapter of the Woman's Auxiliary and there is our Chancel Guild.

With such a plethra of organizations certainly we have a spot of interest for any non-church going family or individual within our parish limits.

Now what we hope you will do is this: We hope you will accept your District Superintendent's invitation to join a district group to visit ALL the families of EVERY home in the district. We want to get a line

on every family — whether Jewish, Catholic, other Protestant denominations or non-church goers for the purpose of digging out everybody who ought but does not attend church. In such cases, where we meet lack-of-interest families or folk who have forgotten what stands on the northwest corner of Third and Reed Streets and don't care a cent why it is there, we want to give them special good will treatment and get them to COME ON OUT AND PRAY.

We are asking our District Superintendents to round up a group of district scouts by January First and designate certain streets for each two persons of the group. And let's make a survey and then have a big church council and make parochial whoopee with everybody in it.

SUPPOSE YOU WERE THE RECTOR—

and you were to ask the members of the parish to help visit the sick and only a tiny few responded, what would you do about it?

Or you were to ask members to be leaders of parish organizations and they would ask to be excused—what would you do about it?

Or you were to exercise your pastoral obligation and urge the parents to send their children regularly to Sunday School for religious instruction, and you should be told that the children could go or stay away just as they pleased—what would you do about it?

Or you were to remonstrate with members who spent dollars for pleasure and gave pennies for offerings and you were treated with cold indifference for your trouble—what would you do about it?

Or you were to budget the receipts and expenditures of the parish, showing a deficit of no mean proportions, and you should ask the non-paying members to take our Church Envelopes and pledge weekly support, and you met with profound silence—what would you do about it?

Or you were conscious of hundreds of non-church goers in the parish who might be confirmed if some one would be interested enough in their spiritual welfare, and you begged your parishioners to go out and bring them in, and you found you were talking to a crowd of deaf people who would not listen to the voice of opportunity because it is not convenient—what would you do about it?

Or you were to remonstrate with a member who was becoming indifferent and was gradually wandering away from church services and neglecting the Sacraments, and you were told to mind your business—what would you do about it?

Or you were conscious that the members of your flock were in the habit of placing all church and spiritual affairs in a secondary place and giving their time, money, thought and energy to secular matters almost entirely—what would you do about it?

Or you were to learn that some members came to church in a social frame of mind and not in a spiritual frame of mind. That is they came to the House of God to meet one another rather than to meet God Himself—what would you do about it?

Or the church needed repairs or supplies and nobody responded when you asked for money to pay the bills—what would you do about it?

Or you were to try to make certain members understand that they need Jesus Christ in stormy weather, as well as fine weather; in summer as well as winter; every day as well as Sunday, and you were treated as a busybody instead of as a friend and well wisher—what would you do about it?

Or you were asked by certain members to do favors for them; such as for instance, as getting jobs, writing them letters of recommendation, using your influence in their behalf, placing them in permanent positions of earning their living, and then you should ask them to help you in your job of parish building only to find that they are not interested—what would you do about it?

There are many, many other questions which perplex the poor, bewildered Rector he would like to submit to you for advice but we are afraid we will be thought a nuisance and a fault finder if we go too far. Yet we would like to know what you would do in such instances if you were in the Rector's shoes.

Please send your answers to your POOR, PERPLEXED PARISH PRIEST.

BROADCASTING FROM STATION S. T. J. C.

Our Annual Bazaar—December 1-2-3.

* * * *

"A Sabbath well spent brings a week of content,
And health for the toils of the morrow.
But a Sabbath profaned, whatso'er may be gained,
Is a certain forerunner of sorrow."

* * * *

Buy your Christmas presents in the Bazaar.

* * * *

The strength of a country is the strength of its religious convictions.

—Former President Calvin Coolidge.

* * * *

Proceeds from the Bazaar are for the current expenses of the parish.

* * * *

Jesus attended church. "As his *custom* was He went into the Synagogue ON THE SABBATH DAY.

* * * *

Don't SEND your children to Sunday School; BRING them.

* * * *

A St. Johnite GAVE us a FINE GOLD WATCH for the Bazaar. It will be displayed in Howard Frick's jewelry store window, 1727 South 2nd Street. Go see it—then take chances on getting it.

* * * *

Would non-church goers feel at home in Heaven?

* * * *

Do your marketing in the Bazaar. We have a big variety of vegetables, fruit, canned goods, groceries and other things. The quality is the best and the price is the lowest.

* * * *

Only the *Golden Rule* and not the *Rule of Gold* will save the country.

If you want a fine Christmas gift for your boy friend come see the men's furnishing goods table. You'll be surprised and he'll know you are a girl of discrimination and sense. Then he will ask that question—you know!

* * * *

A step through the Church door is a step in the right direction.

* * * *

If you want a real valuable Christmas gift for that girl friend of yours get it at our gift counter. She is sure then to say "yes" when you ask her that question—You know!

* * * *

"A churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade."—Former President Theodore Roosevelt.

* * * *

If you get tired walking around the Bazaar,—go in the next room and play Radio.

* * * *

As a peace officer the church has no equal. Neglect the church and you will pay more in taxes for a bigger police force than you ever dreamed of putting in the Church Offering.

THE NEW JUNIOR BROTHERHOOD

Thursday, October 20th, at 7.30 P. M., we organized a Junior Chapter of the Brotherhood of St. Andrew known as the Church of St. John the Evangelist Junior Brotherhood of St. Andrew, Chapter Number 1675 J.

The charter members are: Thomas Dean, 141 McClellan Street, Director; B. Frank Drumm, 2128 S. Lee Street, Advisor; Joseph Robbins, 214 Manton Street, Secretary; Frank McCall, 130 Manton Street; Charles Weist, 341 Mercy Street; Joseph Heisler, 206 Mountain Street; Edward Heisler, 206 Mountain Street; Harry Brown, 131 Manton Street; Albert Weise, 409 McClellan Street; Harvey McCall, 114 Federal Street.

The members will be instituted Sunday before St. Andrew's Day, November 27th, at 9.30 A. M. The special work we hope to get from this fine group of young men is to act as couriers in cooperation with the District Superintendents of the parish. Also to assist around the church in preparing for the Bazaar and other affairs of interest. We hope to lead up to a pretty big and effective program of social and spiritual service when once we get shaken down and begin to do team work.

Joseph Robbins has already taken over a Sunday School Class of fifteen boys and is making a good job of it. Walter Pine, our Sexton, finds the young fellows mighty helpful about the Church Building when he needs a helping hand. When it comes to helping distribute Broadcasters, Communion Cards and parish letters under the direction of the District Superintendents, they will begin to show their real value. As times goes on the Juniors will become more and more serviceable to the parish and eventually will graduate into the Senior Chapter.

We do not intend to enlarge the membership of the Chapter for the present at least. We are afraid of numbers. The Chapter could easily become top heavy and unwieldly. We need trained Juniors first. Later on we can consider expansion.

MAY WE CALL SPECIAL ATTENTION TO THE CHANGE OF THE CORPORATE COMMUNION FOR MEN AND BOYS AND THE INSTALLATION OF OUR JUNIOR CHAPTER, TO THE SUNDAY NEXT BEFORE ST. ANDREW'S DAY, NOVEMBER 27th, at 9.30 A. M.

"THOUGH YOUR SINS BE AS SCARLET"

How many, many times the missionary is startled by vivid illustrations of the power of God unto salvation. A brother priest, chaplain of one of our public institutions, one whose life is consecrated to the salvaging of derelict souls, told us of a young woman, who by evil chance had acquired the awful habit of using drugs. She came under his spiritual care. The result of his ministrations in her behalf is recorded in the following letter written by the young woman after her return to private life.

We publish it because of the spirit of hope and joy over her happy release from her bondage to an evil habit. May it be that some one reading this letter who is struggling too against sin and feels it is a losing battle, be inspired by her victory and take heart and renew the fight for liberty.

Dear Reverend B:

I am so sorry that I didn't get to talk to you again before I was dismissed from the hospital. I wanted you to know that your sermon last Sunday seemed to me to be directed to myself and my problem. "Sufficient unto the day is the evil thereof."

Last winter, I suffered unspeakable agony. For three months I was kept under hypodermics before the surgeons dared operate. I acquired the drug habit.

We find our hell on earth. I found mine. I couldn't stand the thought of the future, facing the world as a drug addict. My little boy—three years old—his future worried me. I came to the hospital determined to fight the addiction for his sake. I cured myself in ten days. It was a horrible, frightful experience. And a wonderful one. I saw such suffering there in the hospital. I helped the patients which were unable to help themselves. The nurses and doctors praised me for my co-operation. I found I had a will power. No matter what I suffered I could find someone whose suffering was greater. Helping them fight the good fight relieved my own suffering.

When I went to the Chapel last Sunday I knew I was to be dismissed next day. I dreaded the following day. Dreaded facing the world. Would I have strength enough and will enough to stay away from drugs. You showed me the way. I cannot tell you the peace which descended on me in church. I found I could pray and get strength.

I am free now. I must go back to my baby. Thank God I can look him in the eyes again. Thank you a million times for your help. You have helped to make me a free and useful citizen again.

Thank you again and may God bless you and yours,

Sincerely and gratefully,

I am going to S— now to my baby. Think of me as a well and happy woman. No one must ever know why I went to the hospital. I wanted you to know because you were responsible for my peace of mind. Thank you again.

"GETTING EVEN"

The other day while I was riding to town in the train I found I was unintentionally listening to a conversation between two high school girls. One sentence caught my attetion and held it. She said, "She needn't think she's going to get away with it, *I'll get even with her*—see if I don't." Naturally I wondered what the absent girl had done to cause such a brain storm in the mind of this present indignant young lady. No doubt it was just a school girl spat, and the two probably would be kissing each other before the sun had set.

In the meantime, that expression "I'll get even" was churning in my brain. I asked myself the question, really how does one get even with one who had done one an injury which caused him pain or distress of mind?

"Getting even" must mean getting on the level with the sinner. What I mean is—if an acquaintance should tell lies about me I mean to "get even" with him—I mean my resentment is so hot against him that I am GOING TO GET DOWN TO HIS LEVEL by doing him an injury even greater than the one he has done to me.

Well, that is all right from an hateful point of view; but it is all wrong from a christian or a sensible point of view. WHY do you want to lower yourself to the moral level of one whose despicable act has caused you suffering? True, you may cause him pain by retaliating but see what damage you have done yourself. You have done yourself a worse injury than your enemy has done. YOU LOWERED YOUR MORAL STANDARDS by hate and vengeance. You paid pain with pain and in doing so you have lost the most preeious gem you possessed—love for your fellow man—even though he were a sinner.

The only way to "get even" with a sinner is to stoop over, reach down, grasp his hand and PULL HIM UP TO YOUR LEVEL OF BROTHERLY LOVE and both of you will be on an higher level. Incidentally, YOUR LOVE WILL KILL HIS HATE.

Paragraphs by Rev. Alfred Grant Walton, D.D.

Real Religion

Religion belongs to everyday life. It should make us different because we possess it. When we have caught its spirit our inmost nature will be changed, our conversation will be more wholesome, our attitudes more unselfish, and generous impulses will rise within us, shining forth in full beneficence in every thought, word and deed that we express. Thus faith will live in action. No amount of profession can be compared to the value of a friendly smile, a look of sympathy, an act of generous love. Such religion expresses more than an affirmation of belief or a gesture of devotion. It reveals God in the heart of man. When a person lives such a life his deeds are more eloquent than the most forceful pulpit pronouncement ever heard. He is God's truest ambassador, a living witness to the things that are eternal.

Alfred Grant Walton

Personality

Personality is an intangible thing, as elusive as a shadow and yet as real as life itself. It is like a mosaic made of many fragments of glass or stone. The material comes from many sources, but each man designs his own pattern. Conversation, manner, mood, gait, habits of conduct, all are a part of it. Personality is not dependent upon attractiveness of physical features or fineness of wearing apparel. A man may be uncomely, awkward in manner and devoid of all social graces and yet he may be eagerly sought in important circles, attentively heard at every council table and highly esteemed in all places of respectability and honor. A friendly smile, a wholesome cheerfulness, an animated interest in life give winsomeness and charm to anyone. Courtesy, sympathy, kindness, friendliness without condescension, and tolerance without compromise—these are qualities which make the humblest man interesting and engaging.

Personality is the garment of the soul. It is highly important how we are clothed. It is our gift of singularity to humanity, our individual contribution to the life of the world.

Alfred Grant Walton

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Mr. Heber Rutter
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Beck, Catherine
Brown, George
Henderson, Laura
Hopkins, Ruth
Johnson, Charles
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Redding, Elaine
Rutter, Charles
Stryker, Orenette
Tittermary, Anna
Tomlin, Evelyn
Tittermary, John
Tomlin, Calvin
Weisse, Marjory
Weist, Dorothy
Ward, William
Weisse, William
Weissinger, William
West, Joseph

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Edward James Milligan	Richard William Karstien
Marie Eleanor Whibley	George Edward Bradley
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William R. Baker	Samuel A. McDowell, Sr.

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Harry Little and Lavinia Zepp

MEMORIAL FLOWERS
"In loving memory of"

Mary E. Zepp	Emma Collins
Anna C. Preole	William Harrison Hall

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

DECEMBER 31st

Dirty job I've had to-day!
Throwing heaps of trash away;
Cleaning up the attic of the year.
Funny what a motley hoard
Of useless things I found I'd stored,
But I'm thankful now, I have it clear.

In one musty, reeking pile
I've discarded all the vile
And the nasty little things I knew:
All the malice, hate and greed
That the attic held, I've freed,
Brushing out the lesser slanders too.

All the selfish acts for gain,
All those little hurts that pain
Others when they're loosed by reckless tongue
Have I dusted from the door
Of this year that's gone before
And from it—all jealousies have flung.

Dirty job! I must admit,
But I'm satisfied with it
When I see the cleanliness and cheer
It has brought, I hope to stay,—
Ah, my attic is, to-day,
Clean—to welcome in the coming year.

Jos. R. Cushing.

METHODS VERSUS COOPERATION

Every executive learns sooner or later that there is a very close and intimate contact between method and cooperation which spells either success or failure for any venture, be it financial, political, social or otherwise.

METHOD or SYSTEM is no doubt the fetich of every successful man or woman. Everything must have a place and everything must be in its place. To have haphazard ways and confusing conditions and no proper place for anything makes the soul of an orderly man writhe. Not only that but lack of method is expensive and extravagant. Not to know how much, if any of a commodity and go guessing you are out of stock and after you have bought a new invoice of goods only to learn that you are already overstocked but had lost contact through careless listing or otherwise, is to needlessly increase your overhead and probably force you to sell at a loss in order to reduce your supply and get back to normal. Along those lines lies failure in business.

No, if you are aiming to be a successful business man or if you are aiming to be successful in any way, you must always pay due respect to method and orderliness. It is economical, labor saving and tends towards efficiency and success.

Yet, you must not delude yourself with the thought that system spells complete success. There is another and a most important element one must consider along with method and that is cooperation.

Business and Society is like a big complicated machine. The machine is powerful and capable of accomplishing undreamed of results—so long as it is in perfect running order and each unit of that big machine is functioning smoothly. But if one bolt or cog or electric line goes wrong the whole machine is stopped or ruined until the disturbing factor is brought once more in line of functioning as intended. Consequently METHOD must have COOPERATION as its helpmate. Every beautiful theory goes wrong if the items cannot be brought under control and made to work smoothly with every part of the theory.

As it is with machinery, business and society, so is it with church work, no matter how beautifully the work of the parish is planned. You may have a perfect system of services, parish organizations, means of raising funds for current and missionary expenses. You may have your Vestry divided into efficient committees to look after the functioning of the machine. In a word your plans may be admirable and workable and yet not produce results because of one thing lacking. And that lacking thing is—

CO-OPERATION.

Now cooperation means operating or working with others in a common cause. If you and you and I agree to put over a certain piece of work we can put it over. Buf if *you* and *you* will not help *me* the job cannot be done. Simply because it takes our UNITED strength to do it. So you see, if we have a plan or a method for raising money, getting new Sunday School scholars, hunting up delinquent scholars and church members, visiting sick and shut-in members of the parish, reporting new families who move in the parish, asking members to join our parish organizations,—such for instance as the Woman's Auxiliary, the Daughters of the King, the Mothers Meeting, the Senior and Junior Chapters of the Brotherhood, the Boys' Club, the Girl Scouts,

any Sunday School Class, patronizing parish social affairs, such as dancing, entertainments, suppers, bazaars, radio and other parties, etc., and we cooperate, i. e., work shoulder to shoulder for the success of all these things, St. John's Parish will be the greatest parish in the Diocese.

But, though our plans and methods are good and easily operated we are not getting 100 per cent cooperation; consequently, our METHODS are not producing results.

Everybody knows if we have a sale or social affair of any kind only about twenty per cent of our membership patronize them. We must depend upon strangers almost entirely to make our social events a financial success. HERE IS A SERIOUS LACK OF CO-OPERATION. We are a poor parish and it is necessary for us to have special occasions when we need special money for missions or for current expenses in order to raise that money. If all the parishioners would cooperate in putting over these money raising plans, it would be most encouraging to your rector.

Please think over the matter of METHOD and COOPERATION and make a promise that YOU for one will be a cooperator!

SUGGESTIONS FOR ALTAR GUILDS

The head of this guild is the rector, *ex officio*, whose directions the guild exists to perform. The members should be communicants of the parish. Their number may vary according to the size of the parish and the amount of work required of the guild. There should be a president, or directress of the guild. Knowing the wishes of the rector, the work should be done in a manner to save him the trouble of all detail. The sanctuary should be found clean and in readiness for all services, as also the font, the lectern, prayer desks, and pulpit; the altar linen should be spotless, the silver and brass shining, the lights (if used) in good order, the flowers fresh, etc. In the sacristy the vestments should be found in equally perfect order.

To obtain this result the work must be carefully planned, and meetings of the guild should be held at intervals to report progress and for the general stimulation of the work. There should be a secretary to keep the records and send out notices, and a treasurer to handle the funds.

One method of arranging the work is to divide the members of the guild into committees of three or four, each committee serving one month of the year in rotation, sharing all the various duties for which the guild is responsible. This plan allows all members to take an active part in the work of the guild and gives to every one a general knowledge of all the work.

A second method is to appoint several committees, each of which takes charge of certain duties throughout the year, leaving, however, the sancuary work proper to be performed by all the members in turn, serving, two at a time, for one month of each year, or for one week of every month. If, for instance, a committee with a chairman and a few members, attends to the linen, sees that it is properly laundered, mended, and renewed throughout the year, the result is apt to be better than when new members undertake the work each month. It is the same with the flowers,—a committee can best see that they are always provided. With the vestments and lights it is the same.

The sanctuary work thus reserved for all the members of the guild to perform in turn is usually done on Saturdays, at an hour arranged by those serving to suit their convenience. It includes the thorough cleaning and dusting of the sanctuary and all that pertains to the altar and to any chapel which may be in the church, also the font, the lectern, prayer desks, and the pulpit. (On the shelf, or somewhere, in every pulpit there should be a Bible, a Prayer Book, and a Hymnal.) On this day, also, the flowers may be arranged and placed with the other ornaments upon the altar, and the altar vested for the services to follow on Sunday. The protector, however, is not removed from the altar until just before the service of the Holy Communion, after which it is at once replaced, so that the fair linen shall at all times be protected from dust and falling flowers. The sanctuary work includes the preparation for the service of the Holy Communion.

Any work done in the church, in preparation for a service to follow, should be finished at least ten minutes before the service begins, and there should be an interval of about the same length of time afterwards before going into the sanctuary, so that the devotions of the congregation shall not be disturbed.

In order to remind ourselves of the privilege it is to have our share in the keeping of God's house, and to increase our reverence for it, let all work in the church be begun with a few moments of silent prayer at the chancel rail: "This work is for God's house—may I do it worthily." The work itself should be done in silence, as far as possible, and without haste.

A corporate communion service for members of the guild on at least one Sunday or Saint's Day during the year is very desirable.

In some churches members are admitted to the guild by a simple form of service, and this emphasizes the dignity of the work. Surely it is in proportion to the spirit of consecration and love in which this work is done that it is acceptable to our Master, or of value to the rector and congregation.

THE SACRISTY

In the sacristy there should be "a place for everything and everything in its place." Here, if possible, there should be running water and an appliance for boiling it. This will provide for a thorough cleansing of the communion vessels after the service. Such luxuries are not always obtainable, however, and where they are not, a special bowl may be kept for this purpose, the water boiled elsewhere and brought to the sacristy. Special towels should be kept for these ablutions.

A small table, or sacristy credence, should be in the sacristy, on which to place the communion vessels before and after the service.

When Eucharistic vestments are used, there should be in the sacristy a special place in which to keep and arrange them. The chests in which to keep the altar linen, hangings, and other vestments must vary according to the size and limitations of the sacristy and the number of articles used, but it is of great assistance to the sacristans if there can be shelves and drawers sufficient to keep these things in an accessible place, where they can be neatly kept and readily found.

A small chest with a lock, or a safe, is desirable, in which to keep the chalice and paten, the flagon or cruets and the canister for bread or wafers. Here the com-

munion vessels may be put away, after being cleansed, fully vested and ready for the next service.

There should also be a closet for brooms and all cleaning materials, silver and brass polish, etc. Here on shelves may be kept the empty vases, the alms basins, candles, etc. If there is electricity or gas, an iron and small board will be useful. A mirror, soap and towels should also be on hand.

It is of assistance to have a book, hanging in a convenient place, in which is written in detail the work expected of the sacristans, the order in which to perform it, and the places where the various articles needed are to be found. A bulletin-board may be upon the wall, where messages can be left.

SPREADING CHEER

On Saturday afternoon, December 10, the St. John the Evangelist Senior Chapter No. 2 of The Daughters of the King took a party to the Women's Department of the Home for Indigents at Holmesburg. They sang many songs and carols in which the inmates of the Home took great pleasure in joining. One of the songs which the girls sang was called The Easter Parade, in which they wore various kinds of hats made out of things from around the house. For instance, one girl wore a funnel trimmed with flowers; another, a colander trimmed with nosegays; and a third had an ice bag trimmed with ribbon.

They took with them a treat of oranges, apples, and candy. All of the girls could not go but all joined in making the party possible.

Two of the older members of the Junior Daughters of the King were invited to accompany them and all were glad that Miss Emma Kaiser found it possible to accept.

M. Beatrice Fisher.

OUR ANNUAL BAZAAR

When the closing bell put out the lights of the Bazaar Saturday, December 3rd, we were too tired to talk. We just dropped everything and went home to bed. But oh, what a glorious three nights we had! Everybody came out and we had a big rally and old home week every night. Walter Pine added greatly to the pleasure as well as the profit of the occasion by renting a nickleodeon which supplied music and dancing for every night and turned over to the Bazaar Five Dollars profit.

The proceeds fell about fifty dollars below those of last year. We have every reason, however, to believe that when all bills are paid and the scattering amounts still outstanding are gleaned and in the treasury, we will find out net profits are much higher than a year ago. The reason for this is due to our being able to buy materials at a much lower cost. Also this year, instead of buying a watch to be chanced off during the Bazaar, William Little donated a beautiful new gold watch. That meant a saving of twenty-five dollars, the cost of our prize last year. All the money we got this year was so much clear gain. Incidentally the watch was won by Mrs. O'Neill, 144 Tree Street. We congratulate her for she has won not only a handsome but a very valuable wrist watch.

Then, too, the beautiful toilet set, which was chanced off by Mrs. Orenette Krafft and won by Miss Dorothy Weist, turned in a very neat profit to our treasury. These prizes and a few other such of less importance, were the means of building up our net profits over that of last year.

No doubt we could have sold much more from all departments had we not been overly cautious in our buying. For instance, the candy table, the kitchen and the men's furnishings counter were entirely sold out two hours before closing time. Our caution was due to the wish that we did not want to have a surplus amount of goods on our hands at the closing hour. It is a tradition of our Bazaar that goods MUST NOT be reduced in price on the last night just to get rid of them. The establishing of that rule was the only way we could break up the custom of everybody waiting until the last night to buy goods at bargain prices. Hence our reason for buying materials so close. Now the very few things we have left over may be used for radio prizes during the winter.

We want to call your attention to the jump in the receipts of the Domestic Table. This year it was in charge of Mrs. Howard Miller and Miss Helen Ashman. What a team they make! They did splendid work and are still hard at it trying to see a few left overs which are too good to be used as prizes. We would suggest they make a list of articles they have on hand with prices opposite the articles and the the list tacked on the bulletin board. Perhaps they can dispose of all their stock and raise the receipts of the Domestic Table.

Mrs. Frank Pine deserves special mention for the successful management of the kitchen. It was really astonishing the way the people raved over the appetizing suppers that she served. And the praise was not only from folk whose appetites savored the viands; but it was sincerely offered by women who have every right to boast of their own ability to cook. Whatever would we do without her so ably supervising our eats. Her department was sold out every night long before closing time.

Minnie Shoch and Orenette Krafft are a smooth working team and certainly put over a good job at the Toilet Articles Counter. The receipts from their table were much larger than usual.

So far as the other members of our selling staff go, we are just the same old crowd trying our best to do our bit and succeed in muddling through somehow.

We are wondering if next year it would be well to eliminate Thursday night and confine the Bazaar to Friday and Saturday nights. What do you think about it? The list of the Bazaar Booth Receipts are as follows:

Novelties and Fancy Goods	$122.72
Candy Table	17.98
Soft Drinks	10.37
Doll Booth	116.97
Radio	21.03
Grocery Counter	106.48
Fish Pond	6.95
Kitchen	50.59
Men's Furnishings	180.55
Toilet Articles	36.00
Domestic Table	40.90
Post Office	1.20
Fortune Telling	2.70

DO YOU KNOW THE ADDRESS?

(The following is a copy of a letter received by your Rector and he is unable to help because the writer failed to give the address of the person to be benefited)

"Reverend McHenry.

In reference to an neighbor of mine I know the children go to your church. The father has been laid off from W. P. A. and he will not receive a relief check until the 21st of Dec. Anything you can do I know will be appreciated.

Thanks.

An Neighbor.

BIBLE CATECHISM

1. Where do we get the word Bible?
   Answer: From the Greek word Biblia, meaning the Book.
2. What was the Bible first called?
   Answer: The Scriptures.
3. How many books in the Bible?
4. What is the meaning of the word Testament?
   Answer: Covenant.
5. How many books in the Old Testament?
6. How many books in the New Testament?
7. Name the Old Testament Books of Law.
8. By what other name were they known?
   Answer: Pentateuch, meaning five.
9. What is the Hexteuch?
   Answer: The Books of the Pentateuch and the Book of Joshua.
10. What are the main divisions of the Old Testament?
    Answer: Five books of Law, 12 Books of History, 5 Books of Poetry, 5 Major Prophets, 12 Minor Prophets.
11. Name the Books of each Division.
12. What is the Apocrypha?
    Answer: A group of certain books written between the time when the major part of the Old Testament was written and the time when the New Testament was written.
13. Is it a part of the Bible?
    Answer: Yes, but it has no standing of inspiration or authenticity as has the Books of the Bible.
14. Name the Apocrypha books.
    Answer: 1st and 2nd Esdras, Tobit, Judith, the remainder of Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch, with the Epistle of Jeremiah, the Song of the three children, the History of Susanna, Bel and the Dragon, the Prayer of Manasses and I and 11 Maccabees.
15. Which is the shortest Psalm?
16. When was the Bible first printed, by whom?
    Answer: 1453 A. D. by Johann Gutenberg, in Latin.
17. How many letters in the Bible?
    Answer: 3,566,480 letters.
18. How many words?
    Answer: 773,693 words.
19. How many Verses?
    Answer: 31,102 Verses.
20. How many Chapters?
    Answer: 1,189 Chapters.
21. How many times does the word "and" occur?
    Answer: 46,277 times.
22. Name a word which occurs only once?
    Answer: "Reverend."
23. What chapters in II Kings and Isaiah are almost alike?
    Answer: 19th Chapter of II Kings and the 37th Chapter of Isaiah.
24. What is the middle Verse of the Bible?
    Answer: Psalms 118:8.
25. What verse contains all the letters of the Alphabet save one?
    Answer: Ezra 7:21.
26. What is the longest verse in the Bible?
    Answer: Esther 8:9.
27. What is the shortest?
    Answer: S. John 11:35.
28. What is the longest Chapter?
    Answer: Psalms 119.
29. What is the shortest chapter?
    Answer: Psalm 117.
30. How many times in the King James Version does the word "Lord" occur?
    Answer: 1,855 times.
31. What is the longest word in the Bible and where found?
    Answer: Maher-shalal-hash-baz. In Isaiah 8:1. It means "The spoil hastens, the prey speeds."
32. What are the main divisions of the New Testament?
    Answer: 5 Books of History, 14 Pastoral Epistles, 7 General Epistles, 1 Book of Prophecy.

TURN OUT THE LIGHT

It is surprising how big bills from little, thoughtless actions grow. Take, for instance, the matter of electric lights in the Church and Parish House. So many of us are in the habit of turning on the light when we enter into a room and then forgetting to turn out the light when we go out. Result—such illumination continues uselessly to burn and our light bill is increased to no purpose. Take, for instance, the amazing increase in our November bill for electric light. It was one hundred per cent more than the previous month.

Why?

Well, because we do not TURN OUT THE LIGHT when we no longer need it. Sometimes we turn on the light when it is not needed, too.

Now if you and I will just make a big vow that we will NEVER turn on the light when it is NOT needed and we will ALWAYS turn off the light when we are THROUGH USING IT; if we will do THAT

we will not have another increase of $10.00 a month in our electric light bills.

Probably the best thing to do would be to ask Walter to TURN ON THE LIGHT when we need it in any room and to TURN OUT THE LIGHT when we no longer need it.

HOW TO BEGIN THE NEW YEAR

The first day of the year occurs on Sunday. This fact gives us a fine opportunity to begin the new year right. It is not only the first day of the year but it is also the FIRST SUNDAY IN THE MONTH. That, of course, means we will have our regular celebration of the Holy Communion on that special day. Would it not seem to you to suggest a fine way to begin the New Year? Many folk make what they call New Year resolutions. Personally, I think it is a fine thing to do. It denotes a sensitive conscience and a realization that we have a moral and spiritual responsibility to ourselves and others.

If we should think to make our New Year resolutions on bended knee before the Altar of Jesus Christ we might get special spiritual strength from on high to keep those resolutions. I'm quite sure that if we were to make such resolutions on the Blessed Sacrament we would hesitate a long while and think very seriously before we broke a vow made to God in such a solemn way.

At least we can make the experiment and as we partake of the Body and Blood in Holy Communion we can murmur in our hearts, God help me keep my New Year vows. I am sure He will hear such a cry for help and will give you strength.

BROADCASTING FROM S. T. J. C.

The Bazaar is history. It is an history of a very successful and delightful time.

* * * *

We want to thank our many friends who contributed such lovely dolls to our Doll Booth. There was such a variety of dolls that the boys, as well as the girls, got excited over them. Incidentally the Doll Booth was most successful financially.

* * * *

Also, we want to flash our thanks to SAMUEL SNELL for that fine donation of fruit and vegetables. We would estimate that his gift was worth between twenty-five and fifty dollars. There were cabbages, turnips, potatoes, onions, oranges, grapefruit, apples, all of which were choice variety and in fine condition.

* * * *

We missed the home-made fudge from the Candy Table. It mustn't happen again.

* * * *

Again Mrs. Holton made those delicious candied applies. She has been doing this for quite a few years. Hope she will keep up the good work. The kids just love them.

* * * *

Old Santa will have made his visit and returned North before you read this. Hope you got what you hoped for in your stocking!

* * * *

Time to buy presents for next Christmas is in January. You'd be surprised what fine gifts you can buy for little money right AFTER Christmas. Wrap them up; put on the name of the one you bought it for and put it away until Christmas comes again. You will enjoy the rush and bustle of your friends who do their Christmas shopping late.

* * * *

Some good Resolutions to make for Anno Domini 1939:

1. I will attend Divine Service regularly.
2. I will try not to miss my Communion.
3. I will ALWAYS bring a worthy offering unto the Lord every Sunday and will make a special offering every Holy Day, such as Easter and Christmas.
4. I will help the Rector and visit the sick in the Parish.
5. I will call on folk I miss from the services and learn the cause of their absence.
6. I will offer myself to the Rector for any service he thinks I can render.
7. I will be specially careful of my words and acts before the youth of the parish and will try to set them a good example in christian living.
   and my church.
8. I will try always to give something to the needy.
9. I will go search for candidates for Confirmation.
10. I will try not to let anything come between me

* * * *

Irving Caesar, author of many song hits, including "Is It True What They Say About Dixie?" would have you believe he overheard it in one of the better restaurants. . . Two customers decided to dine well and had themselves a veritable banquet. . . When the check was requested the waiter first brought two finger bowls. . . Bewildered, they surveyed the mysterious objects, looked at each other inquiringly, and finally one spoke up. "What could they be?" . . The other shrugged. . . After ten minutes one's curiosity almost strangled him. . . "Waiter," he said, "if you will be so kindly, parm me, but you shouldn't take offense, but these bowls with water, what are they for?"

"They are finger bowls," he said, "to wash your fingers."

Said the silent one: "It serves you right. You ask him a foolish question, so he gives you a foolish enser."

* * * *

A GOOD START

Boys and girls who have taken part in track athletics, know that a good start is half of any race. Once you have started well, it is comparatively simple to keep up the pace. But if you get off on the wrong foot and falter at the very beginning, you are likely to be beaten before the halfway post. That's why all runners practice their starts over and over again.

Of course, it's possible to get a poor start, and yet make up for it by a whirlwind finish. But it's a lot harder that way. And that's something to be thinking about as school starts this year. If you dawdle and

"take it easy" the first few weeks, it will be just that much more difficult to get into your stride later on. But if you start with a rush, getting your first few days' lessons well, you will acquire the habit of running strongly, and you'll be able to keep it up all year.

* * * *

Some botanists were one day hunting for specimens of mountain plants in the Highland of Scotland, and observed several scarce and beautiful plants growing at some distance down the face of a steep precipice, fully two hundred feet down.

They saw a boy near, and offered him a handsome present of money if he would allow himself to be lowered by a rope and fill a small basket with the flowers.

The boy shrank back at first, but he remembered that his parents were poor, and that the money would be of great use to them. So he bravely said, "I will go if my father holds the rope."

And then, with unshrinking nerves, and his heart strong and bold, he suffered his father, when he came, to lower him down the precipice.

It was only the boy's trust in the strength of his father's arm, and in the love of his father's heart, that enabled him to take the risk.—*William Moodie.*

* * * *

Truth and philosophy, when combined, make something that is good for most of us. They become both meat and drink. Below is an adaptable combination:

"When you buy for price these days, you can never be sure. It is unwise to pay too much, but it is worse to pay too little. When you pay too much, you lose a little money—that's all. When you pay too little, you sometimes lose everything, because the thing you bought was incapable of doing the thing you bought it to do..

"The common law of business balance prohibits paying a little and getting a lot. It can't be done. If you deal with the lowest bidder, it is well to add something for the risk you run . . . and if you do that, you will have enough to pay for something better."

—*Indland "Tips."*

BURIAL SERVICE

This rich and affecting portion of our ritual has long been considered an evidence of the admirable judgment which tempered the minds of the reformers of the Church of England. Some slight alterations have been made in the American edition by the revisal or the omission of a few expressions liable to misconstruction, but nothing to efface or diminish the sweet serenity and holy feeling which pervade the entire office.

Religious solemnities at funerals can never be lightly esteemed by those who reflect on the destiny of the human body. That body is the handiwork of God, and will one day be raised to renew a life, not of months and years, but of immortality like that of the Angels of Heaven. Among all the usages of the Church, there is none which takes us so near to the brink of eternity as this; which opens so vast a range of meditation on futurity; and which gives a more healthful tone to a mind too apt to be cankered with this world's pursuits. All Christian nations have felt this, and hence have arisen the rites which always accompany sepulture in every part of Christendom.

The second Rubric at the end of the Order for the Burial of the Dead is as follows: "It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting." This Rubric calls attention to the fact that the service really was framed and thus is appropriate to be used only for the faithful departed in Christ, but it gives the Minister authority to modify the service as shall seem to him to be fitting. It in no way forbids the Minister from officiating in any case.

The proper place for the use of the Burial Office is the Church, and it ought not to be used in houses, except for great cause.

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

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Mr. Heber Rutter
Mr. Albert Weise

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Mr. Herman Jaeschke
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Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

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Beck, Catherine
Brown, George
Henderson, Laura
Hopkins, Ruth
Johnson, Charles
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Redding, Elaine
Rutter, Charles
Stryker, Orenette
Tittermary, Anna
Tomlin, Evelyn
Tittermary, John
Tomlin, Calvin
Weisse, Marjory
Weist, Dorothy
Ward, William
Weisse, William
Weissinger, William
West, Joseph

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Mrs. Frank Schmidt, Treasurer

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Rector, Director pro tem
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Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

MEMORIAL FLOWERS

"In Loving Memory of"

Annie E. Tittermary	William G. Glenn
Alberta A. Bailey	Anna M. Glenn
Anna L. Dunbar	Frank George Schmidt

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

THE NEW LIFE

ONLY a little shrivelled seed—
It might be a flower, or grass, or weed;
Only a box of dirt on the edge
Of a narrow, dusty window-ledge;
Only a few scant summer showers;
Only a few clear, shining hours—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream.
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—*Henry Van Dyke.*

CHRISTMAS AT ST. JOHN'S

With Christmas occurring on Sunday the real significance of the day was emphasized. The Church was simply decorated with just two large Christmas wreaths hanging on each side of the Reardos and two beautiful trees, illuminated, in the Chancel on each side of the Altar.

THE EARLY SERVICE

As usual the 6.30 Service was the most popular of the day. Parisioners flocked to it and the church was full of worshippers. As a prelude to the service the Junior Choir, in red cassocks, filed out of the Sacristy into the Chancel, and facing the congregation, sang a lovely Christmas Carol, after which they proceeded down the main aisle to the door, and with the Senior Choir sang the Processional "Hark the Herald Angels Sing."

We, immediately afterwards, went into the Communion service as far as the Creed, when the anthem "Nazareth" by Gounod, was rendered by the Senior Choir with unusual expression. Following the anthem we made our announcements of the events to occur during the Christmas season, mentioning the 10.30 Celebration of the Holy Communion on St. John the Evangelist's day and the Sunday School Christmas Festival on Holy Innocent's night. We made a special appeal for a generous Christmas Offering because first, it was the birthday of Jesus Christ and our Christmas Offerings were really in the nature of a birthday present to Jesus Christ, and in the second place, as the offering always goes towards the current expenses of the Parish and as our income for the year had been less than usual, we were looking forward hopefully for a one hundred per cent offering from our members.

After the announcements the Christmas Offering was received while the Senior Choir sang "There were Shepherds" by Vincent. Then followed the Consecration and reception of the Holy Communion. In place of the Agnus Dei the Choir sang softly and most effectively that lovely Christmas Carol "Silent Night, Holy Night." At the close of the reception of the Sacraments the Senior Choir rendered Mozart's "Gloria in Excelsis" with expression and power never before equalled. So wonderful was their artistry that we found ourselves keenly regretting the lack of radio service that the public might hear it too.

In conclusion we had special prayers for all the sick, shut-ins and unemployed of the parish which were followed by the singing of the Sevenfold Amen by Stainer. Then we chose to sing for our Recessional that Christmas gem so precious to every Philadelphia churchman and women, "O Little Town of Bethlehem."

THE SECOND CELEBRATION

At 10.30 o'clock we again celebrated the day with an elaborate service before a surprisingly large congregation. In the main the service was a duplication of the early celebration and need not be repeated here.

OUR CHRISTMAS CAROL SERVICE

At half past two the Sunday School and members of the parish assembled in the Church and had a short service composed almost entirely of Christmas carols. We had felt somewhat dubious about this afternoon "sing." We were not at all certain whether the day, being Christmas, anybody would attend. Imagine our

pleasure and surprise when we stood before one of the largest congregations of men and women, BOYS and GIRLS,—get that emphasis of ours—we ever had the pleasure of seeing at any Christmas Carol singing. Among other things that happened at this service was the presentation of a beautiful Schofield Bible to Mrs. Howard Miller, teacher of a Sunday School Class who had maintained a *100 PER CENT ATTENDANCE* for one whole month before Christmas. The Bible was the prize offered by the Rector to every Sunday School Class making such a record. The several beautiful bouquets upon the Altar were distributed to the sick and shut-ins after the service.

THE SUNDAY SCHOOL CHRISTMAS FESTIVAL

On Holy Innocents' Night, December 28th, we held our annual Children's Festival. The Parish House Auditorium was crowded to the doors and folk were standing four deep because we did not have enough chairs to accommodate them. Though crowded the audience was the most orderly of any Christmas Festival we ever had. Generally this is a night of wild excitement and noise. It seems all the noise makers stayed home and their vacancies were filled by a quiet and appreciative bunch. The entertainment for the evening was provided by Margaret Nelson which is as much as to say it was first class. The children were well trained. Santa Claus knew his stuff and all the choruses were rendered with spirit.

We keep asking ourselves where do all the children stay from one Christmas to another? If we had as many regular scholars every Sunday as were present that evening we would need to build Parish House #2.

There occurred one little incident, however, that made us feel nice and warm in the region of our heart. Before beginning the entertainment I announced to our big audience that we had provided candy, oranges and toys for all the boys and girls of the Kindergarten and the Intermediate Department. But I had not provided gifts for the Senior Department or the Bible Classes—not because I did not have enough funds because I did have, as a matter of fact—but because I was using the money to buy food, coal, clothing, medicine and Christmas cheer for the poor and sick of the Parish who, because of their poverty and infirmities were unable to be with us. Naturally, I expected to hear murmurs of disappointment after making the announcement, but instead, I was surprised and delighted when applause broke out over that whole big audience. YOU CAN'T TELL ME ST. JOHNITE HEARTS AREN'T IN THE RIGHT PLACE!

AND HERE COMES LENT!!!

THE FIRESIDE CLUB

The Club was started to encourage everybody to contribute his just share towards the Coal Fund of the Church by making small assessments of 10 cents a month per member. The collections are made by the District Superintendents of the Parish. The first year of its existence it was very successful. One Superintendent turned over the sum of $100 to the Coal Fund through his collections. Other Superintendents were likewise successful and our coal bills were paid promptly and without embarrassment to the Treasurer of the Parish.

Last year the members of the Club were not quite so prompt in paying their club dues. The result was we were constantly running in debt with our coal dealers. Some of the club members withdrew and said they would contribute annually to the Coal Fund.

Did they do it?

Judge for yourself!

The receipts on Coal Sunday for 1938 was less than $50.00. The contributions should have been not a cent less than $250.00 had the members kept their promise. That they defaulted in their promise is only too evident by the small receipts for the day. One wonders why some folk are so careless of their reputation for being good sports that they will evade the payment of such small dues as 10 cents a month for such an enormous necessity as coal.

Think of it!

The FIRESIDE CLUB dues amount to less than 1/3 of a cent a day—an assessment easily within the reach of the most poverty stricken member of the church, yet we have been told in all seriousness by some of our members, employed every work day, that they cannot afford to keep up the dues of 10 cents a month.

The matter is too serious to ignore.

You MUST assume YOUR responsibility.

We are directing every DISTRICT SUPERINTENDENT to make a special drive for new members and also to collect back dues of delinquent members.

We must raise $275.00 to pay this winter's coal bill.

There will be no "Coal Sunday" this year. That day afforded too many a means of evading their clear duty. Had they kept their promise our receipts for the day would have been far in excess of only $50.00.

Our coal bill amounts to $400.00 PER YEAR. YOUR share of that bill is 10 CENTS A MONTH. Either pay up or listen to the birdies say Cheap, Cheap every time you go roaming in the woodland.

OUR CONFIRMATION CAMPAIGN

WE HAVE MONTHS OF HARD WORK AHEAD

The time has come for us to start our CONFIRMATION CAMPAIGN. Our success in the past has been due to an early start in compiling our lists of men, women, boys and girls. Every parish organization is urged to do its share in this big missionary effort of the parish. Success depends upon three fundamentals—the neglect of any one spells disaster to our efforts.

COOPERATION

The first fundamental is *Co-operation.* You know the old "saw," "United we stand, divided we fall" or in this particular instance *fail* is the more appropriate word. You, of course, know that your Rector is so engaged with his official duties as to be helpless in making visits. Consequently, he must plan the campaign and depend entirely on YOUR COOPERATION under his directions to put over the job. The way to make this COOPERATION effective is to do your visiting through the parish organization to which you belong. It is hard for most persons to make missionary visits successfully if they go alone; but, if some other person goes along they hold each other up and are better able to do an effective piece of work.

The big Confirmations of other years were the fruit of COOPERATION. Everybody joined hands and tackled the job with enthusiasm and when Confirmation night came we startled the Diocese with our results.

This year we can do the same as usual if we CO-OPERATE. Will you join hands with us in seeking candidates for our next Confirmation Class?

ORGANIZATION

After we promise to *cooperate* then we must get *organized*. The reason we hear of so many failures of well intentioned and enthusiastic groups, is due to the lack of system. It is necessary to be willing but it is important to be certain as to what we are to do and how we are going to do it. Every parish organization ought to carefully plan the Confirmation Campaign and delegate members congenial to each other to visit in pairs the individuals or families who are prospects. Each organization ought to select the sort of prospects they should visit. For instance, the Woman's Auxiliary, the various chapters of the Daughters of the King, the Mother's Club, ought to use their energies among the women and girls living in the parish. The men and boys of the Senior and Junior Brotherhood of St. Andrew and of the Boys' Club ought to confine their drive to the men and boys of the parish, always keeping in mind the big exception that if either the male or female workers should happen on one of the opposite sex while on the drive, to go get 'em regardless of sex.

To keep the organization active and on its toes, each parish society should make CONFIRMATION an important order of business at every regular meeting.

VISITATION

The most effective and at first the hardest feature of our Confirmation Campaign is *Visitation*. It is curious, but nevertheless a fact, that most of us can discuss frankly and without shame our personal matters, such as our surgical operations, our family skeletons, our state of finances, our jobs,—even our moral delinquencies with one another but stand shamefaced and mute before a person we approach to discuss church membership and Confirmation. We can talk and work enthusiastically with strangers, and make appointment after appointment to meet them, and if they turn us down the first time we redouble our efforts if we want them to join *our* lodge, let it be Red Men, P. O. S. of A., K. of P. or Odd Fellows or what have you. We go so far as to offer prizes and organize teams under captains and leaders and consider it a disgrace if we allow any other team to make more visits and land more candidates than our team. Then we are dumb and scared to death to walk up to a man and invite him to come to church and join up.

If you boast of your missionary work for your pet lodge why can't you show some real "pep" for your pet church. You visit sick members of the lodge. Suppose you try visiting spiritually sick friends and talk over the matter of Confirmation quietly with them. You will be surprised how cordially they will receive your advances.

Last year the prize winner of the parish was a man who talked 17 other persons into being cofirmed. There are hundreds of unchurched men and women, boys and girls in our parish who are still prospects.

GO GET 'EM!!!

OUR SUNDAY SCHOOL

Folk who profess to know tell us that the only way to put across an idea is just to keep on talking about it until people begin to realize you have an idea.

You know, I think they have something there. At least I'm giving the thought a try-out just to see what happens. With that thought in mind I am planning a Sunday School column for each edition of the BROADCASTER hereafter. The column will contain things of interest which happen to any person or persons who are members of the Sunday School Department. It would add interest to the column if our Officers and Scholars would use it to express their opinion concerning the management and schedule of our different departments. One point must be made clear, however; and that is we will publish nothing of a controversial or negatively critical nature. We want and welcome constructive suggestions but will not publish anything that will cause embarrassment or resentment.

Here, for instance, is the sort of news we would like to publish. It is the habit of the Rector to visit each department every session of the School to get a personal idea of the work that is being accomplished. For the last several weeks he has noticed that there are many more boys than girls in this department. This is rather surprising for it is generally supposed that girls are always in the majority in Sunday School attendance.

There is another little item we would like to add.

Can anybody tell us what to do in such a matter as this?

We will put it as an hypothetical question as lawyers say when they want to get an answer to a problem in a roundabout way. Suppose you know of two boys, who are brothers, who are sent to Sunday School every Sunday. One wants to attend. His brother wants to skip it. The boy who does not want to go is afraid to stay away unless he can make his brother stay out with him. When they reach the church the one who wants to go somewhere else threatens to "beat up" his brother if he goes to school. At last he scares his brother into staying out too and in going with him. What would YOU do? Would you tell the family or would you try to reason with the truant?

If the little girls who belong to the Sacred Heart Church and who stand in the hall every Sunday will ask permission of their priest we will be happy to let them attend the school as visitors and sit in class with their friends until School is dismissed.

We were glad to see that another Sunday School Class reports one hundred per cent attendance. Sunday, January 8th, the class of Miss Naioma Davis achieved that success.

We would like to have the names and addresses of all scholars irregular in attendance reported to us every Sunday. Please do not remove the attendance card from the class envelope no matter how many times they are absent. Every scholar is a member of the school until we personally are satisfied, after investigation, that the absentee should be dropped. No Sunday School Class will be credited with one hundred per cent attendance if absentee scholars cards are removed in order to report all class members present.

Parents should ask questions of the children when they return from Sunday School, on what happened at school. It would help them appreciate what the School is doing for the child. Incidentally, it will please the child to feel that you are really interested in his Sunday School.

The present Sunday School Staff is as follows:

Superintendent—Mr. George Cressee.
Asst. Superintendent—Mr. John E. McHenry.
Secretary—Mrs. Vernon Matthews.
Treasurer—Mr. B. Frank Drumm.

Teachers

Miss Hannah H. Nuttall	Miss Emma Kaiser
Mr. George Cressee	Miss Mary West
Mr. John Preole	Miss Naioma Davis
Mrs. John J. Nelson, Jr.	Mrs. Howard Miller
Mr. Vernon Matthews	Miss Viola Young
Miss Ruth Rutter	Mr. Thomas Dean
Miss Helen Lotz	Mr. Joseph Robbins
Miss Florence Armstrong	Miss M. B. Fisher
Miss Myrtle Dean	Miss Ethel E. McHenry, Substitute

AN APPRECIATION!

It is our pleasure once more to say "Thank you, Mrs. Shives" for your yearly Christmas gifts to the sick and shut-in members of St. John's Parish.

We assure you that your thoughtfulness and kindness of heart were doubly appreciated by the recipients and we sincerely hope you will "stand by" for many years to come.

PLEASE BE CAREFUL

Have you noticed what a fine job of painting John Gallagher did to our iron fence, the Church hall and the window sills of the Sunday School rooms? Of course the job and the paint costs money. We have a hard time raising funds for repairs and would not get very far if we didn't have such fellows as John to do the jobs for us.

Now that we look so fine we want to keep nice looking for a long time and we are asking the boys and girls to see how careful they can be of the new paint. For instance, let's not swing on the front gates. Let's try not to kick the doors or scrape furniture along the woodwork in the halls. And also, let's try not to climb up on the window sills and make ugly scratches on the beautiful enamel. Just a little care will help keep the paint looking fresh for a long time. We have a beautiful church. Let's all take pride in keeping it nice looking.

JANUARY BIBLE ACROSTIC

J - esus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. John 11:25.

A - sk and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. Matthew 7:7-8.

N - ow the end of the commandment is charity out of a pure heart and a good conscience, and of faith unfeigned. I Tim. 1:5.

U - nto you, therefore, which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. I Peter 2:7.

A - ll we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all. Isaiah 53:6.

R - emember the word that I said unto you, the servant is not greater than his Lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. John 15:20.

Y - e are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. I John 4:4.

TIME YOURSELF

Here is something to do with your Bibles which is a good game and will be most helpful to you in learning how to handle the Book.

The idea is this: Form a group of two or more contestants. Have as many Bibles as there are players. Have an announcer whose part is to call out certain questions as those following. Also a timekeeper who keeps score. Then get set. At the word "go" the announcer calls his question. The contestants immediately search their Bible for the answer. The first one finding it stands and gives the answer. The timekeeper gives the player credit for the time it took to get the answer. At the end of the game, the "finding" time of each player is added up and the player who took the LEAST number of minutes and who got the GREATEST number of correct answers is the winner. In cases of tie each contestant is given the same credits. The following is a list just to start you off. Hundreds of other tests can be made up for all sorts of occasions.

TURN QUICKLY TO—

The Ten Commandments	The Sermon on the Mount
The Shepherd Psalm	The Beatitudes
The Birth of Jesus	The Good Shepherd
The Resurrection of Jesus	The Prodigal Son
The Lord's Prayer	The Golden Rule

"Now abideth, Faith, Hope, Charity"

"Come unto me all ye that labor and are heavy laden and I will give you rest"

Between what books is Amos found?

How many chapters in Genesis?

What Books in the New Testament have 28 chapters—24 chapters—22 chapters—16 chapters—13 chapters—6 chapters—5 chapters—4 chapters—3 chapters—1 chapter?

What is the only Book in the Bible that has just 2 Chapters?

Does the Old or the New Testament have the most books of but one chapter? Name them.

NOTE No. 1. In order to play fair and make the contest really interesting Bibles without references ought to be used.

NOTE No. 2. As we said before, hundreds of similar tests can be prepared for other occasions.

CHRISTMAS LIST

These are they who honored Jesus Christ with their offerings on His natal day.

Anonymous; Anonymous; Anonymous; Anonymous; Anonymous; Adams, Helen; Adgate, James; Adgate, Kathryn; Amerman, Mrs. Frances; Armstrong, Florence; Armstrong, Marion; Ashmen, Helen; Ashmen, William B.; Ashmen, Margaret J.

Babbitt, Agnes M.; Barnett, Mrs. Carrie; Barnett, John; Barnett, Robert; Bernard, Mrs. Bessie; Beisser, Mamie; Briggs, Mrs. Anna; Bright, Doris Florence; Bright, Ruth E.; Brown, George; Brown, Harry; Brown, William; Bunting, Mrs. Agnes; Bunting, Walter; Busch, Mrs. Charlotte; Busch, Charlotte; Busch, Frederick, Sr.; Busch, Harry; Busch, John Henry; Busch, John; Busch, Lillian; Busch, Mrs. Lillian; Busch, Mrs. Susanna; Butler, J.

Carbarnes, Anna; Carbarnes, Mrs. Meta; Carnes, Emily; Carroll, Emma; Casper, Mrs. Florence; Chamberlain, Mrs. James; Chestnut, Reba; Chestnut, Robert; Clark, Harry; Clark, Mrs. K.; Clendenning, Charles; Clerico, Ferdy; Clerico, Mrs. Mattie; Collins, George; Cooper, Joseph, Sr.; Cooper, Mrs. Joseph; Cooper, Joseph, Jr.; Cooper, Helen M.; Cressee, Mrs. Abbie; Cressee, George, Sr.; Cressee, George, Jr.; Cressee, Raymond.

Davis, Eleanor; Davis, Marion; Davis, Naioma; De Costa, Mrs. Margaret M.; Dean, Mrs. Ida; Dean, Myrtle; Dean, Walter; Deitrich, Marie A.; Doan, Laura; Dougherty, Frances; Drumm, B. Frank; In Memory of, Mrs. Annie Dunbar; Dunbar, Elizabeth; Dunbar, Irma.

Easterday, Elizabeth; Eells, Mrs. Jennie; Emberscheid, Mrs. Annie; Enders, Florence.

Fanger, Mrs. Anna M.; Fanger, Harry; Fanger, Anna May; Ferrell, Florence Josephine; Firth, Mrs.; Fisher, M. Beatrice; Fitzpatrick, Edward; Fox, Albert C.; Fox, Andrew G.; Franzke, Von, Herman.

Gallagher, Hannah; Gallagher, Hannah; Glaze, Mrs. Lynne; Glenn, Laura M.; Grayson, William; Greenfield, Mrs. Lydia; Greenfield, Robert; Gregory, George; Gregory, Mrs. George; Gregory, George T.; Griggs, Mrs. Elizabeth; Griggs, Anna L.

Hagan, Charles, Jr.; Hagan, Ida V.; Hagan, Michael; Hamilton, Mrs. Florence; Hammel, Henry; Hare, Mrs. Bertha; Harford, Kathryn E.; Harris, Mrs. Ida; Hasson, Mrs. Kate; Hasson, William; Hartman, William E., Sr.; Hartman, John; Hartman, William E., Jr.; Heisler, Catharine; Heisler, Edwin H.; Heisler, Mrs. Eunice; Heisler, Jacqueline; Heisler, Joseph C.; Heinemann, Christine; Henderson, Mrs. Laura E.; Henderson, Theresa; Henderson, Christopher J.; Henderson, Josephine; Henderson, Laura M.; Hepford, Raymond M.; Hill, Florence; Hill, Mrs. Florence; Hill, James; Holton, Edna; Holton, Joseph; Holton, Margaret; Holton, Mrs. Margaret; Hopkins, Mrs. May; Hopkins, Ruth J.; Hume, Robert; Humes, Teresa.

Jackson, Elsie; Jaeschke, Herman; Jaeschke, Gus; Jaeschke, Mrs. Ethel; Jaeschke, Mrs. Elizabeth; Jeffers, Arthur; Jeffers, Philip; Jensen, Elizabeth M.; Jensen, Elizabeth; Jensen, Carl E.; Johnson, Charlie.

Kaiser, Miss Emma; Keck, Mrs. Maria; Keelan, Leona; Keener, George; Kelly, Anna M.; Kelly, Frank; Kelly, Francis; Kelly, Mrs. Mary; Kelly, Raymond; Kelly, Sarah; Kelly, Wesley; Kelly, William; Kensil, John; Kensil, Margaret; Kensil, William; King, William; Knowlton, Frank, Sr.; Knowlton, Anna; Knowlton, Frank; Knowlton, Ruth; Krafft, Edward; Krafft, O.; Krafft, Mrs. O.; Kraft, Harry C.; Kraft, Joseph R.; Krouse, Mrs. Sarah.

Lafferty, Ellen B.; Lafferty, John; Lambdin, Mrs. Lillian; Later, Albert A., Jr.; Later, Albert A., Sr.; Later, Edward; Lawrence, George, Sr.; Lawrence, George, Jr.; Lawrence, Howard F.; Lawrence, James A.; Lawrence, Mary; Leach, Ella; Leach, Joseph M.; Leach, May; Leach, S. Bowman; Lenhardt, David, Sr.; Lenhardt, David, Jr. Lenhardt, Eleanor L.; Lenhardt, Mrs. M.; Lenhardt, Margaret; Little, Joseph; Little, Mrs. Mary; Little, William; Logan, Mrs. Elizabeth; Lusher, Helen; Lusher, John; Lusher, Mrs. May B.; Lusher, Robert; Lusher, Thelma G.; Lundmark, Mrs.

MacVaugh, Anna; MacVaugh, William; MacVaugh, Sylvania; Maguire, Mrs. Eliza; Maguire, George; Major, William; Matthews, Martha; Matthews, Vernon; Mason, Mrs. Elizabeth; Mason, Helen; Mason, Richard; Mason, Thomas; Mason, Francis; Martin, Susan; Mason, Joseph; McCall. Harvey; McCall. Catherine; McCall. Elmina; McCall, Frank; McCall, Harry; McCall, Samuel B.; McDowell, Mrs. Mary; McDowell, Samuel; McFadden, Howard; McFadden, Martha; McHenry, John; McHenry, Rev. H. Cresson; McKane, Beatrice M.; McKeown, Mrs. M.; McKeown, Lillian; McKeown, Matthew; McLaughlin, Mrs. Anna Cucknell; Mehring, Mrs. Anna; Meyers, Mrs. Mary; Meyers, Charles; Meyers, Mrs. Agnes; Mink, Mrs. Elizabeth; Miller, Howard, Miller, Walter; Miller, Mrs. Dorothy; Miller, Warren; Miller, George; Miller, Mrs. Margaret; Milligan, Mrs. Mary; Milligan, Edward; Mitchell, Mrs. Madeleine; Moffett, Mrs. Annie; Mohly, Mrs. Lewis G.; Moise, Mrs. Julia; Moore, Mrs. Elizabeth; Morrison, Mrs. Frances; Mother's Club, Church of St. John; Munion, Harry J.; Murphy, Rachael; Murphy, William.

Neill, Mrs. Helen; Neill, Wesley; Nelson, John, Jr.; Nelson, Margaret A.; Nuttall, Hannah.

O'Donnell, Mrs. Catherine; Olsen, Blanche; Olsen, Charles; Olsen, Edward J.; Olsen, Mrs. Genevieve; Olsen, John; O'Neil, Charles.

Patterson, Carrie May; Patterson, Mrs. Carrie; Patterson, Mrs. Anna; Pearo, Adelia; Pearo, Mrs. Mary A.; Penrose, Mrs. Agnes; Penrose, Agnes R.; Pine, Walter; Pine, Edward; Pine, Frank; Pine, Mrs. Lillian; Poynter, Mrs. Jennie; Preole, James; Preole, Eleanor; Preole, John C.; Preole, John; Preole, Ruth.

Rand, Mary; Rassman, Elizabeth; Read, Lottie; Redding, Dorothy; Redding, Elaine; Redding, Frances; Redding, Georgianna; Reid, Mrs. Adeline; Reid, Dorothy; Remshard, Mrs. Edith; Remshard, Viola; Robins, Mrs. Anna; Robins, Joseph; Robins, Mabel; Robins, William; Robinson, Mrs. Annie; Robinson, Edward C.; Rocks, Edward; Roddy, Mrs. Dora; Rutter, Charles; Rutter, Edward; Rutter, Elizabeth; Rutter, Elizabeth; Rutter, Mrs.

Elizabeth; Rutter, Mrs. Eva; Rutter, Heber; Rutter, Jennie; Rutter, Jeremiah K.; Rutter, Mrs. Lillian; Rutter, Robert; Rutter, Rose; Rutter, Ruth; Rutter, Viola; Rudderow, Ruth N.; Rudderow, Emma B.; Rudderow, May C.; Rudderow, Mrs. Bertha.

Saunders, Mary; Sayers, Elmer; Sayers, Eugene; Senese, Mrs. Martha; Seher, Catharine; Schabacker, Anna; Schlembac, Mrs. Catherine; Schlembac, Joseph; Schmidt, Mrs. Theresa; Shives, May; Shives, Wm. J.; Silbert, George; Silbert, Elizabeth; Silbert, Mrs. Ella; Silbert, Ella; Silbert, Philip; Smith, Mrs. Anna; Smith, William E.; Spragell, Mrs. Bertha; Spratt, Anna M.; Spratt, Catherine; Spratt, Finley; Spratt, James; Spratt, John; Spratt, John, Jr.; Spratt, John, Jr.; Spratt, Margaret; Spratt, Thomas; Springer, Mrs. Anna; Stenger, Dorothy; Stenger, Ethel; Stenger, Mrs. Laura; Stenger, Webster; Stockman, Doris; Stockman, Mrs. Elizabeth; Stockman, Elizabeth C.; Stockman, James; Stone, Mrs. Lydia; Stone, William; Strang, Caroline E.; Stryker, Harry; Sutterlin, Mrs. Ethel; Sutterlin, Thelma; Sweeney, Mrs. Agnes; Sweeney, James.

Taylor, Benjamin F.; Taylor, Ethel E.; Thesing, William; Tittermary, Mrs. John; Tittermary, John; Tittermary, Anna E.; Tittermary, Harry; Tittermary, Johanna; Tomlin, Mrs. Margaret; Tomlin, Calvin A.; Tomlin, William E.; Tomlin, Evelyn; Tomlin, Joseph.

Vongalast, Jeanette.

Walker, Ada M.; Walker, Mrs. Ada; Walker, Mabel G.; Walker, Margaret L.; Walker, Mildred M.; Walker, Robert L.; Ward, Mildred; Watkins, Mrs. Mary; Watkins, Richard; Watts, Sarah; Weber, Mrs. Lettie; Weller, Mrs. Emma; Weise, Marjorie; Weise, John; Weise, Mrs. Georgia C.; Weise, Albert; Weise, William; Weist, Charles W.; Weist, Mrs. Florence; Westfield, Catherine; Westfield, Charles; Westfield, Mrs. C.; Westfield, William; Westfield, Dorothy; Wilhelm, Mrs. Kate; Woerner, Mrs. Hannah; Woerner, Rudolph; Woodruff, Mrs. Mary.

Yeager, William; Young, Mrs. Laura; Young, William, Jr.; Young, Viola.

SHUT-IN'S REMEMBERED by Senior Daughters of the King No. 1

During the Christmas Season the members of The Daughters of the King of Senior Chapter No. 1 endeavored to spread cheer to the various sick and shut-in members of the parish by taking to each one some small reminder of the holiday season and impressing upon them the fact that even though they are not able to be with us we still remember them in our thoughts and prayers. To some we took fruit, some were the recipients of candy, while others were rememberd with plants.

It is our hope that we will be able to bring a little cheer at Easter to the unfortunate members of the parish.

Any women of the parish who would care to participate in this work, will be welcome at our meetings on the first Monday evening of the month.

Any one who would be interested in making the work amongst the sick and shut-ins possible may do so by consulting any member of the chapter.

M. Beatrice Fisher.

BROADCASTING FROM STATION S. T. J. C.

CHRISTMAS WAS A GREAT DAY!

* * * *

Some folks celebrate Christmas all the year once a week, paying installments on that Christmas present they couldn't afford to give.

* * * *

Now all together! How many went to the loan office and borrowed money to put in the Christmas envelopes? It's unanimous.

* * * *

DO YOUR CHRISTMAS SHOPPING NOW. Things are selling at less than half price. And you can get all next year's presents before the end of February.

* * * *

The man who keeps New Year's Resolutions is strong. The man who breaks New Year's Resolutions is weak. The man who makes NO New Year's Resolutions is a coward.

* * * *

THE EPIPHANY—FRIDAY, JANUARY 6TH

Closely connected with Christmas, as the name "Twelfth Night" shows and was looked upon as the close of the Christmas Festival. Christmas adornments should be removed.

* * * *

ASH WEDNESDAY — FEBRUARY 22ND

The name is derived from the practice of sprinkling ashes on the heads of those who were put to public penance and temporary excommunication on that day. The faithful are most rigid in keeping a fast and a day of prayer and confession.

* * * *

LENT

Season of 40 days, including Ash Wednesday but excluding all Sundays. It is a time of extraordinary self examination, confession, prayer and determination to keep God's will and commandments more consistently in the future. Also it is a season of willing offerings of MONEY and TIME and STRENGTH to the cause of Christ.

* * * *

EASTER: APRIL 9TH

The old name for the day was PASCHA. The Pasch-egg, the symbol of life out of what seemed dead. In early times it was the practice of freeing slaves and ransoming captives. It was the great day of Baptism and Holy Communion. It was the day penitents were restored to Mother Church.

Upon the facts of Easter rest the hope of Christianity, for it is the memorial of the RESURRECTION, a grant to every son of God through the Grace of Jesus Christ.

* * * *

YOUR OFFERINGS
SHOULD BE DAILY FROM ASH WEDNESDAY
UNTIL EASTER

* * * *

Why don't you join the FIRESIDE CLUB? See your District Superintendent AT ONCE. Your dues are—adults, 10 cents a month. Under 15 years, 5 cents a month. Either do this or we will be coming around making BLOCK COLLECTIONS. We must keep warm. We must buy coal to keep warm. We must have money to buy coal to keep warm. YOU must give money to buy coal to keep warm. So you see it's another game of the "House that Jack built."

* * * *

Nearly 400 members received their Holy Communion Christmas Day. About 500 more should have done so.

* * * * *

AND LAST, BUT MOST IMPORTANT

We thank our many interested and generous friends for the gifts of money and materials which helped our Parish make a Merry Time for our poor, sick and shut-ins.

"Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

A BALLAD OF TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him:
The thorn tree had a mind to Him,
When into the woods He came.
Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last,
From under the trees they drew Him last:
'Twas on a tree they slew Him last
When out of the woods He came.

—Sidney Lanier.

A VISION

I will give you, if I may, just the vision that came to me—a wonderful, glorious vision—God knows if it will ever become more than a vision—of what this church might stand for. You won't laugh at it will you? You won't look upon it as the foolish dream of a boy? Listen to it, if you will, without a smile, and wonder to yourselves, and think out whether it be possible for you and me to build together something grand. And this is what I saw. I saw a great and splendid church, standing in the greatest square of the greatest city of the world. I stood on the west steps and saw what this church would be to the life of the people. There passed me, into its warm inside, hundreds and hundreds of all sorts of people going up to the Temple of their Lord with all their difficulties, trials, and sorrows. I saw it full of people dropping in at all hours of the day and night. It was never dark. It was lighted all night and all day. And often and often tired bits of humanity swept in. And I said to them as they passed: "Where are you going?" And they said only one thing: "This is our home. This is where we are going to learn of the love of Jesus Christ. This is the altar of our Lord where all our peace lies. This is St. Martin's."—DICK SHEPPARD *(in his first sermon after induction as vicar of St. Martin-in-the-Fields, London.)*

YOUTH

The gospel: "And Jesus increased in wisdom and stature and in favor with God and man."

"Trailing clouds of glory do we come
From God who is our home.
Heaven lies about us in our infancy."

Eternal youth!—to be rather than to do—that is the fine quality of life,—relationships, human and divine, create!

SALVATION

Salvation is always a social process. It comes by human contact. The word must become flesh if it is to save. . . . When a lost soul is infolded in a new society, a true humanity, then there is a chance of salvation. WALTER RAUSCHENBUSH.

WE MUST FACE FACTS!

We Episcopalians are a little fraction of the total Christianity of America. The familiar theories which would call us to look condescendingly down upon the Protestant world are precisely the same in principle as that which we count so fallacious in the position of the great church of Rome. It is of course much easier to hold our theory and forget the facts. But there they are,—bodies of Christians in America, far larger than our small body in numbers, including in their membership a very great proportion of the real theological scholarship of this country and often putting us to shame with the depth and power of their devotion. If we are going to have unity we must be prepared to look them in the face.—BISHOP PARSONS.

CAREFUL ATTENTION
TO ALL DETAILS
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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

PARISH DIRECTORY

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Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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William J. Shives
B. Frank Drumm
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Miss Adelia Pearo
Mrs. John F. Preole
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District No. 1—Walter Pine, 1242 E. Moyamensing Ave.
District No. 2—William Gilbert, 233 Watkins St.
District No. 3—John F. Preole, 116 Daly St.
District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—John Gallagher, 121 Mercy St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent.
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Mr. Frank Drumm, Treasurer.

THE CHOIR

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

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Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
Miss Jeannette Last
Mrs. Howard McFadden
Miss Eleanor Munion
Miss Adelia P. Pearo
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Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Frank McCall
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

PARISH ORGANIZATIONS

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Mrs. Frank Schmidt, Treasurer

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Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

BAPTISMS

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BURIALS

Emil Burgerson	Burton L. Dolan
Neil Larsen	George Hummel

MEMORIAL FLOWERS
"In Loving Memory of"

Jennie Blech	Mary A. Dean
Charles Blech	Annie E. Tittermary
Bella Shields	Annie Dunbar

CHURCH CALENDAR

SUNDAY:

Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.

MONDAY

Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.

WEDNESDAY:

Boys Club and Basketball, Parish House	8.00 P. M.

THURSDAY:

Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

THE EARTH KEEPS LENT

The earth keeps Lent in her own reverent way;
She doffs her snowy mantle, and the plains,
The vales and hills, in somber brown and gray,
Are washed with cleansing penitential rains.

The wind-swept trees intone a mournful song,
The swelling brooks repeat their litanies,
And to the seas, as swift they flow along,
The rivers chant their sad antiphonies.

And while in suppliant trust the earth awaits
A benediction, softly there is borne
A radiance pulsing from the wide-flung gates
Of heaven, and lo, it is her Easter morn!

S. S. WALBERT, *Kulpsville.*

OUR DISTRICT SUPERINTENDENTS AND THEIR DISTRICTS

In 1935 we divided the Parish of St. John the Evangelist into six sections and over each we appointed a member of the Church as District Superintendent.

His duties are multitudinous and important. He has the shepherding of every church family and individual residing in his bailiwick. He must notify headquarters of the moving out of his District any family or individual and give the address of the new place of abode.

Furthermore, he must be on the alert to visit and welcome every family or individual who moves into his district and give the name and address to the Rector.

He must make monthly distributions of the BROADCASTER and COMMUNION CARDS. Also, he must distribute all pastoral letters, such as EASTER AND CHRISTMAS ENVELOPES; notices of special services and the Rector's suggestions on various parochial matters which must be circulated among the faithful.

He gives out the packages of weekly CHURCH OFFERING ENVELOPES to the communicants within his district lines. He is REQUIRED to make collections of FIRESIDE CLUB DUES of all his district members. He is the ONLY person to whom you should trust the return of your CHURCH OFERINGS in case you are unable to attend church services on account of sickness or some other unavoidable reason.

HE is the man to whom you should report any case of need, sickness, accident, birth or death that may occur in your district. In matters of christenings, sick communions, confirmation candidates, weddings or burial services, your quickest and surest way of reaching your Rector is through your DISTRICT SUPERINTENDENT.

Your D. S. is your link between yourself and your Rector. *He has the Rector's confidence and he should have yours.* In every case you will find that your D. S. is your sympathetic friend and is prepared to do you any service in his power. The more you use him the more will he respond.

And now, in order that you may know in what District you live and who is your Superintendent, we give you the following outline of the parish. If you live within certain boundary lines you will know from the schedule who is your Superintendent.

District

No. 1—Market to Dickinson Streets
Superintendent—Walter Pine, 1242 E. Moyamensing

No. 2—Dickinson to Sigel Streets
Superintendent—William Gilbert, 233 Watkins St.

No. 3—Sigel to Snyder Avenue
Superintendent—John F. Preole, 116 Daly St.

No. 4—Snyder to Daly Street
Superintendent—Frank Drumm, 2128 S. Lee St.

No. 5—Daly to Martin's Village
Superintendent—John Gallagher, 121 Mercy St.

No. 6—West of Broad, North and South
Superintendent—William King, 2955 Gerritt St.

IMPORTANT

Please, in no case, trust any money or vital communications, to others than your DISTRICT SUPER-

INTENDENTS. He, and he only, is the duly accredited representative of your Rector in your District. If you know of any new families, children not baptized, persons not confirmed or folk not members of the FIRESIDE CLUB, give all your information to your D. S. and try to make YOUR district the MOST ACTIVE district in the PARISH.

COOPERATE WITH YOUR D. S.

Your District Superintendent receives no compensation whatever for his services. He is a volunteer worker, the same as your Rector.

THE MITE CHEST

ITS CONCEPTION WAS AN INSPIRATION

We wonder whether the man who conceived the idea of raising offerings for missions by means of the MITE CHEST had any idea of the flood of pennies that would eventually flow into the missionary channels of the Church from that source. From the first cent dropped into the first MITE CHEST, hundreds of thousands of dollars have followed in its wake.

THE PENNIES OF THE MITE CHEST have done deeds of *MIGHT*. They have carried the Bible and the Church to lands beyond the borderland of Christianity. They have converted thousands from ignorance and idolatry to a true knowledge of the love of Jesus Christ. They have built missions and churches and hospitals and schools. They have sent priests, lay brothers, doctors, teachers, nurses and mechanical experts to the domestic and foreign and negro missions of the world. They have penetrated every land of heathendom with the light of true civilization. All these and more things have been done by means of the MIGHTY MITE.

The MITE CHEST of your boy or girl is a unit in this MITE-Y Army that is so aggressively extending the frontiers of God's Kingdom. You MUST teach your boy or girl THE BIG SIZE OF A CENT when it comes to getting the pennies together in one MITE CHEST and what GOOD they can do with a FULL MITE CHEST.

On the Sunday before Ash Wednesday we are going to distribute MITE CHESTS to ALL our Officers, Teachers, Scholars and friends and we want YOU to do your bit in getting them filled so full that they cannot hold another mite.

Put the MITE CHEST in a MITE-Y conspicuous place in the house so that nobody will be able to overlook or ignore it.

Each MITE CHEST will hold about 200 pennies. 100 Mite Chests will return $200.00 if YOU HELP.

HOW THE LENTEN OFFERING HELPS THE PARISH OF ST. JOHN'S! IT PAYS OUR ASSESSMENT OF NEARLY $1000.00 TO THE DIOCESE AND WIPES OUT ENTIRELY THAT PAROCHIAL DEBT.

The name of every scholar returning a FULL MITE CHEST will be published in the Broadcaster.

GIVE THANKS WITH A COPPER

For several years we have followed the custom every Lenten Season of distributing special THANK OFFERING BOXES to communicants of the parish who are so deeply conscious of God's Providence that they welcome this simple means of giving their thanks to Him in a material way, 'though it only be a copper cent.

The beautiful cardboard bank is placed upon the dinner table, so that when you sit down to eat the food God gives you, it will be there and ready to receive your THANK OFFERING. We have always liked to have our friends ASK for one. It makes their offerings wholly voluntary instead of having you give because of persuasion from us. It is an act of gratitude expressed in a material offering. One year these VOLUNTEER THANK OFFERING CHESTS brought in over $100.00 for missions and incidentally aided us that much to meet our apportionment to the Diocese.

Boxes may be procured from Miss Nuttall, Parish Visitor; Walter Pine, Sexton, or from the Rector.

The name and address of all applicants will be taken and published in the BROADCASTER issued after Easter.

REVIVAL SEASON

A FAMILIAR EXPRESSION AMONG OUR SISTER DENOMINATIONS

Revival Season to a Methodist means a special season for holding special services for the special purpose of arousing the individual's interest in his moral and spiritual progress—especially if he is a sinner. In fact, all through the Revival Season, emphasis is laid upon the real need of conversion. A MAN MUST TURN FROM HIS SINS TO BE SAVED. It is a season in which the interests of the offender against God are considered rather than it being a time for self-examination of the Faithful. For instance, LENTEN SEASON of the Church is the time of seclusion and meditation of such christians who are interested in their PERSONAL spiritual affairs.

It is curious how the Revivalist and the observer of Lent differ in this respect. Both agree on the need of a special season for repentance—only the REVIVALIST seems to ignore the need of his personal spiritual development and lends his time and energies in converting his sinning or unbelieving brother. While the Lentenist seems to emphasize the need of personal self-examination and spiritual adjustment and ignore the spiritual state of the sinner.

It seems scarcely fair to say it, but the REVIVALIST seems to assume his personal righteousness as sufficient and gives his attention to developing righteousness in others less fortunate. While the LENTENIST seems to consider his personal righteousness, the all important factor in his life—even to the exclusion of an interest into his brother's welfare.

It seems to the writer that both the REVIVAL-

IST and the LENTENIST are wrong. The REVIVALIST ought to give special thought and care to his own spiritual state before he constitutes himself an evangel to the unchurched. On the other hand, the LENTENIST ought to give more thought to the condition of the sinner and not spend all the precious moments of Lent on his own spiritual improvement.

Lenten Season is a wonderful opportunity to carry on in the matter of bringing wanderers into the Kingdom of God. I've often thought it would be fine if all our Bishops would devise some method by which mass confirmation services could be arranged right after the Easter Festival; an occasion when all those CONVERTED from a career of sin or unbelief by the many parishes and individual church members during the Holy Season of Lent and presented as their living offerings to God as their sacrifice of love for His mercy and His grace.

It would be something to boast about if we LENTENISTS could add to the church annually men, women and children who had been persuaded to drop their spiritual indifference and be fired with an enthusiasm for holy things.

Dear Parishioner:

We are now in our LENTEN SEASON—the REVIVAL SEASON of our church. Do you not think that NOW is the time "to seek and to save"? We are living in a changed atmosphere. Men's minds and hearts are wide awake and on the alert. A WORD SPOKEN NOW will fall on listening ears. Do not stay forever dumb but speak the word that will inspire the chained spirit of some indifferent soul to strain himself free from his bondage and go his way exalting in that freedom.

YOU MUST KNOW some person who SHOULD be kneeling before the Altar of our Christ in devotion but has not yet surrendered. Why do you hesitate to speak? His Salvation will multiply your joy a thousandfold and he will always think of you as GOD'S APPOINTED EVANGEL to bring him to the foot of the throne.

Use your Lenten Season in seeking for souls and when Easter comes you will be rich in offerings of gratitude to your Risen Lord.

WORK TO DO IN LENT

There are two sides to the Lenten Season, each of which is just the reverse side of the other and both of them are most important to the christian who would make the most of the most spiritually refreshing season of the church year. The one side is the—

SENTIMENTAL SIDE

That is the side which teaches us through contemplation and prayer the exalted beauty of a christian experience. It reveals to us how desirable are the virtues of love, hope and charity. It shows by contrast how much more beautiful is good than evil. It stirs in us the dormant love of the spiritual life and awakes in our hearts the determination to cast out the evil and embrace the good. With that decision fixed and put into execution we soon apprehend the value of the sentimental side of Lent and our lives are profoundly changed by that knowledge. The other side is the—

PRACTICAL SIDE

An intelligent use of Lent does not mean only a season of rapt contemplation, in which one dreams beautiful dreams and sees stirring visions. It is just as much a period of activity. It is a growing wish and determination TO EXERCISE, as well as TO BE STILL. This exercise must be well thought, well planned and well used if it is to make us strong.

What must I do?

How must I do it?

How much strength and time and means must I give to it?

These are the leading questions one must answer.

WHAT MUST I DO?

is answered by Jesus Christ himself in His Great Commission to all disciples—"Go"—"Teach." Through contemplation and prayer you have dreamed your dream. You have seen your vision. Now go out in the dark places and flash the light of the Gospel into every nook and corner of your little world so that men seeking the way out of sin will, through your active obedience, find it and return to the Father's House repentent and happy prodigal sons who have too long wasted the gifts of heaven.

HOW MUST I DO IT?

I must imitate the Christ and employ His methods of service. He saved not Himself that He might spend all He had on those who needed so much. It is true we can never give as much nor give it as unselfishly as did He. Our very best will be but a pale imitation of His perfect way. But He who blessed the increase of the loaves will in like manner enlarge our feeble efforts to miraculous proportions. If we employ our Lenten Season in giving OURSELVES, our TIME, our MONEY in prodigal measure at home and to the missions of the Church of Jesus Christ, our joy will be great in proportion to our giving.

HOW MUCH STRENGTH AND TIME AND MEANS MUST I GIVE?

Jesus Christ sacrificed everything. He consented to humble himself and leave His exalted place at the right hand of God and adopt the human flesh and weakness of mortal man that he might be weak where man is weak. That He might be tempted as he is tempted. That He might be misunderstood and hated as other men. That He might be ruthlessly destroyed and crucified as every man of principle is crucified. That through these means and experiences He could savor the bitterness of mortal life and by hard, yet mortal struggle, show man the way out of darkness and sin into the light and righteousness of the Kingdom of God.

My brother, you need not be a hero to follow your Divine Leader. The meanest, the most selfish, the most cowardly, can win through if he goes through his revival season of Lent and eventually, kneeling at the foot of the Cross, casts his burden down as a pledge to the Hero of Calvary that these you leave here to go forth and win Heaven for others.

"BELIEVE IT OR NOT"

Here's one that will out-rip Ripley. It is a "believe-it-or-not" true story that can be vouched for by no less a person than one of our own DISTRICT SUPERINTENDENTS.

It seems that not so very long ago, one Saturday night, he retired to his virtuous couch all unconscious that with the early morning light of the peaceful Sabbath, would come to him an experience too startling and too unbelievable to even form the filaments of a dream. In that languorous Sunday hour when the world is just becoming conscious that it is the dawn of a new day of rest, suddenly there was a sharp buzzing of his doorbell. Not a little startled and wondering at the cause for so early a summons he tumbled out of his warm and comfy bed, stuck his touseled head out the window and shouted, "What's up?"

The ringer of the bell could have been sarcastic and shouted back, "You are!" But he didn't. He just told the DISTRICT SUPERINTENDENT that he wanted him to stop at his home on his way to church. It was a matter of importance!

Wonderingly the DISTRICT SUPERINTENDENT gave assurance he would do just that little thing, slammed down the window and went back to bed.

However, he remembered his promise, and that morning, on his way to church, he stopped at the home of his early caller and had a most unbelievable and startling experience; an experience that has so powerfully exemplified the innate goodness of human nature, that our DISTRICT SUPERINTENDENT has been converted and swears that come what may, in the future he will be an optimist to the day of his translation from earth to his future abode.

He tells us that after he had entered the home of his brother parishioner this same brother parishioner picked up a bag and told the District Superintendent to take it to church. It contained the answer of the said brother parishioner to the Rector's letter.

In a dazed condition the DISTRICT SUPERINTENDENT took the bag, went to church and then took a peep at its contents. And what do you suppose was in it?

Of course you cannot guess!

It really and truly DID contain ALL THE UNPAID CHURCH ENVELOPES OF THAT CONSCIENTIOUS AND HONORABLE AFOREMENTIONED BROTHER PARISHIONER. He evidently is one of those rare fellows who always remembers his obligations to God and His Church and is so honest that he feels the urge to pay off those obligations at the first opportunity.

Oh that other members of our Parish would find this an instance worthy of emulation and that they too would do likewise!

So you see, there ARE worthy christians in the land after all.

IT'S THERE— EVEN IF YOU DO NOT SEE IT

Suppose, after smoking all the cigarettes, you were to glance in the empty paper container what would you see?

Did you say nothing

Well, you are very wrong.

As a matter of fact you will see MONEY in every empty case if you look hard enough.

Now if you would dig out that money, bundle it up and bring it to the church, you would help raise funds for missions and for other objects of expense.

If your eyes are too weak to see the money we speak of, we will give you a hint.

Every cigarette packet contains a small sheet of tinfoil. That is your money! Smelter firms pay good prices for it. Many hospitals get big incomes from it. And there is no reason why we shouldn't turn our tin foil into cash. Other things besides cigarettes come wrapped in tinfoil—all sorts of delicatessen and cheese. Sometimes flowers come from the florist with a sheet of the metal wrapped around the stems. If every member of the parish begins to save the tinfoil that passes through his hands, from cigarettes to cheese and will turn it over to Walter Pine, we will soon turn it into cash for the church.

Don't throw money away.

Save, and give it to the church.

AN APPRECIATION

The teachers of the Intermediate Department of the Sunday School, Mrs. John J. Nelson and Mr. Vernon Matthews, wish to express their sincere appreciation to the many faithful friends and well wishers who not only donated prizes for the Radio Party but also attended on such a stormy evening. We are happy to announce the occasion was a social and financial success.

BROADCASTING FROM STATION S. T. J. C.

LENT is not the BATH TUB season for soiled Christians. It is the REVIVAL season for all mankind.

* * * *

LENT is the GUNNING SEASON of the Church. Every good christian will be out hunting for souls.

* * * *

LENT is *YOUR* opportunity to get that CANDIDATE FOR CONFIRMATION. He's easy to approach because there seems to be so much spiritual urge all about him.

* * * *

LENT is the time to invite your NON-CHURCH FRIEND to come to the special services and hear our GUEST PREACHERS. A word may be said in a sermon that, like a percussion cap, may blast him out of his indifference and right into the Kingdom.

* * * *

LENT is a time you want to end with a pure heart and full hands. Full of offerings for the Altar of the Lord.

* * * *

LENT is the season to acquire means, by fasting and sacrifice, to SPREAD THE GOSPEL of Jesus

Christ among those who know him not.

* * * *

LENT is your opportunity to help raise that $1,000.00 for our SUNDAY SCHOOL LENTEN OFFERING.

* * * *

LENT IS THE MOST IMPORTANT PERIOD OF THE WHOLE CHURCH YEAR. It is full of inspiration and opportunity.

* * * *

The Rector has appointed the following delegates to the Woman's Aid of the Convocation of South Philadelphia:

Mrs. Frank G. Schmidt
Mrs. William J. Shives
Miss Hannah Nuttall
Mrs. Georgia Weise
Mrs. Herman Jaeschke

QUESTION BOX

Beginning with the next issue of the BROADCASTER we will publish a QUESTION BOX for the benefit of Parishioners who are seeking information upon subjects pertaining to the Christian Faith and Church History. The question and answer will be published together, except in cases where research is necessary, in which event the answer will be published in a later edition.

We do not guarantee to answer every question put to us. In such case we will publish the question and ask our readers to supply the answer, if they can, which will be published in due time.

Also we refuse to waste our time over catch questions on the grounds that fools can ask questions the wise cannot answer.

If the QUESTION BOX is operated in the spirit of sincerity and reasonableness it ought to be a source of real satisfaction to all. We would suggest also to mail us subjects or texts you would like to have discussed from the pulpit. Such requests can be included in our QUESTION BOX.

MAIL YOUR QUESTIONS NOW

LENTEN SENTENCES

1. GET YOUR CANDIDATE!
2. Repent you of your sins.
3. Make your Easter sacrifice with joy.
4. SUPPORT THE SUNDAY SCHOOL LENTEN OFFERING.
5. Don't come to church alone—BUT COME.
6. MAKE YOUR COMMUNIONS REGULARLY.
7. Put that Thank Offering Box on your dinner table and drop a COIN OF THANKS into it after each meal.
8. DON'T MISLAY YOUR EASTER OFFERING ENVELOPE.
9. If your REDEMPTION and FREEDOM is worth ANYTHING to you, it is worth EVERYTHING to you.
   So pledge your life, your time, your strength, your brain, your dollars to the service of Him Who bought your gratitude with His Sacrifice of love—that time He laid down his life for YOU.

AN APPRECIATION

To my many friends in the Parish who have so kindly remembered me during my recent illness with prayers, cards, visits, flowers, messages, etc., I wish to express my deep appreciation and thanks and to assure them that their interest has been a great help in my recovery.

M. BEATRICE FISHER.

VALUE RECEIVED!

Dad criticized the sermon. Mother thought the organist made a lot of mistakes. Sister didn't like the choir's singing. But they all shut up when little Billy chipped in with the remark: "I think it was a darn good show for a nickel."

VERY IMPORTANT

THIS CONCERNS EVERY MEMBER OF THE PARISH

The Parish Committee is dissatisfied with the very small financial returns from social affairs given for the purpose of raising funds for parochial and diocesan support. On certain occasions there seems to be a crowd present but the financial turnover is so ridiculously small that when the cost of light and heat is deducted, there is scarcely any balance left. Naturally, this state of affairs creates suspicion. Are those in charge careless in making their collection for tickets sold and do they wait so long in making collections that they forget who owes? Reports from sale of tickets, sale of refreshments and *cash* admissions at the door, *must* be made promptly and *all tickets* of admission received at the door MUST be surrendered along with the receipts.

Also, the number of *unsold* tickets *must* be reported and, if possible, returned separately from the *sold* tickets.

By a resolution recently passed at its regular meeting the PARISH COMMITTEE requires that returns from every money affair MUST BE MADE WITHIN TWO WEEKS AFTER IT IS GIVEN.

The form we submit is both simple and comprehensive; but, if for any reason, you find it hard to fill in, we have asked either Vernon Matthews, William MacVaugh or William Shives to assist you. Your Rector always stands ready to assist, too.

In the past the parish has been cheated out of *Hundreds of dollars* by the *loose way* returns are made. We cannot afford to allow such careless methods of money raising to continue.

FINANCIAL REPORT

of

Entertainment Radio Dance Card Party Skating Party Supper Other Function

Sponsored by

Name of Parish Organization..... Date.....

RECEIPTS

Number of Tickets sold..... $.....

Receipts from Sale of Tickets.....

" " Cash Admissions .....

" " Program Advertising, etc.....

" " Refreshments .....

Private Donations or Contributions.....

Total $.....

EXPENDITURES

Printing Tickets, Programs..... $.....

Prizes .....

Advertisement .....

Music .....

Refreshments .....

Special Talent .....

Miscellaneous Expenses .....

Total $.....

IMPORTANT

Returns of Receipts and Expenditures MUST be made within two weeks after the affair and all tickets taken at the door MUST accompany the Report. This rule is by order of the Finance Committee of the Parish.

SPECIAL READINGS FOR SPECIAL OCCASIONS

From a Publication by the American Bible Society, New York.

When things look blue read Isaiah, Chapter 40.
When tempted read Psalm 139.
In a crisis read Psalm 46.
When discouraged read Psalm 23.
If you are bored read Psalm 103.
When business is poor read Psalm 37.
When lonely or fearful read Psalm 27.
When planning your budget read Luke 19.
If sick read Psalm 91.
When weary read Matt. 11:28-30 and Romans 8:31-39.
When friends desert you read I Cor. 13.
For personal peace read John 14.
In bereavement read I Cor. 15.
When you have sinned read Isaiah 53.
The way of prayer read Ephesians 3.
If you fear death read Romans 8.

THE APOSTLES' CREED

The Apostles' Creed receives its name from the fact that it is derived from the teaching of the Apostles. It contains the main truths which they preached to the world, speaking only those things which they had seen and heard, while they followed the LORD JESUS.

The Church has given considerable prominence to the Apostles' Creed. It is printed in the Book of Common Prayer seven times. Speaking of this Creed, Bishop Forbes writes: "From the days of S. Paul to this, these articles have been the sum and substance of Christianity. Nothing less than that is sufficient. Nothing more than that is of absolute necessity to salvation. When a child is baptized, the Church demands no more of him, or of his Sponsors than an assent to the Apostles' Creed—and when the Christian soul is going out of the world to meet its Judge, it is in the terms of the Creed that the dying man is interrogated."

A MODEL CHURCH

Is there one such on earth? If so, what are its characteristics? We think there is a record of such a church in the New Testament. It is not a perfect model, but it is a model nevertheless. An account of this church can be found in Acts ii. 41-47. It will repay any minister or pastor to make a thorough study of the constituent elements of that church. In the first place, according to apostolic characterization, it was a teachable and obedient church. "Then they that gladly received His word were baptized." Here we have indoctrination in God's Word, then a submission to an ordinance of God's Church. The doctrines of Christ need to be incorporated in the hearts and lives of Church members. The sacraments of this church were few and simple, and one of them was water baptism, as a visible sign of the washing and cleansing of the soul from sin by the power of grace divine. The model church indoctrinates and observes her ordinances gladly and faithfully. There is no merit in such observance, but obedience is manifest.

Then this was a fruitful church. "And the same day there were added unto them about three thousand souls." Indoctrination, ceremonial observance in spirit and in truth, are vitally connected with the rescue of souls. This church replenished itself, in doctrinal grace, in sacramental blessings, and in the multiplicity of members. A thoroughly indoctrinated and obedient church will extend the borders of its inheritance and gain an increased number of adherents. This was a healthy revival, produced by God-appointed and divinely recognized and blessed means and instrumentalities.

Again, this was a praying church. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." They clung to Christian doctrine, and fellowship together, cultivating a social spirit, and were devout, fervent and prevalent in prayer. Praying brings spiritual life into a church, and at the same time may reveal spirituality among believers. This church continued steadfastly in four things—in indoctrination, in fellowship, in bread-breaking and in prayers. Beautiful characteristics of any local church.

Furthermore, in this model church was manifested the Spirit's presence in wonder-working power. "And fear came upon every soul, and many wonders and signs were done by the apostles." Marvellous works were wrought by the Spirit through the Apostles, as leaders of the Church. The previously mentioned characteristics prepared the way for the miracle-working power of the Spirit. It is a legitimate result of an adequate cause. It was a very harmonious church. "And all that believed were together, and had all things common." This denotes simplicity and unity, in feeling, in purpose, in love, in tender consideration. The desire of each merged into the desire of the other. They were of one heart and of one soul, knit together in a common bond of brotherly love. Not only was there no division manifest among them, but there was manifest the most unselfish interest, which was both mutual and continuous. It was a philanthropic, benevolent and working church. "And sold their possessions and goods, and parted them to all men, as every man had need." This was altruism pure and simple. There was no affection connected with it whatsoever.

This was no doubt an excellent arrangement for them to strengthen the internal and external organization, and make it effective among the people. The spirit of helpfulness and of philanthropic and benevolent concern for all men should be cultivated and practised in every church. If more of this kind of work were done by the Church, many secular organizations would not exist, and social conditions would be materially changed, and wage-earners would not be so restive. Christians should not only be burden-bearers, but also burden-sharers and burden-lifters. This apostolic organization was also a faithful, sociable and joyous church. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Their worship was simple, hearty, devout and united. Their sociability and hospitality were unaffected, mutually enjoyable, and were prompted by singleness of heart. Their joy was spontaneous and precious. Lastly, it was an influential and growing church. "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved." What a joy this church must have been to God!

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REV. H. CRESSON McHENRY, Editor

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Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
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Weise, Marjory
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Mathilda Jane Ware

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William Hill and Mildred Bygrave

MEMORIAL FLOWERS

"in loving memory of"

George W. Lewis — Ella Benner
Annie Beisser — Frank G. Schmidt

CHURCH CALENDAR

SUNDAY:
- Morning Service and Sermon — 10.45 A. M.
- Sunday School — 2.30 P. M.
- Shut-In Services — 3.45 P. M.

MONDAY
- Junior Daughters of the King, Parish House — 7.00 P. M.
- Girl Scout Troop, Parish House — 7.45 P. M.
- First Monday, Senior Daughters of the King, Sunday School Room — 8.00 P. M.
- Fourth Monday, Woman's Aux., S. S. Room — 8.00 P. M.

WEDNESDAY:
- Boys Club and Basketball, Parish House — 8.00 P. M.

THURSDAY:
- Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House — 7.30 P. M.
- Junior Choir, Parish House — 7.30 P. M.
- Senior Choir, Sunday School Room — 8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

AT CALVARY

The dome of sky a Stygian void
As if there'd been no sun to set,
Outlined against this angry ceiling rose
A Cross:—symbolic of a felon—yet
Its rugged arms and staff were shod
With mankind's hope—The Son of God.

On either side a thief impaled
On smaller structures, groaned in pain.
But lo! This greater rack held fast
The One beyond mere Pilate's reign:
The One Whose purpose was to live
Not to condemn, but to forgive.

Then freed the clouds of fury pent
When soldiers speared His tortured side;
And there, midst lightning, gall and thieves,
As mortal man, The Christus died
In prayerful hope His Father would
Forgive them who had judged the rood.

Had not He risen from the tomb,
Had not He been The Father's Own,
A Christian Faith could still have sprung
From this one day of His, alone.
Compassion such as His must be
Remembered through Eternity.

Jos. R. Cushing.

EASTER AT ST. JOHN'S

THE DAY STARTED STORMY AND ENDED CLEAR

B-r-r-r-r! It was not only snowing, but it was cold. It didn't look at all like one would expect of the weather on Easter day. We noticed, however, that it takes more than the threat of a storm and the chill of the temperature to weaken the heart of the fair. They were out in all their finest and flouted their Easter hats, etc., in the very teeth of the old grouch of a weather man. Not so with us mere males. We poked our noses out the door, took a squint at the sky and said the old suit for us this day.

How beautiful and cheerful was the inside of old St. John's Church in comparison to the weather outside. The altar and chancel were lovely in white lilies and green palms. Besides, Walter had the Church cozy and warm so that one could forget the weather outside and enjoy the beauty and warmth inside.

The 6:30 Communion was well attended. 236 communicants received. The choir, as usual, rendered the musical part of the service very effectively.

At the 10:45 celebration, though only 196 persons received, the congregation was much larger than that of the early service. The total number of communicants receiving was 432. Though the number is large, it would have been greater were it not for the many cases of illness among our parishioners. The number of our private Easter communions will perhaps be larger than that of many years. The offering amounted to about $400.00, which is a little less than last year. This is easily accounted for by the fact that many of our families lack employment and are unable to "do their bit" towards supporting the church. It was a splendid opportunity for the more fortunate to loosen up and come to the financial relief of the parish. Some did in a most generous manner but we could not help feeling that many more could have done so without the slightest inconvenience to themselves or family.

We want to express our personal appreciation to the members of both the Senior and Junior Choirs for the way they helped to add beauty to both services.

In the afternoon we got off on a late start. We had so much detail to demand our time and attention in gathering in and counting the Lenten Offering that somehow we could not get started. At last, about 15 minutes behind time, we opened with an Easter Hymn. Immediately following the hymn we called for the class offerings, appointed our auditing committee who took the offering down stairs and began to count it.

While they were so doing, we began our regular Easter afternoon service by singing another hymn, repeating the Creed, the Lord's Prayer and the Easter Collects, closing with II Cor., after which we read the Gospel lesson for Easter day. After another Hymn we awarded the buttons and pins for regular attendance at the services during Lent. Then we distributed chocolate eggs and Easter cards to the scholars of the school.

By the time we reached the end of our awards the Committee was prepared to make their report, which was as follows:

Men's Bible Class	$166.44
Women's Bible Class	81.49
Mary West	33.06

Thomas Dean	9.11
Emma Kaiser	8.80
Naomi Davis	40.05
Miss Fisher	9.00
Myrtle Dean	37.70
Viola Young	32.08
Joseph Robins	13.86
Florence Armstrong	6.09
Mrs. Howard Miller	56.13
Intermediate	140.20
Kindergarten	19.29
Sunday School	100.00
Specials	250.00
Loose Offering	3.20

The concluding feature of our afternoon service was the distribution of the plants and altar flowers among the sick of the parish.

Taking it all in all it was a most satisfactory day. We have done better financially in past years, but considering the lack of employment and so many of our families forced on relief, we feel that what we did this year is in reality far in excess of anything we did in previous years. Not only have we succeeded in keeping out of debt, but we have more than raised our quota for missions and diocesan expenses.

THE LENTEN GRACE BOXES

We wish to make special mention of the group of parishioners who helped boost our Lenten offering by turning in their Grace Offering boxes on Easter day. Some of them contained as much as $7.00, which gives one an idea of just how splendid was this volunteer offering. And when we say "volunteer offerings" we mean just that.

Perhaps it is well to explain what we mean. Every year, just before Ash Wednesday, we announce that we have ready for distribution coin boxes which we call *Grace Offering Boxes*. We explain that the boxes are to be placed upon the table and as each person leaves the table after meals he drops a small coin in the box as his Grace or Thanksgiving to God for the meal just partaken. Of course, this much of the idea is not original. Such a custom was established by others than ourselves years ago. The only thing that might be called original in our method is we *refuse* absolutely to even offer a Grace Box to anybody. We make the simple announcement that we have such boxes but it would be necessary to make personal application in order to get one. Our idea being that the Grace Box holders must WANT them. We feel that only in this way can they be strictly voluntary contributions to our Easter Offering.

We are proud to publish the list of Grace Box holders, who *asked* for them because they *wanted* to show in a material way that they are indeed thankful for God's Providence, a blessing which so many of us take for granted and never even say "Grace" at meal time. The list of Grace Box holders is:

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Ashman, Helen
Bunting, Agnes
Cressee, Abbie
Cunning, Mrs. T.
Grubb, Pauline
Haynes, Ida
Hartman, Earl
Jaeschke, Elizabeth
Kelly, Mrs.
Keck, Maria
Keck, Warren
King, Mrs. Wm.
Krebs, Peggy
Leach Family
Little, Mary
Pearo, Adelia
MacVaugh, Annie
McCall, Katherine
McFadden, Mr. and Mrs.
McHenry, H. Cresson
Meyers, Mary
Patterson, Annie
Pine, Lillian
Paynter, Jennie
Preole, James
Preole, John C. Family
Rutter, Mrs.
Rutter, Robert
Schabacker, Annie
Schmidt, Mrs. Frank
Shives, Mr. and Mrs. Wm.
Springer, Annie
Strang, Carrie and Elizabeth
Tomlin, Mrs.
Watts, Sarah
Weist, Mrs. F.

The total contributed by the Grace Box holders was the tidy sum of $63.24. Such an amount helped materially to boost our Sunday School Lenten Offering.

AND IT WAS SUCH A BEAUTIFUL WAY OF DOING IT TOO.

CONFIRMATION—MAY 28th

Sunday, May 28th (Whitsunday), Bishop Taitt will make his annual visitation at 8 P. M. for the purpose of administering the Rite of Confirmation.

We have been preparing for his visit for several weeks and we hope to have a representative class to offer upon the occasion. Our success will depend largely upon the co-operation of the parish organizations and individuals in a united effort to gather candidates for the class.

The Brotherhood of St. Andrew chapter has been working hard to get recruits and its members have accomplished something by their hard work. The list of names of prospective candidates they have given the Rector would indicate that we will have a class, the size and personnel of which will be as good as the best we have ever presented. Now if that list of names will only stay "put" until the night of the Confirmation all will be well. Too often, however, some of the candidates get teetering between I will and I won't and before they are through making up their minds the date of the Confirmation has slipped away.

OUR HAPPY HUNTING GROUND

Southwark is our jungle. Here there are lacking neither material nor opportunity. South Philadelphia needs the Church of Jesus Christ as much as any other part of the city. Our problem is the same as that expressed by our Lord when he said the "harvest is abundant but the laborers are few."

In a recent report on crime conditions in Philadelphia a certain fact finding society attributed the major portion of criminal acts in the city to lawlessness in South Philadelphia. Personally we deny the charge emphatically. We who live in Germantown for instance have long learned we are not abiding in the Garden of Eden.

No, we are not much if any worse than any other section of Philadelphia. But we have enough bad manners and bad actions to make us feel ashamed of ourselves and wish we could do something about it.

Well, why not follow the lead of the Brotherhood. It seems that their job and our job is to round up and

gather into our Church the best element of the Parish—present such persons for Confirmation, then combine our forces and fight with all our might for the destruction of evil in Southwark.

Let's make people stop calling us names by making them see our door step has been scrubbed and now much cleaner than theirs.

STRONG CHURCHES MAKE WEAK SINNERS

The Church and the Devil are bad neighbors. Every law abiding man and woman, boy and girl of the community—especially those who have not as yet been Confirmed—and thereby create a strong spiritual center round which to rally the righteous and overthrow sin.

HO! FOR RECRUITS!!

The Church is shouting for recruits. Every right thinking and decent person ought to come out *now* and volunteer for service. With a little prayer, a little intensive training in right thinking and exercise in obedience to the commands of the King and you will be prepared to go out and fight and win victories and bring captives home to God.

TRAIN YOUR CHILDREN

Teach them the language of prayer, of clean Christian habits, of pure thoughts, of the Cardinal Christian virtues—Faith, hope and charity. Then set them to work before they reach their teens to doing chores of obedience, love and service. Enroll them early in the church. Quit thinking about a child being "too young" to be confirmed. The sooner they enlist the more experienced Christian soldiers will they be.

WHO IS TOO YOUNG TO BE A CHRISTIAN?

For several years the writer was Chaplain of the Eastern State Penitentiary. Through his hands passed every convict sent to that institution. His duty was to get a "slant" on the moral and spiritual concepts of the convicts. Invariably he asked each condemned man in turn the question—What started you in your career of crime? Believe it or not—but in a big majority of cases the answer was—my mother and father never bothered about sending me to church when I was a boy.

Evidently such parents felt that their boy was too young for the church but *not* too young for the world, the flesh and the devil. Well it is natural for a child to cling to the atmosphere and companions of his youth. If he lives in the world he will naturally be worldly—he knows no other existence. If he is trained in the church he may not be a saint, but he will at least know the difference between good and evil and in most cases his conscience will dictate that he choose the good.

RIGHTEOUSNESS IS NOT ACQUIRED BY AGE.

IT IS THE PURE PRECIOUS JEWEL WHICH EVERY LITTLE CHILD RECEIVES AS HIS BIRTHRIGHT.

HE SHOULD BE TAUGHT FROM INFANCY ITS VALUE, AND TRAINED HOW TO ADD TO ITS LUSTER AND BEAUTY BY OBEDIENCE AND LOVE.

CONFIRMATION INSTRUCTION

As our Confirmation Service is so close to Easter this year, we are pressed for time to instruct our candidate as carefully as in past years. In order to overcome the handicap we have arranged a series of instructions which we hope will give us time and opportunity for proper instruction without trespassing too much upon the interests of our prospects.

We are arranging the following schedule:

Friday afternoons at 4 o'clock, classes for children of school age and over.

Sunday 10:45, Morning service and talks on the fundamentals of our Faith. These will take the place of the sermon.

Sunday 2:30—Intermediate Department. Instructions in the Catechism—stressing the Creed, the Lord's Prayer, the Ten Commandments and the Sacraments of Baptism and Holy Communion.

Sunday 2:30—Main School—Seminar on the rites of the Church and the contents of the Book of Common Prayer.

If we are able to carry this schedule through we will present a well trained class when the time comes.

Now your part in this program is to bring as many confirmation prospects as you can possibly get to any or all of these periods.

If you know of any prospect who needs a prayer book tell the Rector.

If you know that certain candidates are hesitating because they do not have proper clothing report them to the Parish Visitor.

The Friday afternoon class begins April 21st.

THE PARISH CARD PARTY

Friday, April 28th, we are giving a Parish Card Party, the proceeds from which is to go towards building up the finances of the Church. We have reached an alarming "low" in our treasury and we dare not let our account sink any lower. We have been desperately fighting off a financial crisis all year. This crisis is caused by the inexplicable indifference of more than *seven hundred members who will not contribute a cent towards the support of the parish.* Hundreds of holders of Church Envelopes have not given one cent towards our current expenses this year. A big percentage of these non-givers cannot truthfully claim they cannot afford to give, because we positively know their income is sufficient to enable them to support their families, *spend a good sum on luxuries and moving pictures, suppers and entertainments,* and have enough left over to meet their church obligations if they would.

Another cause for this unsatisfactory condition is the startling drop in our *Easter Offering.* 500 CHURCH MEMBERS failed to turn in their Easter Envelopes. We are $300.00 short of our usual Easter offering. That deficit is a blow we cannot possibly lighten by the proceeds of one card party, but we are driven to raising church funds in every way possible to meet this shrinkage.

Again, we are on the edge of vacation season. You will spend your money on trips and living in hotels at the shore, in the mountains and in the country. This will jack up your budget sky high and you will *pay cash* to the flint faced pleasure dispenser whose business is to separate you from your little bank roll. *In the meantime your Church* is sweating in the heart of a

sweltering city trying to pay its bills out of a treasury in which you forgot to deposit your *Offerings to the Lord.*

Our sexton must wait for his summer salary because we have no funds to pay his just claims. Would YOU work for anybody who would so indifferently treat your wage claims.

Our Parish Visitor must wait for her pitifully small recompense because YOU have neglected *your obligations* and have lapsed in your Church offerings. Would *you* work for next to nothing and then *wait* for that little because your boss wanted to spend *your* money on having fun?

Well, these are some of our reasons for having a Card Party. And these are the reasons too you are asked to patronize it and make it a success. If you are one of the few who have met their obligations believe me this article is not for you to read. It is for the man who is neglecting his obligation.

However, we hope you will stand by and be present at our Card Party. You have always been our friend in need.

Of course there will be many absent because they are unemployed and are having a hard struggle for a bare existence. We cannot—and do not—expect them to spend their little on our card party.

OUR 27th ANNIVERSARY

It has always been our custom to have our Anniversary on the same Sunday the Bishop comes for Confirmation. Heretofore he has appointed Trinity Sunday or the first Sunday after Trinity for his visit. This year, however, he has chosen Whitsunday and we decided to move our Anniversary up one week so that we can continue to have both events on the same day.

In the morning we will have the Celebration of the Holy Communion and Sermon. In the afternoon we hope to have a special surprise program and, of course, in the evening we will have our Bishop and Confirmation Service.

We hope sincerely to have a regular home coming of all the old timers. We will not have the usual anniversary dinner and supper, however, because it is so much trouble and expense and those who do the work do not get a chance to enjoy the occasion. We have noticed also that most of the congregation prefer to go home at noon and return later. The hours of service will be the regular schedule—Celebration of the Holy Communion, 10:45 A. M. Special surprise service, 2.30 P. M. Confirmation, 8 P. M.

We hope every candidate will be present by 7:30 P. M., at the latest, so that we will be ready to start the service promptly.

Please scatter the news abroad and aid us to get a good crowd of St. Johnites out for the occasion.

WE NEED A SIGN

We were advised to remove the big illuminated sign above the church door because it was a menace. It had hung there so many years that all the metal work had become corroded by exposure to the weather and the staples which supported it were greatly weakened. In time we would have had a serious accident.

However, the necessity of removing it leaves us without a sign and that is not good, for several reasons. One important being that the front of the Church being brown stone presents a dark and gloomy appearance and needs lighting up. Another being that it is important to have some means of advertising the days and hours of our services, and also to inform the public of important events about to take place in the Parish.

We are shopping around now to learn how much it would cost to get a new one. We are agreed that we do not need a big clumsy sign like the one we took down. We need one that is of a good size, illuminated, of shatter proof glass and a changeable alphabet and placed on the wall of the church in a prominent position. The sign we have in mind will cost about $150.00.

At present our treasury will not stand the withdrawal of any such amount. We are considering the proposal to run a few social affairs, after the *Parish card party* is out of our way, and raise the funds in that way. This proposition ought to be attractive to all the Parish organizations, for it would be a means of *hitting the public in the eye* every time any organization needs to advertise. By means of it we could advertise our Bazaars, basket ball engagements, dates of special services and speakers, excursion dates, suppers, dances, etc., etc., most effectively. The sign we have under consideration is not only big but beautiful and when lighted on a dark night it will be a big improvement of the external appearance of the Church. If YOU know how really valuable a church sign is to a church YOU might help raise the funds by sending the Rector a cash subscription.

Perhaps somebody would like *to buy the sign as a memorial.* It would be cheap and useful and a memorial the public would look at every day in the year.

WHY I MUST GO TO CHURCH

1. To get help, inspiration and strength for each day. Life is a continual struggle between light and darkness, between Christ and evil. Christ is conquering and His Ideals are being established throughout the world. Progress depends on each individual striving for Christian Ideals.
2. To worship the Lord, for the whole Bible inculcates worshipping Him. All Churches worship in many different ways but they worship.
3. To be an example. Actions speak louder than words. The Church is the home of liberty, progress, education, health, ideals and salvation. I must show where I stand.
4. To give the Lord my richest offering—a grateful heart for all His blessings. I surrender to Him.
5. To learn about God, for soon I must meet Him in the Judgment. I want to learn His will and plan of salvation. In the world I hear about this life and the sins of humanity but in Church I hear about practical Christian living and my heavenly home.
6. I am a thinking, reasoning being. The Church brings me in contact with the Lord Jesus producing happiness and contentment ending in immortal glory.
7. I will make no excuses. Excuses are heard. "I

am better than the people who go to church" and "I do not learn anything." Too often indifference, pleasure and worldly minds are the real reasons. I will be loyal to Christ and I must go to Church.

F. S. EASTMAN, *St. Philip's Society*

THE WORKER'S PRAYER

O Lord Jesus, heal and inspire me
To serve Thee as I ought;
To know Thy word and make it known;
To pray and heal and lead
And love because the world needs love;
To give and not count the cost,
To fight and never heed the wounds;
To toil and not to ask for any reward
Save that of knowing "I did Thy will."

F. S. EASTMAN, *St. Philip's Society*

WHAT THINK YE OF CHRIST?

The Lord Jesus challenges the attention of the world and meets the needs of everyone.

To the Artist He is the One Altogether Lovely.

To the Architect He is the Chief Corner Stone.

To the Astronomer He is the Sun of Righteousness.

To the Baker He is the Living Bread.

To the Banker He is the Hidden Treasure.

To the Biologist He is the Life.

To the Builder He is the Sure Foundation.

To the Carpenter He is the Door.

To the Doctor He is the Great Physician.

To the Educator He is the Great Teacher.

To the Engineer He is the New and Living Way.

To the Farmer He is the Sower and Lord of the Harvest.

To the Florist He is the Lily of the Valley.

To the Geologist He is the Rock of Ages.

To the Horticulturist He is the True Vine.

To the Judge He is the Righteous Judge of Men.

To the Jeweler He is the Pearl of Great Price.

To the Lawyer He is the Advocate and Law-giver.

To the Newspaper-men He is the Good Tidings of Great Joy.

To the Oculist He is the Light of the Eyes

To the Philanthropist He is the Unspeakable Gift.

To the Preacher He is the Word of God.

To the Sculpter He is the Living Stone.

To the Servant He is the Good Master.

To the Statesman He is the Desire of all Nations.

To the Student He is the Incarnate Truth.

To the Theologian He is the Author and Finisher of our Faith.

To the Toiler He is the Giver of Rest.

To the Sinner He is the Lamb of God that taketh away the Sin of the World.

To the Christian He is the Living One, Saviour and Lord.

What is Jesus Christ to me?

F. S. EASTMAN, *St. Philip's Society*

OUR EASTER OFFERINGS

The Easter Offering of the Church is one of the two very important offerings of the year, the other being Christmas. Their importance is due to the fact that the Parish looks forward to them to aid in paying its current expenses. If the Offering is big the Treasurer has few worries. If it is small then trouble begins. The expenses of the Church run right along but the income is inadequate. One of the results is we are not able to pay the salaries and wages we must employ to do the work. The organist, the Parish Visitor and the Sexton must be paid for their work the same as *you* must be paid for your job. If your boss walked out on you on pay day you would not go on a strike only, but you would sue him for your wages. Yet, YOU, who are employers of your organist, your parish visitor and your sexton—walk out on them and "get mad" if we remind you we need money to pay these employees of yours. Do you know what your Union would do to you if THEY were members of your Union? It would demand that you pay those employees at once—or else. . . .

Let me ask you—why should *you* have *your* wages paid when *you* will not pay the wages of those who work for *you?*

We want you to examine this list of Easter Offerings with that question in your mind and see if your name is missing, and if it is why is it?

We do not have salaries and wages only to pay. We have bills for gas, coal, electricity, plumbing, repairs of the Parish House and church, repairs of furniture, window glass, prayer books, hymnals, Sunday School supplies, vestments, altar linens, bread and wine, insurance, organ repairs, music, etc., etc., etc.

Did you ever think to ask yourself the question how these bills are paid Did it ever occur to you that if every member of the Parish was a non-paying member what would become of us. Did it ever occur to you that if all the *non-paying* members would only reform and become *paying* members what a load of care and worry and nervous strain you would lift from the shoulders of your executives who, for neither salary nor compensation, are striving to their utmost to preserve for you a place of worship for the good of your souls.

We earnestly wish all non subscribing members of our Parish would see our difficulty. We are sure that actuated by the spirit of fair play they would shed their indifference, put their shoulders to the wheel of our worries and help us out of the mire.

Of course we *know* many of our members are unemployed and cannot contribute even the "Widow's Mite." We do not look to them for aid. But we do feel that every man and woman, boy and girl, who can but will not make their Offerings to the church need our earnest prayers that God will convert them and cause them to see their duty and give them the desire to perform that duty.

If your E. O. is still missing put it in any old envelope and bring it to the church. YOU CANNOT AFFORD TO CHEAT GOD after all he has given you.

Easter Offering List follows here:

1939 LIST OF EASTER OFFERINGS

Anonymous, Anonymous, Anonymous, Anonymous, Anonymous, Anonymous; Adams, Helen; Adgate, James; Adgate, Kathryne; Alloway, Catherine; Anderson, Rebecca, Armstrong, Florence; Armstrong, Mary; Ashman, Helen; Ashman, Margaret.

Babbitt, Agnes, Beiser, Mamie; Bright, Doris; Bright, Ruth; Brown, Edward; Brown, George; Brown, Harry; Brown, William; Bunting, Agnes; Bunting, Walter; Busch, Charlotte; Busch, Charlotte; Busch, Harry; Busch, John; Busch, Lillian; Butler, Jean.

Carbarnes, Anna; Carbarnes, Henry; Carbarnes, Meta; Carnes, Emily; Carroll, Emma; Chestnut, Margaret; Chestnut, Robert; Clark, Harry; Clark, Kathleen; Clendenning, Charles; Clendenning, William; Connor, Laura; Connor, Rae; Cooper, Joseph; Cooper, Helen; Cressee, Abbie; Cressee, George; Cressee, George, Jr.; Cressee, Raymond; Cucknell, Mary; Cucknell, Margaret; Cunningham, Walter, Jr.; Cunningham, William.

Da Costa, Margaret; Davis, Amelia; Davis, Juanita; Davis, Naomi; Davis, Edith; Deitrich, Marie; Dougherty, James; Drumm, B. Frank; Drumm, Raymond; Drumm, Robert; Dunbar, Irma.

Easterday, Elizabeth; Eells, Jennie; Embersheid, Annie.

Fanger, Anna; Fanger, Anna May; Fanger, Harry; Ferrell, Florence; Firth, Mrs.; Fisher, M. Beatrice; Fitzpatrick, Edward.

Gallagher, Hannah; Gallagher, John; Gilbert, William T.; Giles, E. W.; Glaze, Mrs. L.; Glenn, Laura; Gregory, George; Gregory, George; Gregory, Grace; Griggs, Anna; Griggs, Elizabeth; Grubb, Pauline; Grubb, William.

Hagan, Charles; Hagan, Ida; Hagan, Michael; Hare, Bertha; Harford, Kathryn; Hartman, William, Sr.; Hartman, William, Jr.; Hartman, John; Hasson, Kate; Hasson, William; Hooker, Thomas; Heinemann, Charles; Heinemann, Christine; Heinemann, Edna; Heinemann, Harry, Sr.; Heinemann, Harry, Jr.; Heisler, Edwin; Heisler, Eunice; Heisler, Jacqueline; Heisler, Joseph; Hepford,, Catherine; Hepford, Raymond; Holt, Annie; Holt, James; Holt, William; Holt, William G.; Holton, Edna; Holton, Joseph; Holton, Margaret; Holton, Mrs. Margaret; Holtzheimer, Mary; Holtzheimer, William; Hudak, Mrs. Andrew; Hudak, Frances.

Jackson, Elsie; Jaeschke, Elizabeth; Jaeschke, Ethel; Jaeschke, Gus; Jaeschke, Herman; Jenkins, Anna M.; Jenkins, Elizabeth; Jenkins, John; Jenkins, Marie; Jensen, Carl; John, Marjorie; Johnson, Charles; Johnson, William.

Kaiser, Emma; Keck, Maria; Keelan, Leona; Keelan, Robert; Keener, George; Kelly, Anna; Kelly, Francis; Kelly, Frank; Kelly, Mary; Kelly, Raymond; Kelly, Sarah; Kelly, Wesley; Kensil, John; Kensil, Margaret; Kensil, William; Kleinz, Anna; Kleinz, Lorraine; King, William; Knowlton, Anna; Knowlton, Frank, Sr.; Knowlton, Frank, Jr.; Knowlton, Ruth; Korbak, Frances; Kraft, Joseph; Kraft, Harry; Krafft, Edward; Krafft, Mrs. Ornet; Krafft, Ornet; Krebs, Katharine; Krause, Sarah; Krupenski, Gertrude.

Lampman, Adele; Later, Albert, Sr.; Later, Albert, Jr.; Later, Edward; Lawrence, George, Sr.; Lawrence, George, Jr.; Lawrence, James; Lawrence, Howard; Lawrence, Harry; Lawrence, Mary; Leach, Ella; Leach, Joseph; Leach, May; Leach, S. Bowman; Lenhardt, David, Sr.; Lenhardt, David, Jr.; Lenhardt, Eleanor; Lenhardt, Margaret; Lenhardt, Mrs. Margaret; Little, Mary; Little, William; Lusher, John; Lusher, Mary; Lusher, William; Lusher, Thelma.

McCall, Catherine; McCall, Elizabeth; McCall, Elmina; McCall, Frank; McCall, Harry; McCall, Samuel; McFadden, Howard; McFadden, Martha; McHenry, H. Cresson; McHenry, John E.; McCloskey, Carrie; McKeown, Martha; McKane, Beatrice; McLaughlin, Anna; MacVaugh, Anna; MacVaugh, Sylvania; MacVaugh, William; Maguire, Eliza; Maguire, George; Martin, Susanna; Mason, Francis; Mason, Joseph; Mason, Richard; Mehring, Anna; Milligan, Edward; Milligan, Mary; Meyers, Agnes; Meyers, Charles; Meyers, Mary; Miller, Anna; Miller, Howard; Miller, Margaret; Miller, Warren; Miller, Walter; Mitchell, Madeline; Mobley, Mrs. Lewis; Moffett, Annie; Munion, Harry; Morrison, Frances; Murphy, Ella; Murphy, Rachel; Murphy, William; Matthews, Vernon; Matthews, Mrs. Vernon.

Neill, Helen; Neill, Wesley; Nelson, John, Jr.; Nelson, Margaret; Nuttall, Hannah.

O'Donnell, Catherine.

Patterson, Anna; Patterson, Carrie; Patterson, Carrie May; Patterson, John C.; Patton, Joseph; Pearo, Adelia; Pearo, Mary; Penrose, Agnes; Penrose, Agnes R.; Penrose, Edward; Pine, Catherine; Pine, Edward; Pine, Frank; Pine, Lillian; Pine, Walter; Poynter, Jennie; Preole, Eleanor; Preole, James; Preole, John; Preole, John C.; Preole, Ruth.

Rand, Mary; Rassman, Edward; Rassman, Elizabeth; Redding, Frances; Redding, Louise; Robins, Joseph; Robinson, Edward C.; Rocks, Edward; Rogers, Frank; Rowand, Edward, Sr.; Rowand, Edward, Jr.; Rowand, James; Rudderow, Bertha; Rudderow, Emma; Rudderow, Mary; Rudderow, Ruth; Rutter, Charles; Rutter, Edward; Rutter, Elizabeth; Rutter, Elizabeth; Rutter, Elizabeth; Rutter, Eva; Rutter, Heber; Rutter, Jennie; Rutter, Jeremiah; Rutter, Lillian; Rutter, Robert; Rutter, Ruth; Rutter, Viola.

Saunders, Mary; Sayers, Betty; Sayers, Elmer; Schabacker, Anna; Schlembac, Catherine; Schlembac, Joseph; Schmidt, Theresa; Schoch, Mrs. Albert; Seher, Catherine; Sherman, Marie; Shives, May; Shives, William; Silbert, Betty; Silbert, Ella; Silbert, Mrs. Ella; Silbert, George; Silbert, Philip; Simpson, Emma; Simpson, Jennie; Smith, Anna; Smith, William; Snell, Demora; Snell, Elizabeth; Snell, Margaret; Snell, Samuel, Jr.; Spratt, Anna May; Spratt, Catherine; Spratt, Finley; Spratt, James; Spratt, John; Spratt, John, Sr.; Spratt, John, Jr.; Springer, Anna; Sprogell, Bertha; Stenger, Dorothy; Stenger, Ethel; Stenger, Laura; Stenger, Webster; Stenger, William; Sthroman, Ella; Stockman, Elizabeth; Stockman, Elizabeth; Stockman, Harry; Stockman, James; Stock-

man, Samuel ,Sr.; Stockman, Samuel, Jr.; Stone, Lydia; Stone, William; Strang, Caroline; Strang, Elizabeth; Stryker, Harry; Stryker, Valentine; Sutterlin, Ethel; Sutterlin, Thelma; Sweeney, Agnes; Sweeney James.

Taylor, Benjamin Franklin; Taylor, Ethel; Thesing, William; Tomlin, Evelyn; Tomlin, Frank.

Von Franzke, Herman.

Walker, Ada M.; Walker, Mrs. Ada; Walker, Mabel; Walker, Margaret; Walker, Mildred; Weller, Emma; Westfield, Catherine; Whilder, Mary; Wilson, Dorothy; Wilson, Elizabeth; Wilson, George; Woerner, Hannah; Woerner, Rudolph, Sr.; Woodruff, Mary.

Yeager, William; Young, Laura; Young, William; Young, Viola.

Ziegler, Mrs. M.

BROADCASTING FROM S. T. J. C.

Easter was a snow storm outside, and a warm cozy spot inside.

* * * *

About 400 made their Easter communions.

* * * *

There was a serious falling off in our Easter Offering.

* * * *

The S. S. L. O. reached nearly $1000.00.

* * * *

CONFIRMATION, SUNDAY, MAY 28th.

* * * *

GET YOUR CANDIDATE!

* * * *

CONFIRMATION INSTRUCTION PERIODS

Friday, 4 P. M., for School Children and others.

Sunday, 10:45 A. M.—Confirmation Lecture.

Sunday, 2:30 P. M.—*Intermediate Department.* The Catechism.

Sunday, 2:30 P. M.—*Main School,* Study of Prayer Book and its contents.

* * * *

Confirmation candidates please be present for Roll Call, 7:15 P. M., Sunday, May 28.

* * * *

Celebration of our 27th Anniversary, Sunday, May 28th.

PROGRAM FOR ANNIVERSARY

Celebration Holy Communion	10.45 A. M.
Special Anniversary Service	2.30 P. M.
Visiting of Sick and Shut-ins	4:00 P. M.
Confirmation Service	8:00 P. M.

* * * *

We expect to have Bishop Taitt for the Confirmation.

* * * *

Next year Easter comes on March 24th. You will just have time enough to untrim the Christmas tree before Lent begins.

* * * *

The pessimist reminds us that the lily belongs to the onion family, while the optimist reminds us that the onion belongs to the lily family.

PASTOR'S DECALOGUE TO GUIDE FLOCK

A decalogue for church members to guide them in their relations with their pastor is suggested by the Rev. Dr. Walter B. Greenway, president of Beaver College.

Dr. Greenway gave these rules in the form of "shall not" commandments at the recent installation services of the Rev. Russell Paynter as pastor of Bethany Temple Church, 53d and Spruce Streets.

They are:

Thou shalt not expect him to please everybody for he will not.

Thou shalt not expect all of his sermons to be good. (Good cooks may not always have good cakes.)

Thou shalt not expect him to practice telepathy. (When you are sick you call a doctor.)

Thou shalt not expect him to know all things.

Thou shalt not waste his time. (It takes time to prepare sermons.)

Thou shalt not expect him to be an angel.

Thou shalt not allow the devil to substitute for you in your pew on Sunday. (He sits there when you are absent.)

Thou shalt tell him his faults but not other people.

Thou shalt not expect more than what you give. (A five-cent contribution is worth a five-cent sermon.)

Thou shalt not expect him to be a lawyer nor a physician but thou should follow him as a spiritual leader.

* * * *

A small boy had taken his mother's powder puff and was in the act of powdering his face when his sister, aged five, snatched it.

"You mustn't do that," she exclaimed. "Only ladies use powder—gentlemen wash theirselves!"

* * * *

All work and no play makes jack—and lots of it.

* * * *

Will *you* be without a candidate on Confirmation night?

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Sopranos

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Altos

Mrs. John J. Nelson, Jr.
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Tenors

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Mr. Jeremiah K. Rutter, Jr.
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Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
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Mr. Robert Rutter
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Mr. Edward Pine
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Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

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Junior Daughters of the King

Helen W. McHenry, Directress

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Thomas Dean, Director
Joseph Robins, Secretary
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St. John's Boys' Club

Joseph Leach, Leader

BURIALS
Andrew Hudak
MARRIAGE
Harry Heinemann, Jr. and Hester Easterday
MEMORIAL FLOWERS
Mr. and Mrs. Fred R. Keller

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

BROKEN PIECES

And they took up broken pieces, twelve basketfuls, and also of the fishes.—Mark 6:43.

Five barley loaves! O Lord, a man must live,
And every crumb I need. Canst Thou desire
That I should share with those who never thought
To make provision? What dost Thou require?
Not part, but all? How can I give it Thee
And hungry go away? The multitude
Would never miss my little barley loaves,
Or know who spent his all to give them food.

* * *

I gave, O Lord, and saw Thee multiply
My sorry gift the hungry hordes to save;
But, oh, the broken pieces given back
Are more than that I gave!

O Lord, so short is life, so precious time,
So few joys have I, for so many long,
How can I give even an hour to be
Consumed in helping make another strong?
If it might serve the need—but just one hour!
Too brief my own desire to satisfy!
Why sacrifice in vain? A hopeless cause!
Is there no one who hath more time than I?

* * *

I gave, O Lord, the time, the strength, the toil—
Combined, they were worth one's while to save;
The power hath multiplied and given back
Far more than all I gave!

—Eda May Allen in "The Lookout."

27 YEARS AT ST. JOHN'S CHURCH

A Story of the Rise of a Wrecked Downtown Church

OUR FIRST RECOLLECTION

Our first recollection of St. John's Parish was an incident which occurred about three years before we assumed the responsibility of a "comeback" for old St. John's. We were secretary of the old Convocation of South Philadelphia. A convocational meeting was being held in old St. John's. We had adjourned and were passing downstairs to the Sunday School room where supper was to be served. Standing on the stairs was a clergyman of the Convocation who was declaring in emphatic tones that St. John's Church was a dead horse and should have been buried years ago. The remark stuck in our mind because we wondered what would be the reaction on the community if the old horse were buried and the community abandoned to the alien non-Christian groups which had moved in and taken possession of the land. We found ourselves most emphatically disagreeing with the sentiments of our clerical brother—not dreaming at that time how we would be called upon in a few years to either prove or disapprove the justice of those comments.

OUR FIRST CONTACT

Our first contact with St. John's Parish was one to stir the emotions and arouse the righteous indignation of any advocate of fair play. Certain persons, during the incumbency of the Rev. G. Alfred Redels, a true saint in the service of the Master, undertook to stir the vitality of the parish by converting it into a sort of sporting arena—object to raise funds for the Church. As is so often the case, athletics and religion proved a bad combination. The church got only dribbles from the proceeds of the boxing matches, etc., which were held in the Sunday School room of the Church. No doubt the bulk of the money went towards the support of the Club. The inevitable result of this sort of support was a complete "bust up". It resulted in a recommendation to the Bishop that St. John's Church be put out of business. Before doing so, however, a young clergyman of the Diocese of New York had applied for a position in the Diocese of Pennsylvania. The Bishop appointed him to serve as missionary at St. John's. The young man boarded the train from New York, came to Philadelphia, officiated at the Morning Service, and left for New York again by the noon train. He was never heard of nor seen again. That decided the Bishop; and, though a few old families of Southwark, appealed to him to keep the church open, he determined that its period of usefulness was definitely over.

THEN WE APPEAR

The little group of mourners who were about to witness the last rites, thought to call upon the Secretary of the Convocation in a last attempt to avert the closing of the Church. We listened to their story and as we listened, we recalled that scene and the criticism of the clergyman on the occasion of the Convocational meeting held a few years before in the Church. And again we wondered whether we were justified in abandoning the district to the alien and anti-Christian forces of that locality. Finally we agreed to personally contact

the Bishop and make an offer to volunteer our services as missionary-in-charge of the Parish and learn whether or not the church was a dead issue in St. John's Parish. We met the Bishop and, after a rather dramatic session, we received his permission to try our hand at resurrecting the "dead horse" with the distinct understanding that no money would be appropriated for the work. Later he relented on that point and granted $850.00 through Convocation for one year's experiment.

WE START OUR CAMPAIGN

So, on Trinity Sunday, 1912, we held our first service! Although the church had been closed two weeks the news of our venture had gone abroad and we found the big front doors open and standing upon the steps was the lone figure of Matthews McKeown, a young lad at that time and evidently one of the pitifully few who still loved the old church.

Well, we started our service. We had an organist who no doubt was holding on hoping to receive his back salary. We had no choir and the congregation of seven persons had to do the singing of the hymns and we read the anthems and canticles because we were afraid to tackle the tunes.

An incident occurred after our little service which we will never forget. One of the seven of the congregation was Mrs. Clara Woessner, a communicant of the parish. She came to me to shake hands and said with such a sweet and confident smile, "I'm glad you came to help us. Now if you will work for the church I promise you I will pray."

Who could resist such a challenge of co-operation! We determined then and there that, God helping us, we would work as we had never worked before. We didn't realize then what opposition and what discouragement we were to battle through before our feet were on solid ground of certain success. Had we known, perhaps we would not have had courage to carry on.

Well, the first thing we did was to take a survey of our surroundings. And this is the picture:

(a) Our congregation was seven—two of whom were there entirely out of curiosity.

(b) The church building was a wreck. The roof leaked, the heater was broken, the church carpet was more holey than righteous and you had to mind your step or you would catch your toe in a rip and take a fall; the windows were so old they were falling to pieces; the brick pavement on both Reed and Third Streets was beyond repair; the iron fence enclosing the church was down in places; the cellar was full of ashes almost to the first floor; the coal and gas bills had not been paid for two seasons; the interest on the mortgage was three years overdue; the floor in the Sunday School room was so worn and splintery that it was dangerous to walk upon. The entire building, both inside and out was sadly in need of paint. In fact, the only two things the Church lacked were a congregation and a treasury.

(c) As to the future, that was in the hands of God and our faith was not quite strong enough to assure us that all would be well. Our heart almost failed us. Had it not been that Mrs. Clara Woessner was praying we most certainly would have stopped working.

SOME MORE ENCOURAGEMENT

On the second Sunday evening of our experiment we were riding home on the trolley after the service. On the same car we met another clergyman of a downtown church. He expressed surprise in seeing us in that section of the city so late at night and asked us where we had been. We told him the "shameful truth" that we had reopened old St. John's. He gave us a pitying look and said with a mournful shake of his head, (other optimists did that, too, and now they are wiser men) "In about one month you too will drop it," meaning St. John's Church. Now it's queer how things work out. That good clergyman has been dead these many years and St. John's Church goes marching on and here we are, still stuck on our job and carrying on strong.

HOW WE MET AN IMPOSSIBLE CONDITION

Here we were with a wreck of a church, no money in the treasury, no credit and bills for every possible thing you could imagine. The mortgage was $3333.33, the coal bill $200.00, the gas bill $95.00, the sexton's salary six months in arrears, the salary of the organist was over $200.00. Our source of income was nil and we could not have raised a loan of $100.00, our collateral was so worthless. Yet something had to be done and at once. Our debtors would soon be calling for a showdown. What to do in such a situation? First, we started a series of anniversaries; that is, we had an anniversary for everything we could think up. There was the anniversary of the church, one of the Sunday School, one of the reopening, one for each organization of the parish; anniversaries for service as Sunday School teachers and other officers. Of course, these anniversaries were sources of revenues because we made gifts of money on each. Also, we had street carnivals, strawberry festivals, sour krout suppers, bazaars, entertainments, excursions, shows, etc. Finally, we got all our bills paid.

Then we started our Cent-a-day Club by means of which we wiped out that mortgage on the church. Then we started in to repair and improve the church among which were the following: Purchase of piano for Sunday School, new chairs for School, electric sign, iron fence, church painted exterior and interior, church wired for electric lighting, floor covering for church, hardwood floor for the Sunday School, new church roof, new heating system, new church windows, new rose window, new church organ, new cement pavement all around the church on Reed Street, as well as Third Street; new Parish House, Memorial Gate between Parish House and the Church, an illuminated Sign and Cross, Metal Ceiling in Main and Kindergarten rooms of the Sunday School; nine Memorial Stained Glass Windows; Chancel and Choir renovated and new Choir enclosed with iron rail; complete renovation of the church interior by the unemployed men of the parish; Senior and Junior Choirs organized and vested and the mortgage of $10,000.00 on the Parish House paid up in full. Of course, along with the expense of all these improvements we, of necessity, raised funds for maintenance, so that today we have a parochial organization, functioning smoothly, effectively and out of debt.

THE FIRST YEAR'S DEVELOPMENT

It must always be kept in mind that the missionary-in-charge of St. John's Church was never free to

give all his time and energy to this work. As General Secretary of the Philadelphia P. E. City Mission he was busily engaged on that job all day and every day; consequently, he could spare only his evening hours and odd moments for St. John's affairs. This condition made it necessary to divide the parish into Districts and place each under the control of a Superintendent. The idea worked out admirably from the start and it might be interesting to know how this method helped to add members to the church. To illustrate we give the names of those who were christened, confirmed, married and buried in the year 1912-13. It is to be remembered that we started on Trinity Sunday in June, six months of the year was gone already; hence the necessity of carrying over in the next year.

THE NAMES OF THOSE CHRISTENED 1912-1913

Ruth Virginia Waller
Marion Elizabeth Ziff
Harry Johnston Stockman
John Warren Hesser, 3rd
James Gray Pearo
Thomas Delegaty Marne
Clara Katherine Gregory
John Henry Stone
George Albert Stockman
Thomas Robert Williams
Mayhew Hillier Williams
Harry James Williams
Wilmer Charles Bullock
William James Clements
Sarah Jane Dubisee
Howard Field Beatty
Burton Lockwood Dolan
Margaret Elizabeth Hines
Hannah Toppin Foster
Catherine Ann Bircher
Susan Abbott
Agnes Abbott
Anna McCormack
Charles Benton Abbott
Mary Ann Hunn
Margaret Burns
George Fisher Williams
Alice Course Collins
Margaret Hughes Collins
Annie Veasey
Charles Peterman Veasey
William Abrams Veasey
Frank Leslie Powers
James Harris Jeffers
Frank Welsh Jeffers
Philip Ewell Jeffers
Emma Boyle
Rachel Boyle
Edward Andrew Bremer
Laura May Zimmerman
Margaret Gambel Flagg
Clara Cattell Grubb
Catherine Henry Grubb
Dorothy Virginia Scott
John Francis Preole
Edward Everett Fortescue
Ferdinand Coin Ray
Marguerite Barnett Reynolds
Ruth Elizabeth Webster
Lathan Joseph Barnes
Catherine Mary Barnes
James Clarence Fort
Katherine Davidson
Emma May Walto
Lilly May Despeau
William Lewis Boyd
Mary Ann Smith
Henry Albert Whipple
George William Wilson
Ralph Golden Michener
Emma Cecilia Rowand
Anna Bernice Brannon
William Poole Williams
Ida Veronica Flanagan Williams
Marie Brown
Albert Edward Agar
Catherine Rutter
Laura May Bennett
Harry Erwin Schaffer
Margaret Anna Buchannan
Hattie Marie St. Clair
William Frank Haynes
Michael Goff Rutter
Joseph Thomas Bech Schaffer
Cecelia Worth Morgan
John Fenton Powell
David Earl Robinson
George Ralph Keenan
Edith May Murphy
Henry Tomlin
Rebecca Clark Schaffer
Blanche L. Richardson
Joseph David Gregory
Roy Lester Broadbent
Elijah Wilmer Broadbent
Mabel Violet Broadbent
Norman Milton Broadbent
Eugene Victor Dubbs Foster
Francis Charles Trenolds
Alford Coale
Sarah May Garretson
Frank Frederick Shuman Farnsworth
Thomas Oliver Gray
Florence May Gray
Everett Michael Broadbent
Sarah Emma Mitchell
William Henry Minister
Eliza Pearl McIntyre
Ethel Estella Hutchison
Harry Baynard Cornell
Alice Pauline Holten

THE NAMES OF THOSE CONFIRMED 1912-1913

Katherine Bradbury
John E. Bromley
Anna Beisser
John D. Boyce
Delia Carr
Alfred Clark
Anna Cardwell
Blanche Clark
Marion G. Cooper
Emma Collins
Mary E. Collins
Carrie May Dick
John J. Evans
Sarah A. Evans
Edward E. Fortescue
Hannah T. Foster
Richard W. Gresh
John Gerhart
Clara C. Grubb
Catherine H. Grubb
Mary A. Huhn
Frank Jones
Marjorie L. Lawson
Robert G. Lawson
Herbert Logue
Lillian Lawson
Florence Leibfried
Edward D. Long
John Morris
Robert Morris
Virginia C. Morrozzi
Rebecca McCabe
Rebecca McKeown
Katherine S. O'Donnell
Mary A. Pearo
Mary E. Powers
Adaline L. Reynolds
James Spratt
Thomas Spratt
Mary E. Sague
James Sweeney
John D. Tittermary
Ethel Taylor
Harry Walters
Edith Williams
Martha C. Wharton
Isabel Wharton
Vincent B. Eckert
Thomas S. Gibson
Ira May George
Walter D. Heremingham
Frank L. Powers
Thomas R. Williams
Mayhew H. Williams
George Ellwood Sprague

THE NAMES OF THOSE MARRIED 1912-1913

George P. Melchior and Edna M. Polley
Joseph Parkerson and Katherine Henderson
James Joseph Connor and Anna Marie Propert
William E. Pickering and Nellie Welsh
Benjamin Edwards and Susanna Grubb
Enoch Henderson and Mary Matthews

THE NAMES OF THOSE WHO DIED 1912-1913

Margaret Anderson
John A. Reade
Caleb W. Jones
Mary A. Roberts
James M. Metts
Rachel Ann Griffith
Christopher C. Grover
Frank H. Pidgeon
Rosella Flatley
Samuel Young Westley
Harriet Huntley
Isabella Snell
John G. Bastian
John Dorrington
Joseph Stevenson
Robert Irwin Harford
William A. Kensil
Maria Dunn
Mary Dean
Sarah Bremer
George Foster
Thomas T. Lawson
George Steelman
Rebecca Westley

When one considers that on Trinity Sunday, 1912, the church was opened with a congregation of only a handful of worshipers, such a record as this seems almost beyond belief. But there you are. We cannot invent these names. The Church Register gives proof of each name.

We have another reason for publishing these lists. We are sure that there are many who are still living who will be proud to know their names are among those who were confirmed in that first class.

How we would love to shake hands with them this year if they would only come and help us celebrate this our 27th Anniversary.

OUR CONTRIBUTION TO THE S. S. L. O.

St. John's Parish got a start of about $3000.00 extending over the first five years. In return we have raised and paid over to the Sunday School Lenten Offering over $20,000.00, all of which the boys and girls and Bible Classes earned by their own efforts.

However, we want to acknowledge many generous gifts of money from interested friends whose aid was most timely and helped us over many a rough spot.

In all fairness to the people of St. John's, we wish to lay forever the false and ungenerous rumors of the past, that this work was aided by outside organizations; and, though it is a matter of no special importance, it deflects the glory of such an achievement from that band of faithful St. Johnites who worked so hard and earnestly to restore St. John's Parish to the Diocese of Pennsylvania.

CO-OPERATION DOES THE TRICK

"UNITED WE STAND, DIVIDED WE FALL"

The title and sub-title of this article is inspired by the thought that every time we St. Johnites undertake a task of unusual proportions we like to put our shoulders back of it and push all together. Every time we go at a problem in that spirit we generally put over what we undertake. Such an occasion is looking up in the near future. We refer to our

CONFIRMATION

The Bishop has appointed Sunday, May 28th, 8.00 P. M., for the service. We are most happy over the date selected. We have often wanted to have a Confirmation Service on WHITSUNDAY, for it seems the most appropriate day of the Church Year for such a service. It is the day upon which we commemorate the descent of the Holy Spirit in the shape of Cloven Tongues of fire upon the Apostles of the Ascended Lord, Jesus Christ, and thereby founding forever the Christian Church in the world.

This year the Bishop has favored us with his Confirmation appointment on that day. It seems to us that we ought to show our appreciation of this favor by working hard to get together a Class of Candidates that will be worthy of the occasion. And here is where our Title and Sub-Title enter into the discussion; because CO-OPERATION DOES THE TRICK.

HOW WE CAN CO-OPERATE?

Well, take the BROTHERHOOD OF ST. ANDREW for an illustration. Its members never cease its labors in bringing converts into the Church. Last year 18 of the candidates confirmed were the result of the never ceasing labors of one man. Many others of that large and fine class were the fruits of the kindly and friendly approach of a member of the Brotherhood. All year the members have been seeking candidates for our 1939 Class. They are reporting prospects to the Rector almost every week. Now it must be understood that not every prospect is confirmed in the year we uncover them. But if they shy away from Confirmation this year we are on their trail for next year because we have put their names and addresses on our prospect list and when the time arrives for us to start another campaign we are right on the job and they hear from us. So you see our system is sort of a perpetual motion which never ceases to function, and the Rector is kept aware of prospects all the time. CO-OPERATION DOES THE TRICK.

OUR 1939 MODEL

This year we have planned a new model on the basis of the aggressive work of the Brotherhood; and in saying this we want our very active women laborers in our vineyard to understand how very deeply we appreciate what they have and are doing in their special way. Our women have always been our every ready help in times of emergencies. Their will to do and their active way in doing, is a thing of glory. We can never prosper without them. What we suggest is that they set up a system similar to that established by the Brotherhood; which is to make the getting new Confirmation material the theme song of every meeting. We want the members of the three Chapters of the Daughters of the King to put into active practice the pledge each made before the Altar of the Church that "SHE WOULD BRING HER SISTERS HOME TO THE FATHER'S HOUSE." Each member of each group should have either a report or a suggestion to offer at each meeting. At least a certain period of time should be set aside for discussion of ways, means and prospects for adding men and women, boys and girls to the Church of Jesus Christ. YOUR MEMBERSHIP PLEDGE IS YOUR VOW OF SERVICE WHICH IS MISSIONARY IN ESSENCE.

Not only should the DAUGHTERS follow this line of service but also they should seek frequent conferences with the Rector, not only to report progress, but to plan a campaign of follow-up work among the prospects. Perhaps there are questions to be answered or problems to be solved which a conference between you and him may clarify. CO-OPERATION DOES THE TRICK.

THE WOMAN'S AUXILIARY

Your Rector would appreciate receiving reports of parochial missionary activities from that fine group of women who are members of St. John's Auxiliary. The reports from the Church House of the missionary activities of our several Commissions are most interesting and stimulating; but our missionary problems in the parish ought to receive a share of our attention. We have several very active women who are working hard and intelligently on certain parochial problems now. But what your Rector wants is a certain amount of the meeting hour devoted to the discussion of ways and means of reaching the unchurched and bringing them into the Church through Confirmation. By "unchurched" we mean those who have lost contact with any branch of the Christian Church, who are good Christians at heart but who have not been overtaxing their religion for a long period. Also we mean those who never have given serious thought to church memberships—who are not opposed but who are indifferent to the church. If our W. A. women can induce such to think seriously of uniting their interests with ours, it will be a real triumph for our Auxiliary Chapter. We will then learn that—

CO-OPERATION DOES THE TRICK

and we hope each of you will co-operate in this vital undertaking—"and I DO mean YOU."

THE JUNIOR BROTHERHOOD

The Junior Brotherhood members could co-operate with other parochial organizations in this matter of getting prospects for Confirmation. There is the foot work needed to deliver copies of the Broadcaster, notices of Confirmation lectures, cards of invitation, etc., etc. Then, too, every boy gets a chance to put over the Confirmation idea to other fellows if he sort of keeps his eyes open. What we boys need to learn now —right this minute—is that we have some serious business to do for God and His Church and we ought to begin now. If you don't get just what I mean, get your Bible, dust it off and turn to ST. LUKE 2:46-50 and read for yourself how a certain boy felt about being about his father's business. Every boy of character wants to do a good turn for the other fellow and there is nothing you can possibly do for him that will have a more lasting effect on his character as influencing him to be confirmed. Your Rector is always ready to tip you off as to the most natural way to put across your stunt for the day. He knows that it is—

CO-OPERATION THAT DOES THE TRICK

Start with the GANG IDEA in the Parish. Keep adding new fellows to the group. Make your gang a real power among the men and boys. Do things that will attract the attention of the best in the neighborhood and tie them up with the gang itself and pass them on to be confirmed.

Let us tell you a true story of how our boys used to work. One year on the evening of Confirmation one of the boys who was in the Class was roller skating on Moyamensing Avenue. In an hour's time the Bishop was due for the service. Members of the Boys Club were standing on the church steps talking. One of them glanced at the skaters and recognized the boy who belonged in the Class. He called to him and told him he would be late for the service if the didn't hustle home and get washed and dressed. The boy called back he had changed his mind. The boys on the church steps talked it over for a while. Then they sauntered over to where the boy was skating; two boys grabbed him by his hands and pulled and two boys got behind and pushed; his skates did the rest. They got him inside the church, took him back in the kitchen, washed his hands and face and made him comb his hair. He had no necktie. One of his captors took off his and tied it round his neck. He had no coat. Each boy in turn tried his own coat on him until they found one that would fit him. Then they ganged him out to the Sunday School room where the Confirmation Class was assembled and stayed with him until they had him up in the Church, sitting with the other candidates. To make a long story short, that stray sheep was confirmed that night, and he never held it against his pals for forcing him to carry through.

We don't exactly say that's the way you fellows ought to work for Confirmation candidates, but we must confess those boys of fifteen years ago had scriptural authority for their stunt. For it was none other than Jesus Christ himself who said, go out in the streets and COMPEL them to come in; which by the way, is a free translation. The true interpretation is go out, stun them and drag them in. And remember your team work, boys. It's—

CO-OPERATION THAT DOES THE TRICK!!!

ADDITIONAL EASTER OFFERINGS

Since publishing the last issue of the *Broadcaster* we are glad to report that the following list of Communicants added their offerings:

Adgate, James
Adgate, Kathryne
Ashman, Margaret
Ashman, Wesley B.
Bender, Caroline
Bender, Mrs. Caroline
Dunbar, Irma
Hare, Bertha
Harris, Mrs. Ida
Hasson, Kate
Hasson, William
Kaiser, Mrs. Emma
Matthews, Martha
Matthews, Vernon
Milligan, Edward
Milligan, Mary
Moore, Mrs. Elizabeth
Munion, Eleanor
Munion, Katharine L.
Mrs. John Weber
Nuttall, Hannah
Robins, Joseph
Strang, Carrie
Weist, Mrs. Florence
Young, Laura

ADDITIONAL CONTRIBUTORS TO LENTEN GRACE BOXES

Busch, Mrs. Lillian
Holton, Mrs. Margaret
Moore, Mrs. E.

BIBLE CATECHISM

1. What must I do to be saved?
   Ans. Acts. 16:31—St. John 1:12—St. John 6:37—Romans 10:8-10.
2. How am I saved?
   Ans. Ephesians 2:8-9—St. John 3:16-18.
3. How do I know I am saved?
   Ans. Isaiah 1:18—Acts 10:43; Acts 13:39—Psalms 103:12.
4. Do I have eternal life?
   Ans. S. John 5:24—1 John 5:13—St. John 6:47—Romans 8:1—S. John 10:27-29.
5. What is our state in Christ?
   Ans. II Cor. 5:17.
6. What is our responsibility towards the Scriptures?
   Ans. II Timothy 2:15.
7. Ought we to confess Christ?
   Ans. Romans 10:9-10—Romans 1:16—St. Matthew 10:32-33.
8. What should our attitude be toward the world?
   Ans. I John 2:15-17—I Cor. 6:18-20.
9. As his children have we anything to fear?
   Ans. Philippians 4:6-7—Phil. 4:19—Isaiah 41:10-13.
10. May we have help in Temptation?
    Ans. I Cor. 10:13—Hebrews 2:18—Hebrews 4:15-16.

BROADCASTING STATION S. T. J. C.

CO-OPERATION DOES THE TRICK

* * * *

Sunday, May 28, Whitsunday, is a double date for

you to keep. Our 27th Anniversary and the Confirmation service.

* * * *

Shake hands with the Bishop and tell him how many candidates *you* had confirmed.

* * * *

Frank Drum was high man last year—he had 18 candidates in the class. Who challenges the champion and will beat that record?

* * * *

Is a child of 6 years too young to go to public school to learn to read and write? Is a child of 6 years too young to go to church to learn the ways of righteousness?

* * * *

That magic change takes place in a child at 10 or 12 years that makes him more eligible for Confirmation than a younger child?

* * * *

Why is an adult more fit for Confirmation than a minor? If we are not mistaken in our figures there are more men and women in jail than there are children.

* * * *

Are you a missionary? Prove it!

* * * *

Had that old church sign fallen down on a church member he would have left earth for another abiding place at once. That's the reason we had it removed.

Now we need a new electric sign. Why not give it to the Rector for an anniversary present? Bring, send or mail your anniversary contribution to the anniversary service, Sunday, May 28th.

* * * *

SLOOK-MONTAGUE POST WILL HOLD THEIR MEMORIAL SERVICE SUNDAY EVENING, MAY 21st, AT 8 O'CLOCK. DO NOT FORGET YOU ARE THEIR HOST, AND IT IS THE POLITE THING FOR YOU TO BE PRESENT TO RECEIVE THEM.

* * * *

Have you turned in ALL of your weekly church envelopes.

* * * *

How long would YOU work for a boss who paid you no wages?

* * * *

As YOU are one of the bosses of the St. John's Corporation it is up to you to pay the wages of YOUR employees PROMPTLY. THEIR pay envelope is YOUR church envelope. Be sure they receive their pay on the day it is due.

* * * *

Don't be guilty of an evil you condemn in your bosses—delayed wages and long hours.

* * * *

Be sure all your church envelopes are in the Treasurer's keeping before you go on your summer vacation.

* * * *

DON'T FORGET

That new church sign.

REMEMBER

The Bishop is coming Sunday evening, May the 28th, at 8 o'clock. (Whitsunday).

A RADIO PARTY

FRIDAY, JUNE 9, AT 8 P. M.

As a sort of social wind-up for the season the *Woman's Auxiliary* is staging a *Radio Party* on the above date. The proceeds are to go towards the current expenses of the Parish. Every summer we are faced with the embarrassing problem as to how we are going to pay the salaries of our regular church staff during the season when the parishioners are on their vacations. Our usual method of solving it has been either to make our staff wait for their salaries or try to borrow enough to pay them. This summer we are trying to raise enough money to meet the salaries by means of a big Radio Party before we scatter for the summer.

Valuable door prizes will be given away. Also the prizes awarded during the game will be far above those usually given, both in beauty and in value.

A Cake Walk will be part of the evening's entertainment. These have always been popular, and this one will be more fun than any ever before given.

Refreshments will be served also. It may be a warm night, in which case all of us will be grateful for something to keep us cool.

Two bits will buy your way in. And we are pretty sure that if you buy a ticket for the Party you will soon realize that you have bought more fun for your money than you ever did before in your whole life.

Remember the date—Friday, June 9th.

P. S.—When we all *learn how* to make our regular weekly offerings through our church envelopes we will have more than enough money to pay our summer debts. Our unpaid offerings for the year are over $1500.00. How much of that $1500.00 are *you* holding back?

THE DEVIL'S BEST TOOL

It was once announced that the devil was going out of business and would offer all his tools for sale to whoever would pay his price. On the night of the sale they were all attractively displayed, and a bad-looking lot they were. Malice, hatred, envy, jealousy, sensuality, and deceit, and all the other implements of evil were spread out, each marked with its price. Apart from the rest lay a harmless looking wedge-shaped tool, much worn and priced higher than any of them.

Some one asked the devil what it was?

"That's discouragement," was the reply.

"Well, why do you have it priced so high?"

"Because," replied the devil, "it is more useful to me than any of the others. I can pry open and get inside a man's consciousness with that when I could not get near him with any of the others and when once inside I can use him in whatever way suits me best. It is so much worn because I use it with nearly everybody, as very few people yet know it belongs to me."

It hardly need be added that the devil's price for discouragement was so high that it was never sold. He still owns it and is still using it.

—*Selected.*

ALTAR VESTMENTS

FRONTAL

A cloth covering the front of the Altar, often elaborately embroidered and of rich material.

SUPERFRONTAL

A cloth covering the top of the Altar and hanging over the front edge for a distance of nine to twelve inches, concealing the top of the frontal. This part may or may not be of the same material as the frontal, either plain or embroidered, but the part covering the top is best made of linen. It can be kept in place by a two-inch hem at the back into which a flat bar of brass, or some other heavy material is inserted. It is better to divide this bar, otherwise it is unwieldly. Rings and small hooks can be used if preferred. When the Altar is a carved one, a superfront is generally used without a frontal.

SILK CHALICE VEIL

A square of silk, of the color of the season, often finely embroidered, which is used to cover the Chalice.

BURSE

A case, or pocket, of the same material as the silk Chalice Veil, also embroidered, in which the Corporal is kept; it contains also the linen Chalice Veil and extra Purificator, if required.

DOSSEL OR DORSAL

A curtain of cloth or needlework suspended at the back of the Altar and in some churches changed according to the season, to correspond in color with the Altar hangings. Side curtains are spoken of as "wings" or "riddels."

COLORS

When a church has a full set of colors they are changed according to the season, to emphasize the lesson of the day. The Stoles, as well as the Altar Vestments, correspond in color. Some churches use no colors at all; but where it is desired to do so and a full set is not available, red is recommended as being the most useful.

WHAT ARE YOU TO DO?

Begin At Once

You know members of our Parish who do not go to Church. Get in touch with those members.
Write Postal Cards,
Use Your Telephone,
Make Personal Calls.

Urge them to come to Church next Sunday, and every Sunday. Press home their duty. Get their promise to come.

You know persons who are not Church members. Invite them. Have a guest in your pew next Sunday, and every Sunday.

Keep up your efforts until our Parish Church is full of worshippers.

We Must Gain Souls for God

Use your influence. Be not satisfied until you produce results.

Use the same methods of influence to make every one a WORKER —somewhere—in some organization. Make our Church a Bee-hive of industry to do well the work in the Master's Vineyard. Remember, you are "called of God to be a workman that needeth not to be ashamed."

When the Parish Church is full of WORSHIPPERS and every organization full of WORKERS—earnest and efficient—then we shall have secured a congregation of GIVERS—"not grudgingly or of necessity, for God loveth a CHEERFUL GIVER" —to push forward the cause of Christ at home and abroad.

This is Our Church Program.
Make it YOUR Program.
Begin at Once, and Persevere.

The Parish Leaflet Company, Hobart, Ind.

TO FIND EASTER

"THIRTY days hath September,"
Every person can remember;
But to know when Easter's come
Puzzles even scholars some.
When March the twenty-first is past,
Just watch the silvery moon,
And when you see it full and round,
Know Easter'll be here soon.
After the moon has reached its full,
Then Easter will be here
The very Sunday after
In each and every year.
And if it hap on Sunday
The moon should reach its height,
The Sunday following this event
Will be the Easter bright.

RADIO PARTY

Friday Evening, June 9

8 P. M.

St. John's Church - 3rd and Reed Sts.

Door Prizes — Cake Walk — Refreshments

Proceeds for Current Expenses

Admission Card, 25 cents

The Parish Broadcaster

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The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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Carl Brobson
William J. Shives
B. Frank Drumm
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District No. 2—William Gilbert, 233 Watkins St.
District No. 3—John F. Preole, 116 Daly St.
District No. 4 Frank Drumm, 2128 S. Lee St.
District No. 5—John Gallagher, 121 Mercy St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
Miss Jeannette Last
Mrs. Howard McFadden
Miss Eleanor Munion
Miss Adelia P. Pearo
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

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Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

BAPTISMS

James Ross Bright — Henry Brown Schaffer
Madalen Alberta Elliott — Robert Thomas Naphy
Margaret Agnes Brook

BURIALS

William F. Maier — Joan Marie Dingler

MEMORIAL FLOWERS

"In Loving Memory of"

Annie J. Cooper
Mathilda Ware
Emma Stryker
Charles Little
Andrew Little, Sr.
Andrew Little, Jr.

CHURCH CALENDAR

SUNDAY:

Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.

MONDAY

Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.

WEDNESDAY:

Boys Club and Basketball, Parish House	8.00 P. M.

THURSDAY:

Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

HOW ABOUT IT?

Life would be so full and free if you and I should really be
A sun to cheer some pathway dim—a happy song, a prayerful hymn;
A ray of hope to those in sorrow, some joy and comfort they may borrow;
A silver lining to each cloud, a stilling voice amidst the crowd;
A stalwart staff, the very best, on which some weary soul may rest;
A light, a burning candle flame to guide someone bowed down with shame;
A rainbow shining through each shower, a living faith each day, each hour.
How wholly worthwhile life would be if this were true of you and me!

—Frances E. Walker, Northfield, Mass.

OUR 27TH ANNIVERSARY

Sunday, May 28th (Whitsunday) we celebrated the 27th Anniversary of our Rectorship of the Parish. We were one week ahead of schedule in so doing, for our advent into the parish actually occurred on Trinity Sunday. Our reason for advancing the date one week was due to the Bishop who chose Whitsunday to visit the Parish for Confirmation.

We were glad we did not arrange an elaborate program because the day turned out to be a scorcher and everybody was uncomfortable. As it was Whitsunday we would have the Celebration of the Holy Communion in any event. The Parishioners, however, honored their Rector in coming out in unusual numbers to the Communion. At the point in the service, where we usually make the announcements, the Senior Lay Reader, Vernon Matthews, made a short address of congratulation and presented an enormous basket of pink carnations, the Rector's favorite flower, to the Rector and Mrs. McHenry. The Rector responded with a short address of thanks for both the beautiful flowers and the congratulations. Then he commented upon the 27 years of service at St. John's and what it meant to him, spiritually as well as mentally. He called attention to the presence in the congregation of the first man who met him on the front steps of the church, Matthew McKeown and his beautiful wife, Lillian, were present. The Rector was so happy in having them in the church for the celebration he could not resist the temptation of calling the attention of the congregation to them. Twenty-seven years had made little change in Mr. and Mrs. McKeown except "Mat" hasn't quite as much hair as he had a quarter of a century ago. The Rector wanted "Mat" to attend the Confirmation service in the evening for he wanted to introduce him to the Bishop as the Reception Committee of one who welcomed the Rector twenty-seven years ago.

In the afternoon we had an informal anniversary gathering of hymn singing and Bible and Catechism contests. It was worth while in that it gave some of our Confirmation Candidates an opportunity to exhibit their training to the assembly. The congregation was astonished at the ease and efficiency with which the boys and girls answered the questions.

At 3.45 P. M., the Rector appointed several committees to go visit the sick, aged and shut-ins of the parish. Then we adjourned to meet later for the Confirmation Service. But that is another story!

A PLEASING INTERLUDE

St. Johnites are always doing something nice. Our 27th Anniversary was no exception to their way of showing their affection for their Rector. After the morning Celebration he was invited by his Sr. Lay Reader and his other half to go to lunch with them. Feeling a bit weary and thinking a mild indulgence in a good lunch might "pep" one up for the other duties of the day, he consented. They drove to the Ben Franklin Hotel and entered into the Carol Room. Over in a remote corner there was a huge round table. Sitting around that table were a crowd of St. Johnites, waiting for the Rector. Was he surprised? He was! And very greatly pleased, too. It makes one feel good when he finds himself an object of love so great as this.

The lunch was both satisfying and appetizing. The service was perfect. We had an enjoyable time and returned to the celebration greatly refreshed. The menu was:

Fruit Cup
Soup
Chicken a la King or Lamb Chops
Potatoes Peas
Tomato Salad — Italian Dressing
Coffee or Tea
Cakes and Ice Cream

The Rector wants to thank all concerned in the delightful little plot and to say he enjoyed every minute of it.

OUR 1939 CONFIRMATION CLASS

Bishop Taitt had appointed Sunday, May 28th, Whitsunday, as the time for his annual visitation to St. John's Parish. We had been working all year, ever since our last Confirmation, preparing our Class and we felt pretty sure of the training, as well as the intelligence, of its members. Twelve of the youngest boys and girls received prizes for perfect work in their Catechism. When we say "for perfect work" we do not mean for reciting the answers to the questions in parrot fashion, but in answering understandingly—knowing what the big words, they could scarcely pronounce—meant. Following are the names of the prize winners:

Dale S. Brown	Edna A. Moore
Sarah A. Forde	Harry T. Peltz
Margary L. Hager	Robert J. Pettit
William Edward Jensen	Beatrice C. Robins
Robert H. Johnson	George A. Trainor
William H. Kaufman	Dorothy M. Westfield

The Rector is no respector of age when it comes to preparing and presenting candidates for Confirmation. With him it is a question of mental and spiritual receptivity rather than age, that count. A man of sixty years may be a moron while a child of six shows every evidence of strong spiritual concepts. The man of 60 needs special mental and spiritual training before he is fit to assume moral responsibilities, while the child of 6 is ready to respond to the higher training of the Church. The Rector has met many a child who could play the violin beautifully while he, even though well advanced in adult age, can't even produce a respectable squeak from the instrument. And so it is with many children. They have a wonderful aptitude towards God.

The above paragraph is a leader up to the personnel of the Class which in age ranged all the way from 6 years to a great grandmother. And that, by the way, leads up to other things of interest concerning the Class. There was indeed a great grandmother in the Class and her great grandson was confirmed with her. Again there was a family of five persons, the mother and four children all confirmed together. Then nearly all the children, thirty-five and one adult confirmed had been christened by the Rector. Also a boy, a namesake of the Rector, was in the Class. His name is David Cresson Diamond.

The candidates met at 7.15 P. M., for registration. We were surprised at the size of the Class. It was almost equally divided between the males and females. According to our count there were 33 women and girls and 31 men and boys.

The evening was even hotter than the day. But the younger members of the Class endured valiantly. Not one was restless but we knew they were anything but comfortable. The program was brief. The outstanding feature was the singing of a hymn by the Junior Choir. The boys and girls measured up to the occasion beautifully and we congratulate Margaret Nelson for her training and the selection of so appropriate a hymn. The Bishop was very pleased with the singing.

All through the service it was thundering and lightening outside as though the heavens were about to fall. All were waiting and hoping for a downpour but all in vain. After raising our hopes to high pitch the clouds just went rolling on. And we, the people of St. John's, just went sweltering on.

The Program for the evening was:

Processional—"St. John the Evangelist Hymn" tune McHenry
Creed and Prayers
Notices
Hymn by the Junior Choir
Sermon by the Bishop
Hymn—"Come Holy Spirit"
Confirmation Service
Offertory Anthem—"Spirit Divine, attend our Prayers" Senior Choir
Closing Prayers and Benediction
Recessional—"Onward Christian Soldiers"

The *candidates* who received the Laying on of Hands by the Bishop were:

GIRLS

Beck, Margaret Fredericka
Bennett, Ida May
Branton, Eva
Diamond, Catherine Gertrude
Dingler, Katherine Elizabeth
Forde, Sarah Ann
Forde, Doris
Hager, Margary Lena
Hager, Elizabeth Anna
Hartman, Naomi Lee
Henderson, Eleanor Mary
Keough, Eleanor
Keough, Emma
Lord, Genevive Agnes
Kreutzberg, Bertha
Miller, Margaret Anna Alberta
Moore, Edna Alice
Robins, Beatrice Catherine
Skelly, Elizabeth Catherine
Stockman, Florence Ellen
Ward, Frances Marion
Westfield, Dorothy Madaline
Woerner, Dorothy Madaline

WOMEN

Bright, Emily Grubb	Krafft, Mary Elizabeth
Chisholm, Marion	McIntyre, Lillian May
Grubb, Mary Anna	Porter, Elmira
Heisler, Irene Meier	Smith, Augusta Marie
Trainor, Kathryn	

BOYS

Bright, James Ross	Kaufman, William Henry
Brown, Dale Stanford	Lord, James Edward
Campbell, Jeremiah Thos.	Mason, Francis Robert
Campbell, Geo. Winfield	McKeon, Edward Clement
Connor, Edward Joseph	Peltz, Harry Thomas
Diamond, David Cresson	Pettit, Robert Joseph
Dingler, Harry Edward	Phillips, Harry Henry
Dingler, Leslie Sterling	Price, Daniel James
Gallagher, John Pershing	Rassman, Edward Wesley
Hager, Oscar Evans	Schoch, Albert Cornelius
Hager, Walter Herman	Trainor, William Paul
Jenkins, John Charles	Trainor, Robert Louis
Jensen, William Edward	Trainor, George Albert
Johnson, Robert Harry	Trainor, Thomas

MEN

Gorman, Woodrow W.	Heisler, Franklin
Miller, Horace A.	

You may believe it or not, the Rector was sorry when the sexton came along, turned out the lights and locked the front door.

The Bishop was in a particularly happy mood and had the Class with him from the start. Among others he told the story of the man who lived to be 91 years old. Somebody asked him to what he attributed his longevity. He replied, "My ability to run so fast at the Battle of Bull Run." "If," said he, "I had not run so fast that day I would have been dead years ago."

That was a sample; but you know the Bishop when he gets into that mood. He seems to have just the right funny thing to say when he is making a point.

Considering everything the evening was as enjoyable as it was important.

What we are praying for now is that all those who were confirmed will persevere in their new way of life until the end. The way to do that is to get in the habit of attending church functions of all sorts and taking an active part.

THE BROTHERHOOD OF ST. ANDREW

Congratulations To Its Members

The Parish has every reason to be proud of the Senior Chapter of the Brotherhood of St. Andrew. The size of our Confirmation Class was largely due to their fine loyalty and cooperation. When we came to analyze the set-up of the Class we learned the following facts:

William (Happy) Gilbert was responsible for 21 candidates; the Rector, 8; John Gallagher, 6; Walter Pine, 7; Jake Preole, 4; Frank Drumm, 3; George Keener, 8. In other words 57 candidates of our Class of 64 are credited to the Brotherhood of St. Andrew.

It was really funny to hear the comments of the members at the meeting of the Brotherhood after the Confirmation. In spite of their fine work all of them were irritated over the way many of their prospects backed out at the last moment. One of the men said, "Why, would you believe it, one of my candidates told me Sunday morning she would be in the class and before five o'clock she sent word she had changed her mind. Then there were two of another family who were on my list and the mother had promised to send them but when I went for them they said another minister had them confirmed in his church."

Another member said, "I'm ashamed of myself. Next year you bet I'll round up a proper crowd." And so the comments went around the room. Discontent rather than elation was in the air and plans were made at that meeting for another and a bigger campaign for 1940. The first thing they did was to make a list of the fish that got away this year and go angling for them for the next catch.

The splendid work of the men is an impressive proof of the golden harvest of souls for God in South Philadelphia.

May we suggest that what the Brotherhood did can be duplicated by every other Parish organization and on just as large a scale if the members plan a campaign and cooperate and advise with the Rector in pushing the campaign. We feel that every parish organization ought to develope and constantly exercise the missionary spirit activity in adding souls to the church is the main object of having such organizations. "By their FRUITS ye shall know them." St. Matthew 7:20.

We sometimes wonder whether the failure in the growth of many organizations, whether christian or secular, is probably due to the lack of a missionary spirit among its members. They form a closed corporation for pleasure and don't pretend to get new members. The result is loss of strength and finally a fading out.

What we would like to get from each of our parish organizations is the assurance that with God's help every member will work to get at least one candidate for our 1940 Class. We would like each organization to do as the Brotherhood does—discuss this matter of adding souls to the church at every regular meeting.

Another thing—every member of every parish organization has the assurance of the cooperation of every member of the Brotherhood.

And let our 1940 Slogan be—

100 FOR JESUS CHRIST!

LEST WE FORGET

We are on the threshold of the summer season. Soon we, you and I, will be searching for a retreat from the heat of the city streets. Some will go to the country where there is lots of space and the air is filled with the song of birds and the fragrance of flowers; where the nights are still and dark and cool, and one can sink into refreshing sleep; where we can idle away the hours of the day in luxurious laziness, forgetting all our cares, going where we please, eating when and as much as we please and sleeping or reading in a shady nook if we please.

Some of us will hie away to the mountains where vigorous breezes blow down the passes and chill the

air with stimulating pine scented ozone which one breathes in one's lungs and feels all sense of languor and heaviness of heat tortured nerves revived and tingling with new life. Where the mountain brooks leap gurgling and laughing from crag and stone and rush away into some dark, cool, shady pool where mountain trout sport the hours away. Where the nights are cold and camp fires are the vogue and the night is filled with forest noises of timid denizens of the wild lands, seeking their food and drinking of the sparkling springs. The wild life of the mountains so full of freedom, grandure, vitality and physical well being, is the life for us.

But others will enjoy the roar of the restless surf. The shore, the salty tang of the air, the brilliance of the sun, the battle with the waves while bathing, the deep sea fishing, the sailing and the evening boardwalk strolls which are veritable fashion parades; the rest pavilions, the sea breezes, even the storms which sweep up and down the coast add zest and interest to living and we forget the hot city streets, the hot business office, the hot, stuffy homes and sigh and say, Oh! What bliss to be where breezes blow and ocean waves are cool and soothing. One can endure the summer if one can forget the heat in such surroundings.

Yes, if one can forget! It is good to forget the unhappy things of life. But it is not good to forget one's duties and obligations neither in summer nor in the winter.

For you know you *do* have certain obligations you must meet—even when you are away on your summer vacations. You have an obligation which is both moral and spiritual. Your obligation is to your church. If you are really loyal to your Master, you must see to it that provisions are made for the church's continued support by your offerings while you are away reveling in God's beautiful world which He has created for your happiness and welfare. The joys of the country, the mountain and the sea ought to fill your hearts with a hymn of thanks—giving to the Father of us all who supplies His good things so abundantly.

"Lest we forget" our obligation to God and His Church let us head our summer budget with our church offerings paid up to the time we go away. DON'T LET IT BE SAID THAT WE LEFT THE CITY ON OUR SUMMER VACATION OWING GOD AN OFFERING!

You surely could not get the same enjoyment out of God's big, beautiful, wonderful nature life, if you forget to support His Cause in the hot city you left behind you.

We *must* square our accounts with the parish and show a clear sheet to our credit with the Church the same as we do with the butcher, the baker and the candlestick maker.

When you go on a summer trip you pay your rent in advance so you will have a home to which to come back. When you go on your trip this summer please do not forget to pay your Church Obligations in advance for the same reason.

BRING YOUR CHURCH ENVELOPES UP TO DATE
THEN
GO AWAY AND HAVE A GOOD TIME
WITH A CLEAR CONSCIENCE

WAR ON WAR

What a remarkable change has come over the land. Not so many years ago Memorial Day was an occasion when all the professional orators, soldiers, politicians and even clergymen, rose up and raged against our defeated enemies and defied them to come out and take another licking. Veteran soldiers and sailors marched to marital music from cemetery to cemetery to lay flowers and flags upon the mounds of deceased comrades, who fought and died for their country.

And over those graves speeches were made extoling their supreme sacrifice and exhorting all American patriots to rally round the flag and protect our nation from invasion as did our fathers. In those days there was no such creature as a pacifist. If he did exist the country had another name for him and that was—Traitor.

After participating actively in celebrations of Memorial Day this year, we returned home late in the evening, tired and a little confused. We had determined that we would strike a new note in our speeches at cemetery gatherings and in Post Halls. The new note was MORE PEACE and LESS WAR TALK. Our confusion was due to the singular incident that almost every other speaker had by some peculiar means of telepathy been moved to choose the same theme. And even more curious, the masses gathered to listen to these Memorial Day Orations, seemed to accept with approval our denunciation of war and our exaltation of peace. More than half of every such gathering were veterans and military officers.

Personally, we made what less than ten years ago would have been considered a dangerously unpatriotic talk. We went so far as to say that we thought a certain member of the President's Cabinet should have his title changed from Secretary of War to Secretary of Peace, but his duties and perogatives should remain the same with increased power to carry on. Furthermore, we should drop the word "war" from our vocabulary and make "peace" the popular word; that newspapers and magazine and public documents and speakers who kept up the bad habit of talking "war" should be boycotted and treated as national enemies. We went further and said our armies and navies ought to be called Peace Armies and Navies. They should be used in spreading a desire for peace and good will within the nation and beyond its borders; that they, the Army and Navy, ought to be stepped up to the highest grade of efficiency in mobility and armed power so that they could back up our peace program with a force that the biggest international bullies would see and slink from. We went on to declare that the United States ought to start now and keep up accumulating the biggest PEACE CHEST for the maintenance of our peace forces for an indefinite period with an inexhaustible supply of money and munitions and not wait for the war lords to attack. We further stated that we would train our children to hate the word "war" as something malignant and to be exterminated as a deadly poisonous growth in every barbaric and uncivilized country and a threat to the peace and welfare of progressive civilization. We would teach them the glories of peace and its blessings and inculcate in them the desire to preserve peace at any price—even at the price and sacrifice of our blood and our property, if necessity arose.

Yes, we declared for Peace. We called on the Prince of Peace to lead our men and inspire our children TO WAR ON WAR and fight for peace until Peace sits on the throne of civilization and reigns supreme. Our speech was cheered to the echo and our veteran listeners, their women's auxiliaries, their sons and their daughters joined in the applause.

One little fellow, about six years of age, dressed in a sailor's suit of white, stopped us on our way to our car and said, "Please, Mr., may I say that was a wonderful speech."

TEN YEARS AGO WE WOULD HAVE BEEN MOBBED FOR EXPRESSING SUCH SENTIMENTS.

Thank God, at last sanity rules the minds of men and war is on the wane.

May our beautiful land ostracise it and may she become the world's champion for peace and demand peace sternly.

OUR NEW CHURCH SIGN

A new church sign is not a luxury but a necessity. In the first place the church is built of gloomy, brown stones which give it a prisonlike aspect and needs an illuminated sign to take away some of that gloom. Also, no sign is up-to-date if it is not a good advertiser and nothing is quite so attractive or informative as an illuminated sign, placed in such a position that it can be read easily by most passersby. Also, there are so many events which occur between the monthly issues of the Broadcaster, that it is only by using a sign to give the news that we can get such events before the public.

This year we asked the parish to contribute towards the expense of purchasing such a sign in place of raising a purse for the Rector for our Anniversary. On Whitsunday, we celebrated that event and the following persons placed their Anniversary Envelopes on the Alms Basin which is for the purchase of the sign. We want to thank these friends and hope others of the parish will join the ranks of givers so that we will raise enough to go ahead with the job. Of course, there is more expense than just paying for the sign. The electricians have their part and the lights must be supplied. Also the letters used for ordinary advertising must be bought by the church. We need more money than we have received before we can get on with the job.

Adgate, James
Adgate, Mrs. James
Amadio, Mrs. Alice
Aphelt, Mrs. Laura
Ashmen, Helen
Babbitt, Miss Agnes
Bright, Ruth W.
Bright, Doris Florence
Brown, William
Brown, George
Brown, Edward S., Jr.
Brown, Harry
Clark, Mrs. Kathleen
Clark, Harry
Clendenning, Charles
Connor, Mrs. L.
Cressee, Mrs. George, Sr.
Cressee, George, Sr.
Cressee, Raymond
Cucknell, Mary
Dougherty, Joseph
Dougherty, Mrs. Jennie
Drumm, Benjamin
Eells, Mrs. William, Jr.
Ferrell, Florence J.
Fisher, Miss M. B.
Friend, Mary
Friend, W. Grant
Gallagher, Mrs. Hannah
Gallagher, John F.
Gilbert, William T.
Glaze, Mrs. Lynne
Gregory, George W.
Hare, Mrs. Bertha
Harford, Kathryn E.
Harris, Mrs. Ida
Hartman, William E., Sr.
Hasson, William
Hasson, Mrs. Kate
Holton, Mrs. Margaret
Holton, Edna
Holton, Joseph
Holton, Margaret
Hopkins, Harry
Hopkins, Ruth J.
Hopkins, Mrs. May
Hudak, Miss Frances
Hudak, Mrs. Andrew
Jaeschke, Herman
Jaeschke, Mrs. Herman
Jaeschke, Gus
Jaeschke, Mrs. Gus
Jenkins, Blanche G.
Jenkins, Anna M.
Jenkins, John
Jenkins, Marie E.
Jenkins, Elizabeth
Keck, Mrs. Maria
Keener, George
Kelly Raymond
Kelly, Burton
Kelly, Mrs. Mary
Kelly, Gerald
Keough, Mrs.
Knowlton, Anna
Krafft, Orenett
Krafft, Edward
Krafft, Mrs. Orenett
Krause, Mrs. Sarah
Lafferty, John
Little, William E.
Little, Mrs. Mary
Logan, Elizabeth
MacVaugh, Anna
MacVaugh, Sylvania
MacVaugh, William
Mason, Helen
Mason, Francis
Mason, Mrs. Elizabeth
Matthews, Vernon
Matthews, Mrs. Vernon
McCall, Frank
McCall, Harry
McCall, Mrs. Harry
McCall, Samuel B.
McCloskey, Mrs. Carrie
McFadden, Howard
McFadden, Mrs. Howard
Meyers, Mrs. Agnes
Miller, Howard
Miller, Mrs. Howard
Moore, Mrs. Elizabeth
McLaughlin, Mrs. Anna
Nelson, John J., Jr.
Nelson, Mrs. John J., Jr.
Nuttall, Miss Hannah H.
O'Donnell, Mrs. Catherine
Patterson, Mrs. Anna
Pearo, Mary
Pearo, Adelia
Pettit, Robert
Pettit, Mrs. Emily
Pettit, Otis
Piccione, Mrs. Elizabeth
Piccione, Robert
Pine, Frank
Pine, Edward
Pine, Mrs. Lillian
Preole, John C
Read, Mrs. Lottie
Rocks, Edward
Rutter, Jeremiah K., Jr.
Rutter, Mrs. J. K., Jr.
Rutter, Charles
Rutter, Mrs. Charles
Rutter, Robert
Rutter, Edward
Schabacker, Miss Anna
Schmidt, Mrs. Frank G.
Schoch, Mrs. Albert
Seher, Catherine
Silbert, George
Simpson, Mrs. Emma
Skelly, Thomas, Sr.
Smith, Mrs. Anna
Smith, William E.
Snell, Samuel
Spratt, John
Spratt, James
Springer, Mrs. Anna
Stenger, W. and family
Stone, Mrs. Lydia
Stryker, Harry
Sutterlin, Thelma
Sutterlin, Mrs. Ethel
Sweeney, Mrs. Agnes
Sweeney, James
Taylor, Benjamin F.
Taylor, Ethel E.
Thesing, William
Ward, Mrs. Carrie
Ward, Abraham, Jr.
Ward, Myrtle
Ward, Anna L.
Ward, William H.
Ward, James
Ward, Joseph
Ward, Abraham, Sr.
Watts, Miss Sarah
Weist, Mrs. Florence
Wilhelm, Mrs. Kate
Wilhelm, Catherine
Woman's Auxiliary
Yeager, William
Young, Viola
Young, Mrs. Laura
Young, William, Jr.

Just a line to the Parishioners whose names are not in this list. We need one hundred dollars more to pay for the job—so, get busy.

FOOD FOR THOUGHT

The greatest sin — *Fear*
The greatest deceiver — *One who deceives himself*
The greatest invention of the devil — *War*
The greatest secret of production — *Saving waste*
The best work — *What you like*
The best play — *Work*
The greatest comfort
The knowledge that you have done your work well
The greatest mistake — *Giving up*
The most expensive indulgence — *Hate*
The cheapest, stupidest and easiest thing to do
Finding fault
The greatest trouble maker — *One who talks too much*
The greatest stumbling block — *Egotism*
The most ridiculous asset — *Pride*
The worst bankrupt
The soul that has lost its enthusiasm
The cleverest man
One who always does what he thinks is right
The most dangerous person — *The liar*
The best teacher — *One who makes you want to learn*
The meanest feeling of which any human being is capable — *Feeling bad at another's success*
The greatest need — *Common sense*
The greatest puzzle — *Life*
The greatest mystery — *Death*
The greatest thought — *God*
The greatest thing, bar none, in all the world — *Love*

From—The Bee Hive

BROADCASTING FROM S. T. J. C.

Vacation time is near at hand.

* * * * *

BE TEMPERATE IN ALL THINGS.

* * * * *

Teach the child the way he should go and only too often he will go the other way.

* * * * *

Aim high—then shoot.

* * * * *

"War is Democracy's Greatest Enemy." *Byrd.*

* * * * *

"We must destroy war or war will destroy us."
Hull.

* * * * *

"Force may subdue, but *Love Wins.*" *Penn.*

* * * * *

War on War—is the new battle cry.

* * * * *

EASTER 1940 COMES 3 MONTHS AFTER CHRISTMAS 1939.

* * * * *

Five other candidates were prepared to be confirmed but sickness intervened.

* * * * *

With many people "their word is as good as their bond" . . . and their bond is no good.

* * * * *

An unanimous vote of thanks to Mrs. Georgia Carolina Weise for the admirable way she helped to get the Confirmation Candidates prepared for the occasion. Her wholesome smile and kindly ways just made us know she was our friend.

* * * * *

The Parish presented the Rev. and Mrs. with an enormous basket of carnations. They were lovely.

* * * * *

Remember: Easter 1940 is *only* 3 months after Christmas 1939.

* * * * *

Let's begin to think of our Sunday School Lenten Offering NOW.

STORY OF THE ROSES

CONDENSED FROM THE BEAUTIFUL STORY BY LUTHER DE YOE, D.D. AND PRINTED IN "THE BEEHIVE" OF GERMANTOWN

Six hundred years B. C. the great Greek Poetess Sappho lived. She was enraptured with the loveliness of flowers. She almost worshiped them. Of all the Flowers she chose the Rose as without doubt the most beautiful. She imagined a throne higher and grander than all the others in the Flower Kingdom. Upon this she placed the Rose. She bowed before it. On in those days so long ago, she called the Rose,—THE QUEEN OF THE FLOWERS.—That distinction the Rose has never lost. The Human Race bows before it just as reverently today. In China, in India, in Europe, in Africa, in America it is the beautiful Queen of the Flowers. The many years have not taken away one shade of its glory. The gardener of today shows you this beautiful bloom and that and then says; but wait—you have not seen the best—You have not seen my ROSES.

It is interesting to hear or read the fanciful stories that tell how the different colors of the roses were secured. The stories that go back for centuries tell how these flowers have laid hold of the attention of the world.

In the old Grecian Mythology it is said that the color red came to the roses in this way. Narcissus the handsome youth, the Messenger of the Gods was in distress. Venus the wife of Jupiter was hastening to help Narcissus. She stepped upon a thorn. It was the thorn of a rose bush. Roses before this were always white. The blood from the wound of the foot of Venus soaked into the rose thorn and vine. The bushes that grew from this blood soaked vine and all the vines that have grown from it have borne red roses. Christian traditions say that one of the thorns in the Saviour's crown of thorns was from a rose vine. It became permeated with the blood of the Master. Those vines, this tradition says, began the bearing of red roses.

You may know a beautiful white rose that is called the Rose of Mary. It is named after the Virgin Mary. It is said that during her flight with Joseph and the

child into Egypt this occurred. One evening she hung the veil she had upon a rose bush. The bush until then had been bearing just ordinary white roses. The morning after the veil had been upon it the bush was glorious. It was covered with these wonderful White Roses. The bushes that have multiplied from it have continued the same glorious Virgin Mary Roses. A beautiful rose was developed in France during the reign of Louis 18th. It was called the Rose du Roi. Afterward when Napoleon became Emperor it was called the Rose of the Emperor. When the Republic came it was called the Rose of the Republic.

In the first verse of the Second chapter of the Book of the Bible called—The Songs of Solomon—is an interesting expression. It is generally used as an expression describing Christ. Jesus is represented as speaking concerning Himself. The expression is poetic and beautiful. He is represented as saying—"I am the Rose of Sharon. The Lily of the Valley"—Sharon was the place in Palestine where the most glorious Roses grew. Their beauty was way beyond that of any other flower. The most beautiful Rose in the World was the most beautiful Flower in the World. The Son of God Jesus is the grandest of all persons who have ever lived.

How kind our Heavenly Father has been placing them as one of the facts of beauty and helpfulness in this world of ours.

The real history of the Roses has in many respects been kept true as the History of no other flower. They were first known in India and China. Very early they were cultivated in Persia. It is said that Alexander the Great brought them from Persia over into Greece and Europe. That was about 336 B. C. There is a bush that is supposed to be the oldest Rose Bush in the world today. It is healthy and blooming today. It is known to be 1100 years old. It is said to have been planted by Charlemagne. It was planted and is growing along side of the wall of the Cathedral of Hildersheim, Germany. It is not a climber but a bush. It is today about twenty-six feet high. It covers a space on the wall of the old Cathedral of about thirty-two feet. It is said that Charlemagne planted the bush on the occasion of the visit to Charlemagne of the Mohammedan Caliph of Egypt. The Caliph was Harounal Haroun al Raschild. I am glad the name of Charlemagne is associated with the Rose. Charlemagne was the Saviour of Western or European Civilization. He saved all of Europe from utter distraction. About the year 800 he had fought his great battles and was crowned King of all of Italy and Germany and France. I am glad that Charlemagne has a touch with the story of the Roses.

A number of our cities and states are named after the beautiful flower.

I believe every flower has some helpful wonderful word to speak to us. The Roses have a blessed message. A number of the flowers tell us of a struggle through which they have passed in overcoming some unpleasant ugly fact connected with them. They deserve much credit for fighting their battle. The Roses have no such story. The simplest rose is beautiful. The development of the Rose is simply the development of something beautiful into something more beautiful. Its message is, take the good that is in your life and make it better. Find some worthy talent in art or business that you have and make it greater. To develop a worthwhile gift you have is as noble and helpful to the world as to overcome something that is wrong. It often brings a more helpful result. Make the good that is in you better is what the Roses say. Make your worth while knowledge greater Knowledge. Your excellent Character grander Character. Your Kindness greater Kindness. In 2nd Peter 3:18 is this wonderful direction. It not to overcome evil. That is grandly necessary but just as grandly necessary is—TO GROW IN GRACE, AND IN THE KNOWLEDGE OF THE LORD AND SAVIOUR JESUS CHRIST.—In this same book of 2nd Peter, Chapter 1, verses 5, 6, 7, it says add to your Faith virtue and to virtue knowledge. And to Knowledge Temperance and Temperance patience. And to Patience Godliness and to Godliness Brotherly kindness and to Brotherly kindness CHARITY. What a development of GOOD THINGS. To overcome the evil is all right. The Rose however directs attention to something fully as noble. It says take a noble attainment you have and increase that. Do not be satisfied. There is always a new victory. It is so in practical achievements. The Telephone that could do the wonderful thing of carrying the voice a mile has been developed until it makes it possible for the voice to envelop the WORLD. Men have taken Roses of one size and degrees of beauty and added until the victories of today have been secured. Make life nobler, make the good that is in you BETTER as the years pass by.

Beside the Rose this verse mentions the flower that is next in beauty. I asked a noted man, one who loves flowers, what Flower in his judgment stood next to the Rose. At once he answered there is but one flower that stands next and that Flower is the Lily. Let your thoughts go over the different Lilies you know and you will agree with him. The Second Chapter of the Songs of Solomon brings an exquisite picture of the Saviour. He is the Rose of Sharon. He is the Lily of the Valley. This is a fascinating prophecy. These references in Mythology and Fancy and real history show something of how earnestly Roses are woven into the story of human life. What wonderful symbols of life Roses have been. Those symbols have come down the centuries with much the same meaning. Hippocrates was the Greek God of silence. His symbol was the Rose. Many things that Hippocrates knew were not to be repeated. They were hidden back of the sign on the Rose. Cupid the God of true lovers was said to give real lovers Roses. What the lovers said and did was not for the public. All was their own concern. The ancients placed a rose or a bouquet of roses on the ceilings of the rooms in which they held many of their important meetings. What they said SUB ROSA or under the Rose or Roses was for themselves. Only a miserable traitor would betray the Sub Rosa words and actions. Things that are said and done by agreement Sub Rosa are SACRED..

What an interesting Story the wonderful Roses have for us. What a blessed MESSAGE they have for each one of us.

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Carson, Margaret
Hopkins, Ruth
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Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
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Charles Edward Whittick and Laura Elizabeth Wells
Richard S. Sullenberger and Roslyn M. Alloway

MEMORIAL FLOWERS

"in loving memory of"

Charles Little	Mary Sweeney

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

THE DREAMS AHEAD

What would we do in this world of ours,
Were it not for the dreams ahead?
For thorns are mixed with the blooming flowers,
No matter which path we tread.

And each of us has his golden goal,
Stretching far into the years;
And ever he climbs with a hopeful soul,
With alternate smiles and tears.

That dream ahead is what holds him up
Through the storms of a ceaseless fight;
When his lips are pressed to the wormwood's cup,
And clouds shut out the light.

To some it's a dream of high estate,
To some it's a dream of wealth;
To some it's a dream of a truce with Fate
In a constant search for health.

To some it's a dream of home and wife;
To some it's a crown above;
The dreams ahead are what makes each life—
The dreams—and faith—and love!

—Edwin Carlisle Litsey.

THE SUMMER BIBLE SCHOOL

As usual the Summer Bible School was a delightful success. We got an early start—Sunday, June 18th, was our opening session and Sunday, September 10th, marks the closing of the school.

The schedule of work was really a continuation of the system used in other years. Our time was fully occupied with the study of the Prayer Book, embracing the Collects, Epistles and Gospels for the regular Sundays, as well as those of the Saints and holy days as they would occur through the month. Then, too, we spent a great deal of time in the fundamentals of our Faith as set forth in the Creed, the Lord's Prayer and the Ten Commandments. But most of our Doctrine period was consumed in a study of the Sacraments of the Church. We never have been quite satisfied with the rather sketchy training we have given our children in this most important study of church doctrine. Now, we feel we are prepared to state that our children do have at least an intelligent idea as to what the Sacraments are and why the Church uses them.

May we state also that through patience and perseverance Margaret Nelson taught the children chapters of the Holy Bible to memorize and repeat. Every Sunday morning part of our period was spent in repeating the verses and chapters they learned during the week. They know so many now that it takes nearly fifteen minutes of quick going for them to repeat all they know.

We hope Margaret will carry on and continue teaching the Sacraments of the Church and more chapters of the Scriptures during the fall and winter term.

I would like also to have our Kindergarten teachers to continue teaching the first things of the Catechism—how to say the Lord's Prayer, the Creed and the Ten Commandments. This is a pretty ambitious program for little youngsters I know, but I'm sure that the simplified forms of the ten commandments, for instance, can easily be absorbed and understood if we are patient and take trouble to explain in simple language the meaning of each commandment in turn.

Another feature of the Bible School was the interest the boys took in distributing and collecting the Bibles, Prayer Books and Hymnals. Seldom would you see a book of any kind five minutes after the service.

Another little thing we did this year which helped to keep up the school interest—In other years we collected the offering while the school sang a hymn. This year we stood at attention. Then on the first chords of a march we swung in position to march out of our places and up the main aisle to the table on which a glass money bowl rested—in which we would deposit our offerings and march back to our positions. Here we would stand till the leader would give the order to salute the flag; then to salute the cross, with which the session was closed.

VACATION SCHOOL

August 24th marked the close of our Vacation School at the church.

The summer just fairly flew by. We were very sorry to have such a pleasant summer end. We tried to make the session interesting, as well as profitable.

We hope all those attending had an enjoyable time. We have reason to believe they did, for about thirty-five of them had almost perfect attendance. We had an average attendance of fifty-five.

Our School began at 9.30 and closed at 12 o'clock. For a short time the pupils played various games such as Chinese Checkers, Ball, Old Maids, Cards, Jacks, Marbles, Rope and Darts.

They entered into these games with great enthusiasm despite the hot weather. (In fact we never knew it was hot until we left the Church on our journey home.)

Next on our program came the serious, really worthwhile work of the summer. We began by repeating the Creed, Lord's Prayer, General Thanksgiving, General Confession and the II Corinthians. Next we had the books of the Bible, divided into sections. This was followed by the Ten Commandments and the Sacraments. (I think we have really mastered these.) We learned a Grace which we hope many of the children are using in their homes. A great many Bible verses were committed to memory, verses I thought would help the children in their daily living, such as "Love never faileth," "A soft answer turneth away wrath." "A good name is rather to be chosen," "The Lord is my Shepherd," "No man can serve two masters," "Ask and it shall be given," "The Golden Rule" and "Where your heart is there will your treasure be also."

We conquered and sang with zest, seven new hymns.

Each day we had a Bible Story read. It is amazing how many of these stories are remembered by the children. On several occasions we had each child give a fact and you should have been present. From two to sixteen, all contributed.

We played competitive group games, radio, sewed religious mottoes on cardboard, made picture frames and did some crayon work. We had candy on Wednesdays and Ice Cream on Friday. We visited Atlantic City, had our picture taken and had a glorious time. Mrs. Hopkins and the children join me in sending our thanks to Mr. McHenry and all those kind friends who made our Summer School possible.

M. R. N.

55 FROM ST. JOHN'S ATHLETICS' GUESTS AT BOSTON RED SOX GAME IN SHIBE PARK ON AUGUST 17

Fifty-five baseball fans from St. John's "broke into" the Big Leagues Thursday, August 17, when, as guests of the Philadelphia Athletics they helped hold down the left field stands while the A's dropped a 7-1 decision to the pennant-contending Boston Red Sox. The party was made up of St. John's boys and girls between the ages of 8 and 16, under the supervision of Mrs. John J. Nelson, Jr., Mrs. Harry Hopkins and John R. Chisholm.

Preparations for the party were begun several weeks ahead of time when a request was made to Mr. Roy Mack, vice-president and secretary of the Athletics, for a pass admitting 75 boys and girls from St. John's to one of their American League games. While awaiting word from Mr. Mack, boys and girls were signing up with Mrs. Nelson. The sole requirement was that each boy and girl bring at least 15c transportation money. When this was found to be insufficient to cover the cost of chartering a bus additional money was raised by the boys and girls themselves by the sale of chances on a box of candy, under Mrs. Nelson's direction, and through contributions by interested individuals.

The group met at the Parish Hall at 1 o'clock, the day of the game, and left shortly thereafter, 48 going by bus and 7 in Mr. Chisholm's car. They returned immedately after the game, reaching St. John's a little before 6 o'clock. For a treat, each boy and girl was given a bag of peanuts and a lolly-pop, which undoubtedly added to the enjoyment of the game.

While it is regretted that a full quota of 75 did not turn out for the game, nevertheless it is felt that St. John's first Big League Baseball Party was quite a success. For most of the group it was the first major league game they had seen, and, as was to have been expected from a St. John's group, the boys and girls reflected credit on the Parish by their orderly behavior.

Those attending the game were as follows: Billy Kaufman, Sonny Tomlin, Robert Pettit, Billy Ward, Eva Branton, Mary Weissinger, John Tittermary, Eleanor Keough, Harry Tittermary, Eddie Rassman, Billy Smith, Harry Clemens, Billy Tomlin, Sammy Bennett, Gilbert Paulin, Bobby Beck, Jackie Lusher, Margaret Heisler, Joseph West, Charles Bennett, Chris. Henderson, Edna Moore, Elizabeth Easterday, Frances Stunder, Effie Stunder, Rose Heisler, May Rudderow, Ruth Rudderow, Bobby Munion, Billy Weisse, Jackie Weisse, Harry Weissinger, Emma Keough, William Substale, Eddie Heisler, Joseph Heisler, Mary West, Catherine Munion, Dorothy Weisse, George Weissinger, Mary Bradley, Ornett Kraft, Billy Rodebaugh, Joseph Shuey, James Jepp, Albert ——, Earl McCarey, Dolores MacAbee, Catherine Ward, James Crevetti, Edward Connor, Jimmy Collins, Mrs. Nelson, Mrs. Hopkins and Mr. Chisholm.

For their assistance our thanks to Mr. Giles, Mr. George Gregory, Mr. John F. Preole, Mr. John C. Preole, Mr. Maey Kotzin and Mr. Raymond Cresse.

A LETTER FROM HELEN & RUTH

September 4, 1939.
Shack In the Pines,
Browns Mills, N. J.

Dear Mr. McHenry:

As the summer draws to an end and we look back upon the weeks that have flown so swiftly by we wonder if the other councilors have had as many experiences crowded into such a short space of time.

Each group had one outstanding characteristic. The first group were little beavers. They helped to put the house in order, after being empty all winter.

The jitterbugs came next and they made the "Shack" shake with their rhythm.

The older girl scouts followed the jitterbugs and there was not much difference except for being a little more sophisticated than the others.

A fun loving crowd came down next and all gained a few pounds because of the excessive laughing.

Independence was the chief characteristic of this group. They preferred to be on their own as much as possible.

Keeping this group of girls out of the water was our "chief" problem. They were regular water babies.

Silence was the motto of the next group. They seemed to be awed by their "old" councilors. By the end of the week they found we were not so old after all.

The young gentlemen believed in "The early bird catches the worm." They loved to get up while it was still dawn.

The few boys that came down spent most of their time with our summer boarders, the boys in the garage.

Swimming and canoeing were the chief delight of all. The walk into town each day to spend their allowance and loiter with the other vacationists added to their list of friends.

The boys and girls had their choice of a doggie roast, marshmallow toast or a party with fruit punch and pretzels. To many this was something new and interesting.

Chores had to be done. Each group made their own beds, set the table and washed and dried dishes. Twice a week they assisted in keeping the place presentable.

Getting weighed after arriving at Browns Mills and before leaving always caused a great deal of chatter on the pounds gained.

Mr. Wentzel gave each group ice cream before leaving.

They all disliked the idea of going home but as the bus neared the city the thought of seeing mother and dad made them impatient to be home.

The boys who stayed in the garage helped to entertain each group and were helpful in keeping the grounds clean and fixing odds and ends in the Shack.

All that came down went home with memories that will not be forgotten for a long time.

Sincerely,

HELEN ASHMEN,
RUTH BRIGHT.

A LETTER FROM THE BOY CAMPERS

BROWN'S MILLS

Dear Mr. McHenry:

We, the boys that were down at the Shack, wish to send our thanks to you for the use of the garage. Without the garage we would not have had our vacation at Browns Mills this summer. Most of our time was spent swimming and occasionally we borrowed the canoe which Ruth and Helen graciously permitted us to use. We started a hike to Fort Dix once, but ended up at Fallen Leaf Lake, swimming and eating berries. Helen and Ruth invited us to all of their "doggy roasts," marshmallow roast and parties in which they served us fruit punch and pretzels. They treated us wonderfully and extended many privileges to us. We were invited to card party, scavenger hunts and such by our neighbors. All in all we have had the most wonderful time of our lives this summer and do not know how to extend our thanks.

If there is anyway in which we can show our appreciation please let us know and we will sincerely endeavor to do it.

The boys from the Shack.

Harry Brown
Frank McCall
Bob Lusher
Joe Robins
Albert Weise
Charley Weist
Sam Meredith
Robert Carey

WHAT DO YOU KNOW OF THE DAUGHTERS OF THE KING?

In order that the women and girls of the parish may have a clearer knowledge of the Daughters of the King, we have formulated the following questions. We trust you will be interested in endeavoring to answer them and check with future issues of the Broadcaster to see how many of your answers are correct.

1. What do I mean by "The Daughters of the King?"
2. How did the Daughters of the King start?
3. What are the obligations of the Daughters of the King?
4. Is it wrong for a Daughter of the King to participate in innocent pleasure?
5. What kind of work do the Daughters of the King perform?
6. Are the Daughters of the King allowed to belong to other organizations?
7. Are the Daughters of the King interested in Missions?
8. In what particular Missionary Field are they interested?
9. What kind of an Emblem do the Daughters of the King wear?
10. When do they wear their Emblem?
11. Where do they wear their Emblem?
12. What inscription is on the Emblem?
13. What does this inscription mean?
14. What is the Object of the Order?
15. What is the Motto of the Order?
16. Do the Daughters of the King take part in any kind of study?
17. Who is eligible for membership in the Daughters of the King?

M. B. F.

"ON MY HONOR"—

The Girl Scout Troop at St. John's has never had to beg girls to join the organization. There are always many waiting to come in, for a Troop can register only thirty-two girls. That means that we can pick and choose girls who are willing to live up to the requirements of Girl Scouting. What are the requirements for a girl who wishes to become a Scout?

1. That she is ten years old or over.

2. That she is willing to fulfill all the obligations of the troop, and that she will try to live up to the Laws and Promise.

What are the obligations of the Girl Scout Troop? A good starting place is to remember one of the Laws

of Girl Scouting—"A Girl Scout is a friend to all, and a Sister to every other Girl Scout." That means cooperation and team work in meetings. It means being willing to "give" a little on all sides so that the youngest and the oldest can all find happiness in meeting together. It means, what every one in the United States must learn, to try to live in harmony with people who do not think or act just as we do.

Another requirement, and a very important part of team work is the willingness to meet the financial obligations of the Troop. The girls who are really interested in their troop can find ways and means to pay their weekly five cents dues and their yearly fifty cents registration fee.

We promise, "on our honor", to live up to the Girl Scout Laws and Promise, which means doing our duty to God and our country, helping other people at all times, and obeying our laws. Before a Girl Scout can receive her pin, she must answer one question—"What does your honor mean to you?" The answer comes back, sometimes all too quickly—"My honor means that I can be trusted!" Does it?

Then trusted—how? The answer for a Girl Scout is that she can be trusted absolutely. Then think what she promises! On her honor,

That she can be trusted to be loyal to her God and her country, her friends and relations, and to the work that she has to do.

That she can be trusted to be a useful and helpful citizen, that she can use her imagination, and that she will be willing to learn, so that she must not be continually pushed and directed by parents and teachers.

That she can be trusted to be careful of the things that have been given to her, whether they are money, clothes, time, pets, or the things of nature around her.

That she will try to grow up to be a good, useful, and cheerful citizen, interested in her neighbors and the things about her, and that she will be trying, on her honor, to live up to the very highest ideals that she knows.

Are there thirty-two girls like that at St. John's? If there are, they belong in our Girl Scout Troop, and we want them to come when the meetings open for the fall on Monday, October 9, at eight o'clock.

HELEN WEIR MCHENRY.

OUR FALL OPENING

The title reads like a department store advertisement. It could be that, but as a matter of fact it is just our way of introducing the thought that, for we St. Johnites, the vacation period is past. Our folk are returning from Atlantic City, Browns Mills, Wildwood, and the country and mountains, and are settling down to work. Public schools are opening and already our thoughts are turning to Thanksgiving and Christmas. Our Church Schedule is changed too. We are about to shift from our Summer time table to that of the fall and winter. Sunday services will again be 11 A. M., 2:30 P. M. and 3:45 P. M. The Parish organizations will meet on the usual weekdays at the usual time. The Church, Sunday School and Parish organizations will become active without delay. The object of each society is to be the deepening and spreading the spiritual kingdom of God among the children of men in our part of Southwark.

WE NEED MEN AND BOY WORKERS

Every man, every boy of the Church is urged to make good on getting other men and boys interested in our Church. Now we do not mean getting them interested in basketball or men's or boys' clubs. What we want you to do is to use all our social interests as a means to an end and that end is to induce them to enter into God's Holy Temple to join us in the worship and adoration of our Heavenly Father.

Last year the male part of our Parish established an enviable record in bringing persons to Confirmation. I want that stunt repeated, and redoubled if such is possible. The Senior and Junior Brotherhoods will meet at the same time on the same night as last year.

THE WOMEN AND GIRLS

Our urge to the men we duplicate to the women and girls. Your times of meeting will be the same as before. And your meetings will be conducted in your usual way. We would appreciate it if each group will add something to your weekly program that will make your meetings more attractive. We wish too that you would go after all those women and girls who were confirmed in June and get them to join your respective groups. If we do not show an interest in our newly confirmed they may get an idea that now we have persuaded them to be confirmed we are no longer interested. We *must not* let them think so! We must make them feel how glad we are to have them fellow members of our beautiful church. We must get them to join our different parish groups and help us carry on the work of spreading God's work in Southwark. We have groups of women or girls for all ages. There is, first and foremost, the Woman's Auxiliary, then the Daughters of the King, with two senior and one junior chapter, also the Girl Scouts. Certainly every newcomer ought to find their place in one of these five organizations, where they will feel at home and inspired to work for the growth of Christianity in our particular spot of Philadelphia.

I believe in encouraging efforts and rewarding workers.

Therefore, we are offering awards to all scholars who bring new scholars to our Church School. The FIRST award is a large picture of the Good Shepherd to hang in the parlor. This is the largest picture we have ever offered. To the boys and men who succeed in bringing two or more scholars within the month ending Sunday, October 29th, we will give a beautiful lapel button in the form of a Cross within a wreath. To the girls or women we will give a beautiful silver Cross, large size, on a silk cord to wear around the neck. These awards are already bought and ready to be distributed to the winners.

For the boys, men, girls and women who work and succeed in getting candidates for Confirmation we will give another present of value. So let's get off with real action and make this a great year for St. John's Parish.

And don't neglect your Communion—whether it is on the first Sunday of the month—or upon a holy day.

BROADCASTING FROM S. T. J. C.

A Jew, a Scotchman, an Englishman and a Frenchman dined together. To everyone's astonishment at the close of the meal, the Scotchman spoke up demanding

the check. Headline in the newspaper next morning—*Jewish ventriloquist mysteriously murdered.* (Anon).

* * * *

In his speech last night, he never once mentioned the ladies. He kept saying, "Gentlemen this and gentlemen that."

What's the difference—he knows the one embraces the other.

* * * *

Sunday A. M.

Wife—"Henry get up—we will be late for church."

Henry—"So what!"

Monday P. M.

Henry—"Hey, hurry up, we will miss the feature."

Wife—"In a minute, dear."

Henry—"Hang it! Anything I hate, is to be late."

OH-HUM!!!

* * * *

Catechist—"Changing a tire, eh?"

Driver—"No, just my kindly disposition. Every few miles I get out and jack it up to give it a rest."

Bee Hive.

* * * *

Archaeologists have excavated the thumb of a million year old lady. Perhaps if they dig a little deeper they will find a million year old man under it.

Bee Hive.

* * * *

Last May I received from California a card which is so clever and suggestive that I pass its message on to you. Here it is:

WHY I DO NOT ATTEND THE MOVIES

(If this isn't sensible when we say "movies"; is it sensible when we say "church"?)

No one speaks to me; the movies are so unfriendly. When I go they ask for money. One ticket should admit my entire family, because there is only one source of income for all of us. When I get home from business I am tired and must rest. I saw a poor picture once; it made me nervous and I decided not to go again. There are so many hypocrites attending the movies that I think I should not go. Movies may be a good thing, but I got out of the way of going. I don't like the manager's attitude toward social questions. I stay away from the movies because I went too much when I was a child. I don't go to the movies because they admit undesirable people. I don't go to the movies because the manager never calls on me.

Printed for George Ward Stone.

* * * *

HE WAS RIGHT AT THAT

Office Boy—"Boss, my mother wants me to get this afternoon off for the bawl game."

Boss, frowning—"I don't believe you mother wants you to do any such thing."

O. B.—"Sure she does, boss. She wants me to mind the baby."

* * * *

REMEMBER

Ash Wednesday less than 7 weeks after Christmas—February 7th.

* * * *

CHURCH PURPOSE

A Place of Prayer and Worship

Worship him in spirit and in truth.—John 4:24.

My house shall be called the house of prayer.—Matt. 21:13.

A Place of Fellowsip

That ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son, Jesus Christ.—I John 1:3.

A Place of Instruction

From a child thou hast known the holy scriptures. —II Tim. 3:15.

A Place of Service

I am among you as he that serveth.—Luke 22:27.

* * * *

SEPTEMBER ACROSTIC

*S*tand fast—Galations 5:1.
*E*ndure hardness—II Tim. 2:3.
*P*onder the path of thy feet—Prov. 4:26.
*T*here hath no temptation taken you but such as is common to man—I Cor. 10:13.
*E*nter not into the path of the wicked—Prov. 4:14.
*M*y help cometh from the Lord—Psalms 121:2.
*B*ut now is Christ risen—I Cor. 15:20.
*E*xcept a man be born again he cannot see the kingdom. S. John 3:3.
*R*emember thy Creator.—Eccles 12:1.

* * * *

Persons mentioned in S. John's Gospel

Who is mentioned in Chapter 1?

Follow the question through *all* the chapters. Add up the results and note how many times each name occurs. It is a great game. Note: Always be sure to include God the Father and God the Holy Spirit among the persons. Also in what chapters are the persons of the Holy Trinity mentioned?

* * * *

DOUBLE TALK

On a busy day a woman walked into the office of the courtroom at Atlanta, Ga., and addressing Judge Blank, said:

"Are you the reprobate judge?"

"I am the probate judge."

"That is what I was saying," she said, "and I have come to you because I am in trouble. My husband was studying to be a minister at a college infirmary, and he died detested and left three little infidels, and I have come to be appointed their executioner."

* * * *

CIVILIZATION'S NEED TODAY IS NOT MORE CULTURE BUT MORE CHARACTER.

* * * *

NOW WHAT DO YOU THINK OF GODLESS NATIONS? WANT TO LIVE IN ONE?

* * * *

THE CHURCH'S INVITATION

To God's Sanctuary

I was glad when they said unto me, let us go into the house of the Lord.—Psalm 122:1.

To Spiritual Companionship and Assured Comfort

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3:20.

To Splendid Opportunity of Doing Good and Getting Good

And whosoever will be chief among you, let him be your servant.—Matt. 20:27.

To Closer Fellowship and Greater Privilege in Christian Experience

I have called you friends: for all things that I have heard of my Father I have made known unto you. —John 15:15.

YOU ARE AN EMPLOYER

Did you ever think what an important "fella" your employer is? He is sort of a duex-ex-machina. He is the man who gives us a job; who tells us what sort of work we must do; how long we must work each day and what wages he will pay us for our time and labor.

Because he does these things he is, in a very big way, the moulder of our destiny. He tells us, by inference, how we may live; what sort of house we may occupy; what rent we may pay; what price you may pay for a dress or a suit of clothes; whether you may eat meat every day or only once a week; how often you may go to the movies; whether you may indulge in candy or ice cream now and then; whether you may smoke cigars or cigarettes or, for economy's sake, smoke a pipe; whether you may take the family on a picnic, or go on a vacation; how often you can have a party and serve refreshments; how much pocket money he will allow you for personal expenses, how often and how far you may ride in the trolley; and whether he will allow you to have a new or a second-hand car. There are a million other privileges he controls and permits or forbids—because he is

OUR EMPLOYER AND THE SOURCE OF OUR INCOME

When and if he "lays you off" or discharges you outright, your income stops. In that case you lose your means of support. That means calamity to you and your family—especially if you cannot find another employer. Because you and yours just keep on living and to keep on living one must have money to pay one's bills—or "go on relief" and be content with the barest necessities. Some of us know all about that already—don't we?

THE DIFFERENCE BETWEEN A GOOD AND A BAD EMPLOYER

If your employer is a just and good man naturally yours is a pleasant lot and you are or ought to be happy. For the first care of such an employer is the comfort and wellbeing of his employees. On the other hand, if your employer is a slave driver who demands the utmost you can give in time and labor for the minimum wage or if he is a short change artist and deducts from your wages, or if he plays on your fears by threatening to lay you off or fire you or cut your wages until you are driven almost frantic, then you are most unhappy and discontented—are you not?

WELL, YOU ARE AN EMPLOYER!

And with certain people, or employees of St. John's Parish you are either a good or a bad boss. You are either just or unjust, you are either thoughtful or thoughtless of the comfort and welfare of your employees.

As a member of St. John's Corporation—parish—you require the services of certain persons to perform certain duties and you of course must agree to pay the wages of these employees. Also you must be prepared to pay for necessary supplies—stationery, prayer books, bibles, hymn books, chairs, fuel, gas, electricity, repairs and lots of other necessities. Your employees must do parish visiting, provide church music and train the choirs; must keep the church, Sunday school and parish house clean and warm; must put out the ashes, must shovel snow in the winter and sweep the pavements in the summer. To these employees your Rector and your Vestry must agree to pay them wages. The only source of income to pay wages is your weekly church pay envelope. Upon YOU depends the welfare of those you employ. If you are a good and kind and just employer *you will never default* in helping to make up the weekly payroll by turning in your weekly church envelope. Furthermore, if you are a good employer, you will pay the highest wages you can afford—and demand the best service. Furthermore, if you are a good employer you will not try to short change or cheat your employees by holding out a pay envelope just ever so often. You will be a Christian Employer and pay regularly and generously those who are working for you.

I think the best way of being an employer worthwhile is to think of *your* employer, how good or how bad he is to you—then govern your acts towards your employees as you would have *him* (your employer) treat *you*.

Start right this Fall and pay up what you owe the Sexton, the Parish Visitor, etc., at once.

HOW ARE YOU?

THUS WE SALUTE EACH OTHER IN PASSING

It is a common form of greeting. I wonder who used it first. Joseph greeted his brothers thus. At least so we read in Genesis 43:27. He asked them of their welfare, then said—is your father well, the old man of whom you spake, is he still alive? We can feel how eagerly he waited for the answer. He had been a mere stripling when he had last seen his father and many things had happened in those intervening years.

Since then, and probably before, there has been this eternal expression of interest in the welfare of each other. In the majority of cases it is just a formality—the person making it expects no real answer while the person addressed passes it back in the same absent minded way.

Yet it *is* a suggestive greeting and ought to be made and answered intelligently. Why be casual and why not greet each other with the heart interest Joseph showed for his brothers and for the old man? Why not ask the question with such inflection that the one addressed will know that you are really interested in him—that you want to know how he is physically and financially and, yes, spiritually too. All of us like to know others are interested in us.

How are you, can imply that a friend is interested in my economical state for instance. That is he wants to know if I am prosperous or otherwise. And his tone is so friendly and interested that you get the feeling that he would not be indifferent to your condition should you need a friend.

How are you, can imply his interest in your physical condition. That he has learned you have been ill and that he is interested in your way back to health. Everybody likes to feel that others are really interested about one's physical state. It makes one feel that such a greeting comes from the heart of a friend and well wisher.

But, *How are you* can imply also that you have a friend who is interested, a matter even more vital than either your worldly or your physical condition. He can give a spiritual implication to the question. He can mean for instance—*is it well with thy soul?* You know we should concern ourselves with the spiritual development of our friends more than we do. If we do not feel awkward or embarrassed when we ask a friend as to their state of health or finances we certainly ought not to become suddenly self conscious in inquiring into their moral or spiritual condition. We ought not only be able to ask such a question unselfconsciously, but with a real wish to intimately discuss with each other whether we are morally and spiritually strong or whether we are sick and ailing. If we are not as well as we ought to be, to discuss just what is the trouble, what sort of treatment we need to restore us to a normal state, who is the best specialist to consult—just the same as we do when we grow intimate over any unsatisfactory financial or physical problem.

An atrophied spirit is as much in need of a specialist as is a withered arm. And I am sure that there is no illness so dreadful or dangerous as that awful moral sickness we know as hardening of the heart.

Then, too, many of us are troubled with spiritual fainting spells and prostration of courage under attacks of ordinary afflictions and troubles.

Why, I knew a man who was so lacking in spiritual strength that as soon as he was subject to the least discouragement he would go out and get drunk. We should pay more attention to an utter collapse of our moral stamina when under an attack of temptation. And we should be very careful in allowing friends to persuade us to dose our sick selves with the opiates of loose-living, over-indulgence.

If we can discuss how tuberculosis, cancer, etc., kill their hundreds we certainly ought to be able to discuss the killing attacks of incurable sin and who is most expert in making us well again.

In the meantime, when ever in the future you ask a friend the all important question—"How are you?"—ask it as though you were really interested in his answer so that he will respond frankly. It is well with my estate; it is well with my physical being—it is well with my soul.

OUR JUNIOR CHOIR

It would be very ungracious of us if we were to miss telling you about the summer work of the Junior choir. Every Sunday on the dot of the hour the members of the choir were lined up ready to go. We will not say they completely filled the place of the Senior Choir, but we *will* say with emphasis that they made a good substitute. Lots of people love to hear children sing. The writer is one of them. There is an element of true harmony and freshness in the voice of children still under their teens which is frequently blurred out later. Many of our fellow worshipers were pleased with the singing of our junior choir and expressed their pleasure with enthusiasm.

SCRIPTURE CATECHISM

1. Who is the author of the Bible?
2. Who wrote the Bible? 2 Peter 1:21.
3. On whose authority is the Scripture based? II Tim. 3:16.
4. What is the power of the Scriptures? Heb. 4:12.
5. What is man's condition out of Christ? Rom. 3:23. Gal. 3:10. Isa. 53:6. Jer. 17:9.
6. What is Sin? John 3:4. James 4:17. Romans 14:23.
7. What is the great sin? John 16:8-9. John 3:18.
8. What is the punishment for sin? Rom. 6:23. John 3:36. II Thes. 1:7-9. S. Matt. 25:41. Rev. 20:12, 15.
9. What did God do for lost man? Rom. 5:8. Gal. 3:13.
10. What is the remedy for sin? Heb. 7:25. Luke 19:10. I Tim. 1:15. Isa. 53:5. I Pet. 2:24.

HEALTH AND HAPPINESS
In
ELEVEN EASY LESSONS

In these days of unrest and uncertainties, those who cultivate calmness and self-possession will live longer and enjoy life better. Hence, someone has collated a number of precepts to practice, as follows:

Learn to like what doesn't cost much.

Learn to like reading, conversation, music.

Learn to like plain food, plain service, plain cooking.

Learn to like fields, trees, woods, brooks, fishing, rowing, hiking.

Learn to like life for its own sake.

Learn to like people, even though some of them may be as different from you as a Chinese.

Learn to like to work and enjoy the satisfaction of doing your job as well as it can be done.

Learn to like the song of the birds, the companionship of dogs, and laughter and gaiety of children.

Learn to like gardening, carpentering, puttering around the house, the lawn, and the automobile.

Learn to like the sunrise and sunset, the beating of rain on roof and windows and the gentle fall of snow on a winter day.

Learn to keep your wants simple. Refuse to be owned and anchored by things and the opinions of others.

—Rays of Sunshine.

SPECIAL ANNOUNCEMENT

GEORGE W. DOWNES

communicant of St. John's Church, and long associated with the late Dennison Mfg. Company, has announced the opening of his new store, 1017 Chestnut Street.

Mr. Downes is handling Dennison Goods such as party specialities, greeting cards, Christmas Cards, etc. Also tags and gummed labels. Does Printing and Engraving.

Now St. Johnites, rally round your fellow member! Buy of him and refer all your friends to him.

HIS PHONE NUMBER IS WALNUT 1354

(Mr. Downes is the man who decorates our Bazaar Booths and also the Sunday School Chancel).

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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Carl Brobson
William J. Shives
B. Frank Drumm
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Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
Miss Jeannette Last
Mrs. Howard McFadden
Miss Eleanor Munion
Miss Adelia P. Pearo
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William Stone
Miss Thelma Sutterlin
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter
Miss Dorothy Stenger

Tenors

Mr. Frank McCall
Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise

Basses

Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Edward Pine
Mr. Howard McFadden

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

PARISH ORGANIZATIONS

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Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Arnold Sutterlin, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

BAPTISMS

Dorothy Helen Bradley — James LeRoy Chamberlain, 3rd
John Albert Brenson — James Michael Riley

BURIALS

George A. Cuthbert
Dr. Louise Weintraub — Frederick Hall

MARRIAGES

William A. Rively and Thelma G. Sutterlin
Carroll E. Cole, Jr. and Clara C. McMullen
George E. Guertler and Anna Kopchuka

MEMORIAL FLOWERS

"In loving memory of"
Annie Dunbar

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

THE LIVING TEMPLE

A builder builded a temple,
He wrought it with grace and skill;
Pillars and points and arches
All fashioned to work his will.
Men said as they saw its beauty
"It shall never know decay;
Great is thy skill o' builder
Thy fame shall endure for aye".

A teacher builded a temple
With loving and infinite care;
Planning each arch with patience
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

ANONYMOUS.

THE TIME HAS COME

Yes, the time has come when we must remind you that the end of our church year is approaching, and that hundreds of our weekly church offerings still remain unpaid. We hope you will make a special effort to pay in all you—personally—owe. Sunday, November 26, which, by the way, is the Sunday next before Advent, is the zero hour. All your year's envelopes *must* be in by that date. A week later, December 3rd, is the First Sunday in Advent or the New Year's day of the Christian Church. On that day you will receive your church offering envelopes for the year. Naturally you do not want to have any overdue envelopes floating about on that day. As we have so often told you—there can be no true worship without offerings and sacrifices. Even the heathen, whom you pity for his ignorance and his barbarianism knows that much about worship and will sacrifice his most precious possession to his gods. Many of us pretend, nay actually believe, that we are much better than the Jews; yet they knew better than to worship God without offering sacrifices of the best and most desirable of their flocks and herds. They could not conceive of such a queer thing as worship unaccompanied with an offering. You never read in the Bible nor in any other Hebrew literature that the Jews raised funds by giving church suppers or holding radio parties, card parties, dances, bazaars for the support of the Temple. They *did* start a bazaar and sold cattle and sheep and doves to pilgrims who came from foreign lands to worship at Jerusalem on the observation of the Passover feast. But there are two incidents connected with those transactions worth noting. The first is the money received from the sale of the sacrifices went into the purses of the hucksters and *not* into the treasury of the church. The second is, Jesus was so angered over even this indirect commercializing of the Temple worship that he took whips and beat up the cheats and swindlers who took advange of the devout pilgrim and overcharged and robbed him because he was forced to buy his sacrificial animal from them—the Jews who had so wickedly converted the very Temple of God into a den of thieves.

One thing we *must* learn about worship is that it is not only the duty but also a blessed privilege to us to make these weekly offerings to God as a token of our gratitude for all the material as well as spiritual things he gives us—not once a week—but every second of every minute of every hour of every day. There is not even the smallest fraction of time that is not loaded as fully as its capacity will contain precious gifts for you—for me. God never tires of bestowing his bounty upon His children—even to the most selfish of them. It is only the shallow and selfish child who cannot be happy in sharing. A church full of such folk is always weak and aenemic, and most likely dies in time. Where members give of their best and generously towards the support of the church you will always find a church full of people glowing with happiness and radiating the sunshine of God's love. They know the secret of offerings and sacrifices and they profit thereby.

If we could only get across to you the beauty of offerings with prayers and how we buy joy with our sacrifices to an all-loving and careful Father we would need to coax you longer to accompany your worship with offerings, for you would voluntarily offer your

best and shout "ALL things come of thee oh Lord. And of *thine own* have we given thee."

LET'S PRAISE GOD WITH OUR PURSES.

OUR ANNUAL BAZAAR

We *still* maintain that the business of the Parish should be supported by voluntary offerings of the communicants. We *still* maintain we have no Biblical precedent for raising church funds by means of suppers, dances, radio parties, bazaars or any other such means.

Our views about our moral and personal responsibility for paying our church bills straight out of our pocket—like we pay our rent—is the only honest way to act. Therefore, when we beging rooting for our annual bazaar we want you to understand that so long as we are so unresponsive to our personal financial obligations, we must still run bazaars and other side shows to the glory of God and the success of His church.

We want you to come to the bazaar and bring the family and friends. We want you to meet your old friends, to sit down to supper or a plate of ice cream and talk over old times when you were kids in the same Sunday School Class with Tom, Dick and Harry. How long you've been married and how many children you have and where you are living now and how are all the folks and did you hear who got married at St. John's this year?

And now that we are through with our supper, which by the way, reminds us that Mrs. Pine is as always taking charge of the restaurant in her very capable way and has lost none of her culinary cunning—let us saunter over to see Mrs. Schmidt at the Fancy and Novelty Table where I know I will find many things I can use as Christmas gifts and also very attractive articles for the home.

We must not forget to stop at the Men's Booth. All our men folks are down to their last hanky and sock and tie and we must lay in a new supply of everything. By the way, do you know our supply of men's furnishings were of such fine quality that they, the men and boys, got tired wearing them so long? Well, it just goes to prove it's economical to buy good durable goods for our men folks.

I see Mrs. Miller has charge of the Domestic Table again this year. She certainly improved the sales of that table last year. Wonder if she has any kitchen sets. Let's go over and see. We need a supply of almost everything. It's terrible how pots and pans and towels and things wear out.

We told our grocer today he needn't expect our usual weekly order tomorrow. We are having a Bazaar at the Church and, of course, we must patronize the grocery and provision counter or Miss Nuttall and Miss Schabacker and their able assistant, "Mickey", will be "mad at us". And then Mr. Snell always donates such delicious things that we rally round and buy as much as we can afford. Our grocer is always nice about it and sometimes he sends a donation, too.

I wonder if we will have any pies or cakes or candied apples the parish women always make for the Bazaar? I hope we have for the women of South Philadelphia are the best cooks in the city and we love to eat what they bake.

The girls are going to have the Candy Table again, I hear. Whoever selects the candy they sell certainly knows what people like. Their candy fairly melts in your mouth. Did you hear whether Helen McHenry was going to make some of that very good fudge again this year and those coated grapes? We hope so, because they were delicious.

Feel thirsty? Let's go over and patronize our drink dispenser. Do you suppose Mrs. Young makes that root beer herself? Sure hits the spot, doesn't it? I think Walter Pine is in league with her and helps her pick up sales by turning on the furnace full blast!

OH, BY THE WAY! DID YOU HEAR THAT BILL LITTLE HAS GIVEN ANOTHER GOLD WRIST WATCH TO THE BAZAAR THIS YEAR? That's going to jack up our sales a lot. You know the watch he donates is always high grade stuff and carries with it a guarantee. So, whoever wins it, gets a time piece that will last the lucky winner a lifetime.

The kiddies never get tired of the fishing pond, do they? We can remember when WE were kids how the fishing pond was always the center of attraction in the Bazaar. It was a great sport to go fishing and get a whistle or a horn. Like Pop used to pull up an old boot when he went fishing.

How about strolling over to look at the Dolls? Oh, I mean the mechanical and not the animated ones like Marguerite and Elizabeth. Of course, we NEVER get weary of gazing that direction. This time let's turn our back on THEM and look at those babies on the shelf. Pretty nifty, what? And reasonable, too. There will be lots of happy girls in our parish by the end of the Bazaar and here's hoping every little girl gets just the dolly she wants.

How about sitting down and having a game of Radio? It will give us a chance to rest and occupy our time playing the game. Oh we almost forgot. If you want any cosmetics or toilet articles for Christmas presents, see Minnie Shoch and let her show you the stock on the counter over near the door. There are all popular brands and everything is very economically priced.

Say, this Bazaar is some interesting spot, isn't it? How about coming back tomorrow night and see the fun, and find out who the winner is of the WATCH!

The date of the Bazaar is December 8th and 9th. Admission is 10 cents. Every ticket has a coupon attached and will give you credit on any purchase in the Bazaar, BUT WILL NOT BE REDEEMED BY MONEY.

DOOR PRIZES BOTH NIGHTS!!!

OUR NEW PRESIDENT

At the last meeting of the Woman's Auxiliary of the Parish the Rector announced that he had appointed Mrs. William J. Shives President of the organization.

Mrs. Shives is peculiarly fitted for the position and we are naturally pleased to know she is willing to assume the responsibilities of the office. She has served a long time as chairman of the Indian Hope Committee and in that capacity she attended regularly the monthly meetings of the Indian Hope Committee at the Church

House and always returned to us with a most interesting account of the proceedings. It is through these reports that we are kept in close touch with the Indian Hope work.

Mrs. Shives is a woman of pleasing personality and of good executive ability. She is most acceptable as a leader to the women and girls of the Parish and we have every reason to believe she will fill her new position with wisdom and discretion.

In another part of this issue there is an article on the subject of the Woman's Auxiliary written by Mrs. Shives. It is a most interesting description of that organization's work and we are sure will be a revelation to the women of our parish.

Now that we have a real president we must not think she can do all the work alone. We must assure her of our active co-operation and volunteer our services under her leadership.

The first thing we MUST do is to turn out enmasse at the next Auxiliary meeting to be held Monday, October 23rd, at 8.00 P. M., and give her the glad hand of welcome and pledge of support. The first announcement she will make, no doubt, is the date of the regular fall Corporate Communion. Incidentally we may mention that Mrs. Shives has been Choir Mother of the Junior Choir ever since Florence Armstrong retired owing to ill health, and a splendid job she has done and is doing. Mrs. Shives is most anxious to get all the young women of the parish interested, too, in the Auxiliary work. So let's give her all the encouragement we can and when she asks us to do anything, let's do it promptly and cheerfully.

ARE WE A MISSIONARY PARISH?

It is most important to us to answer that question definitely and in the right way. Some would have us think we are pretty much behind the procession and we that need "pepping up" to bring us abreast of the leaders. We must not let the observation go unchallenged, because it is false and will tend to discourage some of us who have not much of time or offerings to give.

> We are like every other parish. We have our workers and we have our drones. We have our givers and we have our takers. We have our boosters and we have our booters. We have our saints and we have our sinners. But even if we are *not* all good, neither are we all bad and we feel pretty sure if we were judged according to the law or averages, we would show just enough deficiency to prove our humanity and enough efficiency to allow us some claim to interest and devotion.

Some are always ready to respond to a call to service. They give their offerings to the church in the spirit of worship. They encourage their children to "carry on" in like spirit. During Lenten season, the big missionary season of the year, our communicants give generously not only to the needs of the Parish but also to the Church at large. The children of the Parish enter into the spirit of the occasion and generally give a good account of their efforts on Easter Day by making a big Easter Offering to Missions.

Of course, everybody knows that the boys and girls could not do this *without the help and encouragement of their elders.* Therefore, the missionary activities of the Seniors of the Parish are hidden in the offerings of our juniors.

But that is not altogether true because a long list of senior members make their *Grace Thank Offering* each day during the Lenten Season, too, from which we realize a pretty respectable sum. Besides this, the Woman's Auxiliary have their Thank Offering Boxes which they present to the Auxiliary Fund for Missions. Also we donate a sum of money to as many of the auxiliary activities as we can afford, and then sit and worry every auxiliary meeting because we cannot afford more. We have considered Radios and such things as means of increasing our gifts, but somehow we don't like the idea of gambling to pay our missionaries salaries. We would rather make a voluntary offering and make it as big as we can possibly afford.

Of course, there is a limit to our ability. We are a pretty poor parish and it does not take much to exhaust our resources. We give what we can and give it with a prayer.

And why are resources so limited?

Well, because we are a community of working men and women. When jobs are plentiful we are in the money and can and do give cheerfully to our church. But when jobs are non-existant we are in debt and we can do nothing but pray for the missions and our parish.

Many of our parishioners are out of work now. They have been out of work a long time. Some are on relief—which amounts to 10 cents per capita per diem. Out of the abundance of their poverty they get starvation; consequently, they are helpless to be of financial or material aid to missions. They need our help instead. Their need is our first obligation and we do what we can as a parish to meet that need. It is heartbreaking and discouraging sometimes to see our own suffer and know there are others who need our aid just as sorely. However, we give our food, our clothing and what little money we can afford for their relief; but we must confess that the poverty of our brothers is a serious handicap to our general missionary ambitions.

Oh yes, we have those who can but won't help. They are the selfish brothers and sisters of our church family. They pretend to be impatient with the rest of us because of many short comings they charge against us. We know their criticisms are false and are not sincere; that they are made simply to cover their shameful miserliness and lack of spiritual co-operation. What a different story we could write about our parish and its influence if our carping brothers should be converted and become normal children of God.

LET'S PRAY FOR ALL WHO CRITICISE US AND OUR MISSIONARY EFFORTS.

To the WOMEN OF THE PARISH

At the September meeting of the Woman's Auxiliary, Mr. McHenry appointed me your new President, an honor which I feel has been conferred upon me.

I can only hope to fill this appointment by having the co-operation of every woman, young and old, of the parish.

All baptized women of the Church are eligible for membership and it is the aim of this branch to have 100 per cent membership. The missionary work of the Parish Branch is to send delegates and money to the five committees, the Indians' Hope Association, Domestic, Foreign, Colored and Diocesan meetings at the Church House. They in turn bring back reports of the workings of these committees to the Parish Branch. Money sent to Missionaries from the Pennsylvania Branch of the Woman's Auxiliary through the five Committees in 1938, were as follows:

Indians' Hope Association	$6,953.54
Domestic Committee	5,839.39
Foreign Committee	5,763.24
Colored Committee	4,202.62
Diocesan Committee	4,182.12

The United Thank Offering is another committee of the Woman's Auxiliary, to which every woman, young or old, should contribute. The United Thank Offering was founded by Mrs. Richard H. Soale, of Massachusetts, in 1889, and the first offering was used to send Miss Lisa Lovell to Japan.

Since 1889 the women of the Church have shared in the United Thank Offering, which provides for the training and sending of women workers into the Missionary Fields and cares for them when sick and disabled.

More than 400 women have served the Church under the United Thank Offering as doctors, nurses, teachers and missionaries. It also supports one man, Bishop Rowe of Alaska. Churches, schools, hospitals and parish houses have been built from this Offering.

The total amount given to the United Thank Offering by the women of the Church for 1938 was $23,275.00! Think what an offering would be presented if each woman's offering was a penny a day.

The United Thank Offering gives us an opportunity to express thankfulness for countless blessings and to share this thankfulness with many other people. The money given represents a part of ourselves, our time, our energy, and our thoughts. It is a *gift*, not an assessment, but a Thank Offering for many small daily blessings.

(Below you will find Questions and Answers which I feel will be very helpful to every woman of the Parish.)

1. What is the Woman's Auxiliary?

   Ans. The women of the Church organized to help the National Council in its work of bringing Christ's Kingdom to all men and women everywhere.

2. When was the Woman's Auxiliary organized?

   Ans. General Convention meeting in Baltimore in 1871 passed a resolution that the women of the Church should be organized for missionary work.
   Following this Convention the W. A. to the Board of Missions was organized with Miss Mary Emory as its first National Executive Secretary.

3. Has any change been made in the organization of the Woman's Auxiliary since 1871?

   Ans. Yes. In 1919 General Convention reorganized the work of the Church and created the National Council. The W. A. in triennial session voted to become Auxiliary to the National Council and our charter was amended in 1920 so that we are now W. A. to the National Council.

4. What is the National Council?

   Ans. National Council is the Executive Committee of General Convention, organized to put into effect the plan and program adopted by General Convention.

5. How many departments of the National Council are there and what are they?

   Ans. There are six:
   1. Foreign Missions
   2. Domestic Missions
   3. Christian Education.
   4. Christian Social Relations
   5. Publicity
   6. Finance.

6. Are there any women on the National Council?

   Ans. Yes, four. These are nominated to General Convention by the triennial session of the W. A. and may serve for two terms of three years each.

MAY I. SHIVES.

ANSWERS TO QUESTIONS ON THE DAUGHTERS OF THE KING

Published in Last Month's Issue

1. By The Daughters of the King, I mean an Order established for women and girls of the Protestant Episcopal Church in the hope that The Order may be helpful in deepening the Spiritual Life of its members and that through them other women and girls may be brought into closer fellowship with Jesus Christ and His Church.

2. The Senior Bible Class for young women in the Church of the Holy Sepulchre (now Church of the Resurrection) New York City had for its class name "Daughters of the King." The teacher, Mrs. Margaret J. Franklin, was desirous of stimulating the class to greater activity and more zeal for Christ and His Church and called a meeting of the class on Easter Even, April 4, 1895. The purpose of the meeting was to arouse a deeper interest in the spiritual life of the members and to enlist their co-operation as a class in some definite work in the extension of the Kingdom of Christ. The consent of the rector being obtained for the forming of this larger association a committee was appointed for the purpose of selecting an emblem and a motto.

3. The obligations of The Daughters of the King are to so far as they shall be able to faithfully obey the two rules of The Order, the Rule of Prayer and the Rule of Service; to offer at all times such aid to the rector as may be deemed necessary to the furtherance of the cause of Christ; to wear habitually the Cross of the Order and to spread the principles of the

Order as God and may give them opportunity.

4. It is *not wrong* for a Daughter of the King to take part in any innocent pleasure. Any pleasure that is proper for any follower of Jesus Christ to join in is proper for a Daughter of the King to enjoy. Most pleasures are innocent in themselves but we should be careful to participate in them in a proper manner and at an appropriate time and place. On the other hand *all pleasures can be made sinful if we desire to make them so.*

For instance: Checkers is usually considered a very innocent game but when we fall into the Sin of Anger or Cheating in an innocent game of Checkers *it ceases to be an innocent game of checkers but a sinful pastime.*

QUIZ ME

Don't you get a big kick out of the "Information Please" Radio program?

We do!

Just to listen in is an education. We learn facts about things we never knew. Then, too, we often learn new things about old subjects. Lots of times we also flush with shame over our ignorance concerning commonplace facts we thought we knew all about. Also, lots of our misplaced information gets readjusted.

The Quiz Program strongly reminds one of those old fashioned party games of question and answer we delighted to play when we old timers were young and gay.

Now I wonder how a private quiz between myself and myself would go. For instance, if I ask me a question about myself as to how I spend my time, my energy and my money, would I learn anything either interesting or worth while concerning myself?

Let's make up a list of questions with a space for answers and try out the idea. It may be fund and then, too, it may be revealing.

We really do think that if we answer the questions honestly we will get a pretty clear photograph of our character. So let's go!

OUR TIME QUIZ

Question *Answer*

1. How many hours a week do I work?
2. Play?
3. Spend helping someone in need?
4. Spend in Sunday worship?
5. Spend in Sunday pleasure?
6. Spend in Prayer?
7. Spend in reading the Bible?
8. Spend in personal examination?
9. Can I divide my time more equitably between God, my fellow man and myself?
10. Am I really interested in moral and spiritual things?

OUR ENERGY QUIZ

(The following are best answered by *much—little* —or *none*)

Question *Answer*

1. How much energy do I spend on my work?
2. In my play?
3. In my Social and Christian Welfare work?
4. In resisting temptation?
5. In helping others (either materially or spiritually?)
6. In doing Church work?
7. In winning candidates for Confirmation?
8. In radiating good cheer and smiles wherever I go?
9. In suppressing gossip and expressing good opinions everywhere?
10. In forgiving as I would have God forgive me?

OUR MONEY QUIZ

Question *Answer*

1. Am I employed ?
2. What do I do?
3. How much do I earn?
4. How much board do I pay?
5. If married how much do I spend for food, fuel, light, rent, clothing, etc.
6. What do I spend a week for
   a. tobacco b. candy or chewing gum c. drinks
   d. movies e. suppers f. cars
   g. gas h. oil i. repairs j. carfare
   k. any other luxury.
   (Note: Add cost of all items and enter a lump sum.)
7. What do I spend on a vacation?
8. What do I spend on Christmas presents?
9. What do I give to the Church each week?
10. Do I ever give towards the special needs of the Church, such for instance as Christmas and Easter Offerings or Fireside Dues and how much?
11. How much for charity?
12. How much for all my lodge dues?

If you answer these questions as you should answer them, you are allowed to consider yourself a fairly normal man or woman, and even God will say, "Well done!"

A LETTER OF APPRECIATION

Roxborough, Pa.

Rev. H. Cresson McHenry

Dear Mr. McHenry:
St. John's Parish.

Kindly renew my subscription to the Broadcaster, for which please find enclosed two dollars.

Yours sincerely,

E.W.

NOTE: This was written by one of St. John's interested friends who never fails to encourage us with gifts and donations on many occasions.
If she, a friend, can help in such a practical way, why cannot you, a communicant, go and do likewise?

YOUR SUBSCRIPTION IS DUE!

BROADCASTING FROM STATION S. T. J. C.

SUNDAY

A Sunday well spent—
Brings a week of content,
And strength for the toils of the morrow.
A Sunday profaned,
Whatsoever be gained
Is a certain forerunner of sorrow.

—Anon.

* * * *

Join the Fireside Club at once and help save $100.00 on our winter coal bill.

* * * *

FRIDAY, NOV. 3, HALLOWE'EN PARTY

Admission 25 Cents

If you have an Hallowe'en costume put it on. Refreshments, games and a high old time for young and old.

* * * *

Guest: "Waiter, this steak is like leather and the knife is dull."

Waiter: "Why not strope the knife on the steak?"

* * *

OUR ANNUAL BAZAAR

Friday and Saturday, December 8th and 9th

Tickets with sales coupons attached 10 cents.

It's the time and place to meet old friends.

* * * *

Sunday, November 26th

Is the dead line for paying up your church dues. It is the end of the church year.

* * *

SUNDAY, DECEMBER 3rd

The First Sunday in Advent

It is New Year's Day on the church calendar.

* * * *

The District Superintendents are authorized to make block collections in their respective districts.

* * *

My Dear Mr. and Mrs. Parent:

When your son or your daughter stops attending church school where do they go and what do they do?

Court records have some interesting and startling data on the subject which you would do well to read.

* * *

Not so very long ago a very dear friend of the Rector and a hard worker in the Parish said: "What you ought to do is to get older people to teach Sunday School classes. The young people are not successful and its children do not have the same respect for them—they are too near the same age.

The thing that made the rector chuckle was the speaker started a most successful career as teacher when she was a very young girl.

* * *

Remember the Hollowe'en Party November 3rd

Remember the Bazaar December 8th and 9th

How many Communions have you missed this year?

* * *

We are wondering whether those who promised a-cent-a-day towards the salary of an assistant are going to help meet the salary of Mr. Horace Hertzler?

* * *

Keep to the right as the law directs,
For such is the law of the road;
Keep to the right, whoever expects
Securely to carry life's load.
Keep to the right, within and without,
With stranger, with kindred and friend
Keep to the right and you need have no doubt
That all will be right in the end.—Anon.

* * *

FUNNY, ISN'T IT?

How do you spell Constantinople?

Why, C-o-n-s-t-a-n-t-i-n-o-p-l-e, of course.

Now without counting them, how many letters are in it?

Well, fourteen, I think.

Wrong, there are only two letters in it!

THE BOYS WIN

Something very significant occurred Sunday afternoon, October 1st, at St. John's Sunday School. It happened when the Supterintendent read out the list of scholars entitled to advanced period Buttons. At the end of the list it was announced that in May Thomas Dean was entitled to his ten year gold pin. The reason he did not receive it then was due to the end of the Sunday School sessions previous to the summer vacation.

Sunday, October 1st, two more young men—brothers by the way—won the 10-year button also. On the same day John Dean, brother to Thomas Dean, received his 9-year button.

We congratulate the young men most heartily for their enviable achievement. It is something to look back upon with pride. How we wish other former scholars had carried on and won the same honors. These four young men do not need any badges or buttons to prove they have attended Sunday School for nine or ten years. All you need do is to look them over and you will soon see they are clean-looking, self-respecting young men who believe in right things and right ways of living. Furthermore, they are all strong, aggressive fellows who can play rough games with the toughest and play them with decency and honor. They are fine examples of what a fellow can make of himself when he chooses to follow the champions of champions—Jesus Christ.

Keep going young fellows, you are showing the rest of us how to live well. We need your example of true manhood. Oh, yes! we know you make a fumble and miss placement just ever so often, but we like the way you recover and carry on.

Now, young women, this attainment of the four winning young men ought to act as a spur to you, to show the Parish that, after all, the feminine of the

species is just as capable doing a 10-year stretch in Sunday School as are our young men. We are looking your way, girls, and are waiting for you to come through with a record, too.

SUPPOSE

Suppose you were a member of a very large family where every one was supposed to share the expenses of maintenance of the home. And suppose you sat at the table three times a day and ate your fill.

And suppose you used the snug and warm sitting room as often as you chose.

And read as many books you wished to read.

And suppose you had a nice comfortable bed to sleep in.

And suppose there were servants to do all the work in the house so that all you needed to do was to go to work or to a reception, or to a lodge meeting, or go to the movies.

And suppose you spent your income on nice clothing, and vacations, and amusements when and as often as you so pleased.

And then suppose at the end of each week the members of the family circle were expected to pay the per capita cost of the home and its upkeep.

And suppose you would say to the others you could not afford to give anything. Or you were sick and tired of being pestered about the cost of living. And that any way living at home was not so good. And you argued it was an imposition for you to pay any part of the home expenses—what do you suppose your family would think of you?

Well, I'll tell you what they would think! They would think that they had at least one drone in their bee hive and they would not be very happy to pay your share of the expenses as well as their own.

Do you know what bees do with drones once a year? Of course you do! The workers—or honey gatherers—rise in their might and kill the drones. They thereby solve what might become a family social problem by ridding the hive of non-supporting members.

Of course we humans like to think we emulate the busy bee but we cannot countenance his rather abrupt and complete extermination of his lazy good-for-nothing drone brother. Yet we cannot help feeling that the bee way of punishing selfishness and laziness does almost really fit the crime and that the drone member of our family would richly deserve some such punishment, but we cannot be so radical in our methods.

Any way we *do* see that a drone, who takes all and gives nothing, is a very unpleasant person to have around—sometimes perhaps we wish we were a bee.

Why all this Supposing?

Why this is why:—We of St. John's Church are one big family—just like other churches. And just like our family life we must have means to pay for our support. We must have coal; we must have electric light and gas; we must have employees to work for us; we must have books and musical instruments and stationery, and money to feed and clothe God's poor children living in our parish. Many of us know our responsibility of giving of our means to pay our honest debts. And we give generously of what we have. But we cannot help being sore when we see certain others of our church family sit back and never dreaming of their responsibility for any of our church expenses.

They are those who complain that the only thing you hear any more in church is the rector standing in the choir every Sunday and saying giveme, giveme, giveme. And if this indecent begging does not stop they will go elsewhere to church. Others say they are too poor and instead of the church expecting them to support it, the church ought really support them.

Now there is a startling difference between these *professing* poor and the *really* poor of the church—the *really* poor give liberally of their scanty means to the church's support.

We wonder what would happen if the names of all the drones and no-givers were read out in open church once a year—as they do in the lodge, and every man who did not pay his weekly dues—unless prevented by sickness or loss of a job—should be publicly suspended for non-payment of dues! Wouldn't some faces of our church family be red!!

Do you think they would get "mad" and leave the Church? Well, what if they did—would the church suffer such a big loss?

Personally we think there ought to be a Canon presented in the next triennial Convention demanding that every church member who stubbornly refused to contribute his just dues towards the support of his Parish Church should be suspended and not allowed to come to Holy Communion or receive any of the offices of our religion until he paid in full his dues. Oh, but you say—that would not be at all Christian. Perhaps it would not and again perhaps it would. Anybody except a confirmed sentimentalist would feel that there is no place in the Christian church for the stubborn and selfish hypocrites who use Christianity for a cloak of their meanness and refuse to pay for the cloak.

We are prepared to strike from the register of St. John's parish the names of any of all professing Christian who is "mad" at us for insisting they shoulder their own burden of support and work of our church. But we will serve notice now that we will not give them letters of transfer to any other parish, all we will do will be to tell the Rector of any other parish that a certain Mr. — is a church drone. He never comes to church, he never receives his communion, he never pays his weekly church offerings. He never works for his Master or his church and is using his church as a sort of hiding place for all his meanness.

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
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MEMORIAL FLOWERS
Elizabeth J. Bowers
Charles Little
James Sweeney
John and Adelaide Schabacker
MARRIAGE
Frank W. Lampe and Helen Kiddan

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

MUTE EVIDENCE

At evening I have watched beside
Some river, with its ebbing tide
And seen the waters soothingly
Come lave the shore, then flow to sea:
A river which, at flood, can beat
Great rocks to pebbles at my feet.

In pastures, hard on early Spring,
I've seen the dainty violet bring
Its flowers forth from places where
A month before the ground was bare;
I've seen arbutus blossoms twine
Where sprawled a brown, denuded vine.

When June arrived I've often stood
In silent pause within a wood
And gazed at all the old things new,
Resplendent in the gowns they grew,
To grant me such a pungent air
From limbs and twigs I once saw bare.

I've seen the clouds dismiss their blue,
Then watched the sun come peeping through;
I've seen the rainbow build its arch;
I've watched the moon's nocturnal march.
Oh, atheist! Thou sullen clod,
How can'st Thou say, "There is no God"?

BY JOS. R. CUSHING.

THANKSGIVING DAY

Be Sure You Observe It This Year With Understanding and Appreciation

This is the day of days! Never in the history of our nation had we as great reason for giving thanks to Almighty God for His providence as we have this Thanksgiving Day in the year of our Lord 1939. Just once glance at the changed map of the world and the most unthinking will see and understand.

In almost every section of the earth war and its attending horrors are destroying nations and centers of Christian civilization, leaving death, ruin, famine and wandering tribes of homeless families in their path. Untold wealth and property have been ruthlessly squandered and destroyed. The earth is full of woe. All the nations of Europe and many nations of Asia have been victims of the holocaust—the frightful monster sprung from the womb of infernal greed.

Yet, as if by a stupendous miracle, we as a nation have come through unscathed. Peace and good will reign within our borders. Friendship and understanding we enjoy with our South American and Canadian neighbors. Also we are separated from the zone of strife by wide oceans so that we feel that with common sense and discretion we may continue our present peace indefinitely and, when the time comes, lend our good offices in restoring Christian civilization to the stricken nations of the world.

Therefore, let us on this Thanksgiving Day render praise to God for so shielding us from war and all its attending perils and suffering and for reserving us as the hope of the world. Who can be so ungracious towards God and so blind to His own interests as to neglect to praise God for His goodness towards us?

While war is raging among other nations, prosperity is abiding with us. Not for a generation have we been as nearly prosperous as we are today and happily we can say this good condition has no foundation in the wars and sufferings of our sister nations. It is success growing out of good business in supplying the needs of our own and the other nations of the Western Hemisphere. There have been—perhaps still are—certain savage groups of war profiteers in our land, who try to batten on the suffering of unhappy nations and by jacking the prices of necessities so that they may claw in filthy dollars smeared with the blood of their suffering victims. But they are so abandoned to all sense of decency that it is a shame even to name them. However, aside from these beasts and birds of prey, our people are clean and decent and we can with a clear conscience praise God this Thanksgiving Day—for He is good for His mercy and endureth forever.

Yes, we have the orphan, the widow, the poor, the maimed, the blind and many unemployed, for with our prosperity has come a keener sense of our responsibility for God's special children—the unfortunate He provides for our pity and help.

Yes, this is a special Thanksgiving Day. We ought to celebrate it in a special way. One special way open for us is to fortify the Church of Jesus Christ where we are and prepare it for the day of Grace, when the Angel of Peace returns to the stricken nations, so that we will be strong to serve.

Among other means of preparation we must finance our church adequately. To do this we need only to bring our offerings, so long overdue, on Thanksgiving Day as our way of acknowledging our personal obligations and strengthening our church against the day of opportunity.

Now that work is more plentiful and wages are somewhat more easy to obtain we are in a better position to meet our obligations and make our offerings.

Let us, therefore, make Thanksgiving Day an holy jubilee, and with joy and love wipe clean our debts to the Church.

Let us make it a special day to offer all our overdue envelopes and other obligations to the God of our Fathers as with holy enthusiasm we sing, "Praise God from whom all blessings flow."

SOME THANKSGIVING VERSES

Can You Find Them?

1. "When ye will offer a sacrifice of *thanksgiving* unto the Lord, offer it of your own free will." (.....)
2. "Offer unto God thanksgiving." (.....)
3. "I will praise the name of God with a song, and will magnify him with *thanksgiving*." (.....)
4. "Let us come before his presence with *thanksgiving* and make a joyful noise unto him with psalms." (.....)
5. "Enter into his gates with *thanksgiving* and into his courts with praise: be *thankful* unto him and bless him." (.....)
6. "Let them sacrifice with the sacrifices of *thanksgiving*." (.....)
7. "I will offer to thee the sacrifices of *thanksgiving*, and will call upon the name of the Lord." (.....)
8. "Sing unto the Lord with thanksgiving: sing praise upon the harp unto our Lord." (.....)
9. "The Lord shall comfort Zion; we will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein and *thanksgiving* and the voice of melody." (.....)
10. "Out of them shall proceed *thanksgiving* and the voice of them that make merry: and I will multiply them and they shall not be few; I will also glorify them, and they shall not be slow." (.....)
11. "Offer a sacrifice of *Thanksgiving* with leaven." (.....)
12. "I will sacrifice unto thee with the voice of *thanksgiving*. I will pay that I have vowed. Salvation is of the Lord." (.....)
13. "All things are for your sakes, that the abundant grace might through the *thanksgiving* of many redound to the glory of God." (.....)
14. "Being enriched in everything to all bountifulness, which causeth through us *thanksgiving* to God." (.....)
15. "Be careful for nothing, but in every thing by prayer and supplication, with *thanksgiving*, let your requests be made known unto God." (.....)

THE MIRACLE OF THE CHRISTMAS CHIMES

CHRISTMAS EVE. A chill lay deep in my soul for Cornelia, my wife, had been taken that day to a private hospital to be treated with the sobering-up processes for acute alcoholism.

I stood on the corner of Fifth Avenue and 57th Street in New York, shivering with cold in spite of a heavy camels hair topcoat and fur-lined gloves.

The fact of its being Christmas Eve brought sharp realization that life had given me a raw deal; I had been cheated. The situation revolved in my mind; I was young, not yet thirty and with a good job; married to the only girl I had ever loved; we had two children, little girls aged six and four. On the surface it was a perfect set-up for happiness and there I was, by and large, the most miserable person on earth!

My mind was made up. It was not a sudden decision for it had been formulating for months. I intended to make a clean break-away and start life over again. No one had a right to ruin my life, not even the girl I had loved enough to marry.

In the gay jostling crowds, I was on my way to a florist to order quantities of flowers to make "cheery and bright" Cornelia's awakening next day, as "Mamie," her mother, had instructed. Her chauffeur was to call for me there.

Mamie! As she had wept above Cornelia's bed in the hospital, a strange feeling came over me; a horrid thought that I was, after all, a mother-in-law dominated male. That old stuff.

I asked myself savagely, to what extent had this woman been the cause of the wrecking of my home? Beginning with Cornelia's birth, she had rested on soft satins. At that very moment, her form was reclining under a satin-rose coverlet of fluffiest down, thoughtfully brought along by her mother.

My thoughts raced; I honestly did not know that Cornelia's family belonged in the big money class until after we were engaged. It was love at first sight, a whirlwind courtship during three weeks in Florida moonlight.

They called me selfish and stubborn because I rebelled at accepting Cornelia's standards, with her mother to pay the bills. I wanted my wife to come into a home that I could provide. Mamie triumphed. "Why shouldn't Cornelia continue her life among her own set?" The triumph had extended through the years, even to the expensive topcoat I had on my back and the imported gloves. I curbed a crazy impulse to tear the garments off and throw them into the gutter.

I loved my little daughters though they scarcely seemed to belong to me. Perhaps that was a blessing, as things were going. Mamie had taken care of them. She adored them as she adored Cornelia. I, a mere father, was devoid of responsibility.

Suddenly I found myself gazing into the windows of a Ten Cent Store filled with cute little gadgets for youngsters. In Mamie's regime, her grandchildren

should never soil their patrician hands with things so cheap, however amusing.

Cheap! The word stirred memories of a conversation with my own Mother. She was displeased that my wedding gift to Cornelia had been a silver cocktail set. She said, "You think it's sophisticated, my son, to present your bride with this beautiful gift. It isn't. It may prove to be cheap, even tawdry."

It was cheap, even tawdry, to watch a beautiful wife, conventionally correct before dinner, lapse into a maudlin, driveling, disgusting drunken woman. Liquor did something to the gray matter of her brain. Of course, I had sense enough to know it wasn't the fault of the cocktail set.

As I recalled the many shameful, pitiful scenes incidental to sobering-up, physical collapse and humiliation, an icy sweat broke out on my temples. I felt sick. I was haunted by the specters of our love. "And love is dead," I said aloud. How often my mother had told me that true love never dies. She was wrong. I believed I knew better.

I had wandered past the florist's down into the Thirties. Suddenly from far off, it seemed as though from space, I heard strains of music like soft tinkling bells. As I walked, it came closer, until a full harmony floated above the crowded sidewalk, "Nearer, my God, to Thee, nearer to Thee! E'en though it be a Cross that raiseth me."

I stopped in my tracks. Was I going crazy? Was I hearing things, my mother's favorite hymn, from that invisible far-away heaven where she was? I spoke to a man, "What's that music?"

"Chimes. Bells. In a store window. Next block," he grinned.

I don't know how long a time went by; I was rooted to the spot, listening to the bells. Suddenly I found myself sobbing; the hard ugly sobs of a man unused to tears. I was making a fool of myself and didn't care. I couldn't leave; those chimes were playing on my soul strings. My whole being was reaching out for God and a mystic power was being infused into me. It was a strange sensation to feel God's Presence stirring, winged on the vibrations of the chimes, "Nearer my God to Thee, nearer to Thee! E'en though it be a Cross that raiseth me."

Involuntarily I clenched my teeth with a groan. What was a Cross? A new emotion caught and shook me, tore me. True I had been cheated, but not by Cornelia, not by Mamie and her money, not by life, but by my own weakness.

I knew then where every quest for the source of failure ends. In one's own soul. No one else can rob your soul of its integrity. Again the pealing bells cut across my stumbling thoughts, "E'en though it be a Cross that raiseth me."

Christ faced His Cross and triumphed. He gave up His life. Here was the unexpected twist; with the intrusion of a remembered verse of Scripture, "He that findeth his life, shall lose it: but he that loseth his life for my sake, shall find it." Matthew 10:39.

I had made up my mind to save my life at whatever cost to others. Now I knew that it was not that I had a wife and children to break away from, but the important fact was that *they had me*. It was I who had been a weakling and a fool.

I was not given to sudden violence. This present crisis would pass. Cornelia would be herself again and then, we'd start together anew; I'd pay every bill myself.

This resolve rested on a substantial, triple foundation; Cornelia had brains; she was a good sport; and she loved me. Henceforth she must understand that I am her husband. I had plenty of reasons for faith in success. Nothing can defeat anybody on fire with faith. And with love thrown in.

Retracing my steps to the florist where Mamie's car was waiting, no urge to flight was left in me. All that had died, been swept away in the tones of the bells. Only determined faith remained, buried deep in love and the quiet stillness of peace. After all, it was a happy Christmas Eve!

—*"Your Faith."*

THE WOMAN'S AUXILIARY

The Woman's Auxiliary had a splendid meeting on Monday, October 23rd, with thirty ladies in attendance. I was greatly impressed by the way I was received by the ladies and by their assured cooperation. With the cooperation of every member we can be of great help in the missionary work of the parish.

On Sunday, November 19th, at 9:30 A. M., the women of the parish are going to have a Corporate Communion, so won't you all try to make a special effort to attend. As you know *all* women are members of the Woman's Auxiliary.

We are going to have a Radio Party, Friday, November 24th, and would like to have as large a gathering as possible in order to try and raise as much money as we can for our treasury. We should have money to be used in missionary work in the parish, for you know there are plenty of places where it can be used to good advantage. We are going to have a Turkey for a door prize.

Remember, Monday, November 27th, is our next meeting. Come out and have an evening of pleasure. William MacVaugh has kindly offered to show moving pictures of the World's Fair, in color, taken by himself which are exceptionaly clear and fine. If you don't come you will be missing a real treat.

It is our sincere wish that *every* woman of St. John's Parish will join with us in doing and enjoying the missionary work so necessary in our parish life.

MAY I. SHIVES.

YOU CAN'T GIVE GOD ANYTHING!

The title may appear a little crude but it is true all the same. There is one human trait that always makes the blood of the writer seeth, simmer and sizzle. It is the cockney air of patronage assumed by many of the brethren towards God. To observe them you'd think they were doing God a favor when they graciously spare a few moments out of their busy little lives to go to church and open up their purses for some spare change to deposit upon the Alms Basin.

There are three particularly unpleasant specimens of church goers who take the joy out of worship. The first is the pompous little man who gives big money with a flurry and a now-don't-bother-me-again air. He

makes you feel you ought to lay flat in the dust and grovel with gratitude for his "gift" to God. The second is the christian skin flint who counts the pennies as he drops them on the plate, growling all the time that the rector is always begging for money, money, money. One can never go to church these days and not be made to feel he is worshiping in an almshouse. The third is the man with Uriah Heep airs, who "gives" gushingly and fulsomely to God with a what-a-good-boy-am-I air.

The only big thing tbout such poor little mankins is their exaggerated ego. If they would only stop for only one minute and consider who *God* is and who *they* are, they perhaps would have the grace to blush with shame. They probably would call to mind that they started life the most senseless, weak and helpless, naked, little animal in all God's creation. If they had not received attention immediately at birth perhaps they would not have survived the strenuous ordeal of getting started right. Summed up, we come into this world with no clothes, no sense, no strength, no sight, no power of speech, no means of defense, very little sense of sight or taste or feeling. Of all the animals in creation we are the most helpless.

That being the case whence cometh our help? Even a half wit could answer that question like a shot. If God provides for all our needs what have we that is all our own we can give him in return? We are reminded of the Offertory. "ALL things come of THEE, O Lord and of THINE OWN have we given THEE." In other words we *share with God the gifts of God.*

That is why we maintain you can't give God anything. What you *can do*, and with good grace, too, is to show Him that you *do* realize how manifold are His gifts to us, by offering a portion of His gifts as a gesture of our love and gratitude for his providence and care for us.

Don't you think you would feel a lot more satisfied with yourself—don't you think you would give a larger offering more cheerfully if you would just try to remember that if it were not for God and His watchful care over us all the time, we would not have any time, any strength, any initiative, any material substance to offer him?

Suppose we try to forget that GOD depends upon our WHIM and remember that WE depend on HIS PROVIDENCE.

THEN SHALL WE BE WORTHY OF HIS BLESSINGS!

A LETTER FROM OUR TREASURER

Dear Rector:

The Treasurer submits the following report:

October 1, 1939—Receipts		$ 951.27
	Expenses	1040.90
	Deficit	$89.63

This report is as of October 1st and as you see shows a deficit of $89.63. As I told the congregation last Sunday this is due to the fact that the Envelope Collections this summer decreased $120 in comparison with the summer of 1938.

I could give you more figures but for what purpose. Figures are essential to statisticians, tax collectors and for business men to compute their profit and loss. But we are not dealing in commodities or tangible things to be sold for profit or to be speculated with. We are not paying taxes to avoid the consequences of the law or from a sense of civic duty. No, we are dealing in the spiritual. We are concerned with the soul. We are in a business that is absolutely voluntary. We must contribute freely, not from a sense of duty, but because we want to and because we are laying up profit in heaven. If we have not kept up our Church Envelopes, should that alone not be sufficient reason to do so?

As I write this I think of a young man in Pawtucket, Rhode Island, sitting in a wheel chair, who has suffered the tortures and agony of Arthritis. I received a letter from Donald recently. He speaks of St. John's Church. He says he would like to be able to walk into the Bazaar and surprise Mrs. Schmidt at the Novelty Table. He mentions that a certain name has been added to the Cradle Roll. In a spirit of fun he adds "when in need of Cummings Anthracite, call Gladstone 0900," which proves he says, that he reads and enjoys his Broadcaster.

I shall always keep and treasure that letter, when I am disheartened, when I feel like quitting on the job. I shall read Donald's letter and feel ashamed of myself for the thought.

Donald's physical self may be confined to a wheelchair but spiritually and intellectually he is freer than most of us. He thinks clearer, he is more kind, he is not selfish and he has a greater interest in the worthwhile things that we allow to escape us. He has been able to grasp and comprehend the great work to be done in our parish and if Donald Dawes, 300 miles away, has been able to show such a real and enthusiastic interest in our church and make himself a part of it, we who can enjoy the privilege of gathering there to worship, should place our church not on an equal plane with the material pleasures and necessities of life, but on a higher one! We should consider its functions of greater importance to us than those of our ordinary daily life. We must learn to love our church and then we will never have to want or ask for money. It will be given freely and gladly without stint.

Mr. McHenry, I should like you to meet Donald. I should like every one in St. John's Church to meet him. I am proud of him and as he is certain to read this in the Broadcaster I say to him, "Thanks, General."

VERNON MATTHEWS,
Treasurer.

EVERY MEMBER CAMPAIGN

An Every Member Campaign is not a new idea to the old timer St. Johnite. That's the way we started the Parish on the upgrade 27 years ago. We started by taking stock of our assets and liabilities and then laid the plan of survey of the whole section of the city from the Delaware River to Broad Street and from Washington to Martinsville and beyond. We did not have many workers in those days, but the ones we had were *real* workers. They were interested in reorganizing the Parish and gave all their time, energy and money to the job. Our Every Member Campaign could better have been called an *any* member campaign, as we were taking in all we could persuade to come and worship with us. We were not after funds nearly so

much as we were after souls. Now that we look back upon those first days we wonder at our nerve for tackling that problem.

Then too, we used to have a little every member campaign once every two months, when our Sunday School scholars, teachers and officers went out of a Sunday afternoon and rounded up the absentees of the month. So today we are more or less mentally and spiritually prepared to go into this big venture of the whole Church of the nation under the leadership of our Presiding Bishop.

Sunday, November 3d (the 22d Sunday after Trinity) will ever remain a memorable day for us at St. John's Church. We sent out a special call for Holy Communion as our individual act of consecration to the campaign. A stiff northwester was beating down with drenching fury upon the city. One could scarcely walk half a city block without getting soaked to the skin. Nevertheless the congregation of worshipers was larger than any Communion Service of the year, and almost equal to an Easter or Christmas Communion. We did not attempt to preach a sermon—we made first a simple address to the effect that at the call of our Presiding Bishop we were about to start a nation wide Every Member Campaign by the celebration of the Holy Communion.

In the afternoon we assembled for a Consecration Service for the Sunday School in the church. The storm raged outside and cut down our attendance to a mere handful. Yet, we had a most inspiring session and the time fairly flew. Before we realized it our hour and fifteen minutes were up and we had to knock off for the afternoon with a lot of work unfinished.

Our next move now is to get out and visit the parishioners and get our family records up-to-date. It has been the custom to have a card made out to each member and take them and call upon them. The principal dope we sought to acquire was on the question of how much the member would pledge towards the support of the parish. We have drawn up a survey sheet by means of which we hope to carry our campaign far beyond the pledge for support. For the convenience of our readers we print below our substitute for the individual card system. At a glance you will see it is a family sheet and covers the church activities of every individual of the family—from Dad to the baby—including the pledge of support. We ask you to study the sheet carefully, get acquainted with the meaning of the initials, so that when the committee member calls you will be prepared to answer promptly and intelligently all the questions.

We are hoping our campaign will be most successful and IT WILL BE IF YOU WILL CO-OPERATE.

EVERY MEMBER CAMPAIGN

Family Sheet

Surname _____ Address _____ Phone _____

Names	Age	Bap	Conf	WA	DofK	BroSA	BoysC	GS	SS	FC	CE	AP	RC	RCA	Comments
Father															
Mother															
Children															

Explanation of Initials

Bap — Baptized
Conf — Confirmed
WA — Woman's Auxiliary
DofK — Daughters of the King
BroSA — Brotherhood St. Andrew Sr. Jr.
BoysC — Boys Club
GS — Girl Scouts
SS — Sunday School
FC — Fireside Club
CE — Church Envelopes
AP — Amount Pledged
RC — Regular Communions
RCA — Regular Church Attendance

Under Comments

may be expressed desire to be Baptized, Confirmed, wish to receive Church Envelopes, desire to join one or more parish organizations, desire to be Sunday School teacher, volunteer to visit sick, aged, shut-ins, use car to bring folks to Church or Sunday School, wish to help get members for Confirmation, names and addresses of neighbors, who do not attend church, etc.

BROADCASTING FROM STATION S. T. J. C.

THANKSGIVING, THURSDAY, NOV. 23rd

* * *

ANNUAL BAZAAR, DECEMBER 8-9

* * *

CHRISTMAS DAY, DECEMBER 25th

* * *

"You look positively beautiful tonight."

"Oh, you flatterer!"

"No, it's true. I had to look twice before I recognized you."

* * *

PRINCIPAL HOLY DAYS IN 1940

January 6	The Epiphany
February 7	Ash Wednesday
March 21	Maundy Thursday
March 22	Good Friday
March 23	Easter Even
March 24	Easter Day
May 2	Ascension Day
May 12	Whitsunday
May 19	Trinity Sunday
September 29	St. Michael and All Angels
November 1	All Saints' Day
December 25	Christmas Day

* * *

CORPORATE COMMUNION FOR WOMEN AND GIRLS

Sunday, November 19th
9:30 A. M.

CORPORATE COMMUNION MEN AND BOYS

Sunday, December 3rd
9:30 A. M.

YOUR PACKAGE OF CHURCH ENVELOPES WILL BE READY THE SUNDAY NEXT BEFORE ADVENT
SUNDAY, NOVEMBER 26TH
THE EVERY MEMBER CAMPAIGN IS ON

PRE-SALE OF OUR BAZAAR is now on at the City Mission, 225 South Third Street
COME AND SEE AND BUY!

How about returning all your over due weekly church envelopes NOW?

Vernon Matthews has been invited to give a monthly statement of the Parish finances. His first statement was startling. It showed we had slipped behind over $100.00 in our envelopes and that he had to borrow money to pay our salaries.

Just some COMMON CENTS will save our poor old Treasurer from an attack of N. P.

Please, won't some of our church debtors change their COMMON CENTS into dollars and save the Doctor's bill.

Remember! Our Annual Bazaar is our way of raising funds for parish support. Our system is cash (and lots of it) and carry everything you buy. If you buy enough we will carry it for you.

Patronize our grocery counter—everything is fresh and everything is cheap.

Take chances on that gold watch. Its worth real money.

Come early and get one of Mrs. Pine's tempting suppers.

Visit the Men's Furnishings and lay in your stock of ties, socks, hankies, mufflers, etc.

Be sure you buy a dolly.

Call on Mrs. Schmidt and buy your Christmas presents.

Look around for Mrs. Young and buy a drink.

Get your cakes and candy at the girl's counter.

Stop at the Toilet Counter and don't go away empty handed.

Go Fish,—and make the children happy.

When worn out sit down and *play Radio.*

Ask Margaret Miller for everything you need in the kitchen. She has an unlimited supply.

A MAN WHO HEARD GOD'S VOICE

Sheng-Min had been captured by Chinese bandits. The others of his family had escaped, but Sheng-Min was only just recovering from fever, and was not strong enough to get away in time. The bandits handled him roughly, and Sheng-Min at first was terrified, but suddenly he heard a voice, a quiet voice that was heard by no one else, "My strength is sufficient for thee."

He was for a moment lost in wonder, but then at once he felt calm and brave, and even when he was forced into a horrible pit, and left there in the darkness, he did not lose courage, for again the quiet voice sounded clearly in his ears, "My strength is sufficient for thee."

For over thirty days and nights Shen-Min was kept in his filthy prison, unable to do more than turn over on a narrow ledge on which he had been placed, until it seemed as if he would be too stiff and weary ever to walk again.

Then at last a day came when he was dragged out and told, "Your ransom has been paid. You are free."

At his home, his family anxiously awaited his return. He had been ill, how could he possibly have lived through that terrible experience? When at last he walked into the courtyard, strong and radiant, they were amazed.

"How is it?" they asked, and Shen-Min told them, "I heard the voice of my lord, 'My strength is sufficient for thee,' and truly He gave me the strength I needed."

—*Exchange.*

THE DEVIL'S ASSURANCE

Genesis 3:4: "The serpent said unto the woman—'Ye shall not surely die.'"

This remark is taken from a very interesting conversation said to have taken place between Satan and Eve, the mother of us all. No doubt you remember reading it in the Bible story of the creation and the fall. You may be one of those who do not accept the record as authentic. But whether or not you are, the fact remains I am sure that though very old, the sentiment of the sentence expresses in almost identical words what we have heard, perhaps used, on scores of occasions. The desire of Eve to dispose of the forbidden fruit was keen. The urge to take the risk was strong and the doubt as to whether Jehovah would punish the act of disobedience if his command were broken was born of the wish to satisfy curiosity and desire. Ac-

cording to the conclusion of the incident she learned to her sorrow what a dreadful force for evil and sorrow she had loosed on the world forever. Yet, how very like Eve are her children!

There are many moral and spiritual things in our lives that are taboo. The commands of God, the dictates of our conscience, and the wisdom of experience warn against disobedience of certain high laws of life. For instance, the laws of chastity, honesty, temperance, truth, fidelity, gentleness and others run counter to our desires. We know we ought to obey these laws—but, if we do we know we cannot enjoy the fruits of their opposites which are carnal. It is just when we are weighing the wisdom of yielding that the Devil throws his assurance that we shall not surely die if we yield just once to our wish to do evil. And it is almost a hundred to one shot he fools us into breaking the moral law with results which sometimes are far reaching and terrible.

The queer part is we never seem to get wise to the Devil's assurance. Over and over again he tricks us into sin with the same old line of lies.

The effects are not at first so very apparent, but every time we listen and yield to the assurance our power of resistance is weakened so much the more. Finally we find ourselves with no power to combat an evil suggestion. The Devil's assurance wins and we are the losers in the struggle towards spiritual decency.

Our *will* power is dominant.

Our *won't* power is dead.

And we may as well be dead too for we have fallen from our high estate as Sons of God and are now miserable slaves of sin.

BEWARE OF THE DEVIL'S ASSURANCE!

PRE-SALE OF BAZAAR ARTICLES

We have so many really attractive things to sell that we feel you might be interested in them and the very reasonable prices of each. We are having a pre-sale at the City Mission, 225 S. 3rd Street *NOW* and would be glad to have you drop in and make your purchases while our goods are fresh.

We assure you that there are no second handed articles among the lot nor are there any seconds as to quality. Every article on sale is direct from the jobber or factory and is guaranteed to be perfect as to quality.

As for the prices you can judge for yourself whether or not they compare with stores selling the same quality of goods. You can buy at lower prices but you sacrifice quality and wearing endurance if you do; and in the long run you prove yourself an extravagant buyer.

Men's Fine Finish Ties		60 cents
Men's Half Hose, 35 cents,	3 pairs	$1.00
Men's All Wool Mufflers	each	$1.25
Men's White Silk Scarfs,	each	1.50
Turkish Towels,	each	.35
Luncheon Sets, Linen,		2.00
Kitchen Utility Sets,		.90
Cigarette Case and Lighter,		1.50
Combination Bath Set,		1.75
Chrome Cake Saver,		2.00
Table Lamps,	$1.50 and	1.75
Electric Toaster, Automatic,		2.50
Cheese and Cracker Dish,		1.75
Bath Mats	$2.00 and	4.00
Sheets and Pillow Cases,	$1.00 to	2.25
Electric Ship,		7.50
Wash Cloths,	$.40 and	.60

Of course, this is not the whole stock we will carry. We will have dolls all the way from 25 cents to $5.00; Cakes from 75 cents to $1.50; Fancy Goods from 25 cents to $10.00; Candy from 1 cent to $1.00 a box; Groceries from a bag of Salt to a box of Oranges; Pies from 10 cent pieces to 50 cents; Home-made cold drinks, 5 cents a glass; Ice Cream by the plate or by the quart. Soups sold by the plate or by the quart. Household goods from a clothespin to an electric kitchen clock. AND ABOVE ALL A SOLID GOLD, FULL JEWELLED MAN'S OR WOMAN'S WRIST WATCH, GUARANTEED, 10 CENTS A CHANCE!!!

PLAY RADIO WHILE YOU ARE RESTING!

CHRISTMAS BAZAAR

December 8th and 9th

DEWey 0588

MARGARET JANE CANDIES

2040 South Nineteenth Street

Compliments of Margaret Jane Candies

Repairing

HOWARD F. FRICK

JEWELER

1727 SOUTH SECOND STREET

A Small Deposit Will Secure Any Article

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
Miss Jeannette Last
Mrs. Howard McFadden
Miss Fleanor Munion
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Miss Viola Young

Altos

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Miss Ruth Rutter

Tenors

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Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise
Mr. Edward Pine

Basses

Mr. Frank McCall
Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Howard McFadden
Mr. Charles Weist

Members of the Junior Choir

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Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

PARISH ORGANIZATIONS

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Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

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Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

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Daughters of the King

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Thomas Dean, Director
Joseph Robins, Secretary
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St. John's Boys' Club

Joseph Leach, Leader

JOIN THE FIRESIDE CLUB

BURIALS

Samuel Grubb John J. Matheus
Richard Lindsay

MEMORIAL FLOWERS
"in loving memory of"
Emma Collins

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

CHRISTMAS BELLS

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!
And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good-will to men!
Till, ringing, singing on its way
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good-will to men!
Then from each black, accursed mouth
The cannon thundered in the South,
And with the sound
The carols drowned
Of peace on earth, good-will to men!
It was as if an earthquake rent
The hearth-stones of a continent,
And made forlorn
The households born
Of peace on earth, good-will to men!
And in despair I bowed my head,
"There is no peace on earth," I said;
"For hate is strong
And mocks the song
Of peace on earth, good-will to men!"
Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The Wrong shall fail
The Right prevail,
With peace on earth, good-will to men!"

HENRY WADSWORTH LONGFELLOW

OUR PASTORAL LETTER

Dear Parishioner:

Do you ever have an *inferiority complex?*

You know what I mean. Do you ever feel that you, personally, are of no special importance to others. For instance, if you stay away from a social function, to which you have been invited, you doubt if your absence would be noticed. There will be so many more important persons there that you won't be missed.

That is one form of inferiority complex. But like all other forms of this soul disease, it is false in its conclusions. You must always remember that your prospective host invited you because he valued your presence and the charm of your personality. Even if it is only a political convention, there the wise ones know your real value and they want to exploit you before those whom they have reason to believe you stand for a political ideal.

Then there is another form of *inferiority complex.* Sometimes you are asked to do something, for instance, like visiting the sick in the parish, doing missionary work for our next Confirmation Class, getting delinquents back in the church and Sunday School, paying visits to the poor, using your car to bring boys and girls, living down south of the parish to Sunday School; or bringing old folks to church. Such parish chores may seem of little consequence to the Church; yet, would you believe it, if every parishioner would overcome his *inferiority complex* and perform some of these little acts of kindness and consideration, there would be lots more activity in our parish and a deeper interest would be developed in the Church.

Sometimes you hear church members say, "Oh well, my absence from service never is noticed. Others, more important than I, will be there, so I think I will stay home." I wonder how many souls afflicted with this sort of inferiority complex ever stop to think that the Rector, as he stands before the congregation engaged in his priestly functions, sees the vacancy in the congregation which your *absence* has caused, and that he is wondering whether you are sick of disgruntled. There are very, very few absentees, either rare or chronic, who are not missed by your Rector. If you were to take the trouble to fill those vacant places with yourself, he would be the first to notice your presence and I am sure would show how much he valued your coming to service by the warmth of his handclasp after the service. His greeting would kill your *inferiority complex.*

Do you know why the congregations are so small at times? It is because several communicants are having attacks of inferiority complex on the same day. Each says to himself, "Oh, I will not be missed, so I'll stay in bed, or go to the country, or loaf about, or do some work about the house instead. By so doing they commit two errors. First, they deprive themselves of the means of grace as such a service affords. Second, they reduce the attendance one more. If you knew how discouraged your absence makes your Rector, I'm sure you would revise your estimate of yourself and would attend the services and the Holy Communion regularly.

There is another phase of *inferiority complex* which is serious, not only to those who are so afflicted, but also to the prosperity of the parish. We refer to

JOIN THE FIRESIDE CLUB

those who whink the little they give in the Church Offerings is of no importance and is not seriously missed; consequently, they are not careful to keep their financial obligations to God and the Church goes into debt. If everybody in the Parish would give the price of a two-cent postage stamp each day, the Church would be richer by $7.30 at the end of the year.

Quite a few parishioners had a serious attack of this *inferiority complex* last summer. By the way, it is a malady which should be classed with other summer complaints and diseases. The suffering was most disastrous to the parish and cost the parish over $100 before the summer ended. Many who were victims of the disease must have died—at least they have not recovered yet. Their offering envelopes are still minus and here we are off to another year.

How is YOUR inferiority complex? Are all of you convalescing? That's fine! Come out next Sunday and let's see how much you have recovered.

Affectionately,
YOUR RECTOR.

CHRISTMAS PRESENTS

Well, here it is again and we are worried to death about our Christmas presents—not the ones we expect to get but the ones we expect to give. We never realize how many friends we have until we make up our Christmas list. There is Tom and Dick and Harry, etc., etc. Every one of them will be terribly disappointed if we do not remember them. The ones who are going to get the biggest, the best and the most expensive presents are going to be those we love best. Their names will be right at the top of the list. Then those who are pretty close friends will come next. A few acquaintances with whom we feel it good financial or social policy come next. And last of all will come the Christmas card brigade—those who have done a few favors for us now and then, or who we met at the shore or mountains and who afforded us pleasant diversion of a summer afternoon or evening. It will be nice to meet them again and perhaps a card at Christmas will remind them of us and they will look forward to renewing the friendship.

And speaking of Christmas gifts—of course you know why we celebrate it so universally. It is the birthday of the God Child, who was the first Christmas gift ever given; and, if we only knew it, the most valuable too. On the first Christmas day God gave His only Son to the world that whosoever believed in Him should have everlasting life. You may give your Christmas presents of gold or diamonds or rubies or other rich and costly things, but when they are all put together and weighed in the scales of God's love they are overbalanced and outweighed by the sacrifice of His Son. We believe in giving presents at Christmas because it always reminds us of God's gift.

Suppose God had not given His Son for us—we would never have had a Christmas. We would never have known the joys the season brings; we would never have received the hope Jesus brought with Him,—a hope that sustains us eternally through every experience of life.

Therefore, to the one we love the most, let us give the most in value and in beauty because it is Christmas; that is to say, the feast of the birth of Christ whom God gave as His most precious gift to us, because He loves us so dearly.

I wonder what sort of present I ought to give Christ on Christmas? It is His birthday you know!

"I WAS SICK AND YE VISITED ME"

VISITING THE SICK RATES HEAVENLY RECOGNITION

For many months your Rector has been trying to arouse an interest in the spiritual ministrations of the sick. Not only because of the shut-ins but also because of the sympathetic influence of such visits upon the young men and women themselves. He announces every Sunday that shut-in services under the auspices of the young people will be held at 3.45 P. M. in one or more homes of the sick or aged. These services have brought sunshine with them and for many days after sweet and soothing memories of them have lingered in the sick, helping them forget for at least awhile the suffering they must endure with so unhappy monotony.

Unless one has suffered such confinement it is rather difficult to understand what the visit of young folk means, and the reaction of such visits are very worth while to the visitors themselves. Some days ago the writer visited a little girl parishoner who was in the Jefferson Hospital. Now one would scarcely suppose that a child would appreciate a visit very much. Yet she was so tickled to see me come in the ward that she waved her hands frantically to attract my attention. And did we have fun! I asked her how she was coming along. Oh, said she—me and the baby are doing nicely. Did she have me mystified? Seeing no infant in sight and wondering what on earth the child meant, I asked her what baby are you talking about? Giggling she reached down somewhere on the left side of her bed and brought up a rubber doll who had a patch of gauze held in place on its left side by adhesive. The funny little girl pointed to the gauze and said—see when she can take that off she will be well. From there I went to the Pennsylvania Hospital and visited a young woman, who, years ago had been a regular communicant of St. John's Church. My visit was a total surprise to her for she did not know I knew she was sick. If I had any doubt as to how I would be received the glad look upon her face on seeing who was calling on her assured me that I was very welcome. What a grand talk we had about old times and old friends at St. John's. When I was about to leave she promised to come back to church and asked me to have a package of church envelopes sent to her.

Then I went over to Ward F of the same hospital to visit a sick man, communicant of the parish. Here, too, I received a cordial welcome, and though he was uncomfortable and could not talk long I felt the visit had given him something to think about and would help him bear his pain.

From the Pennsylvania Hospital I went to the Christopher Columbus Hospital, Broad and Wharton Streets, to visit another member of the parish. She is having a very serious and a very dangerous experience. I would like all members of the Parish to pray for her recovery. She is a married woman with a

family of very interesting children and has suffered greatly. It certainly warmed me inside to see the glow of pleasure that came over her face when I entered her room. Somehow when we prayed together for her recovery both of us felt as though the Master himself was right there listening to us. It was an holy experience, and *both* of us were glad for that visit.

Leaving the Christopher Columbus Hospital I went to the Methodist Hospital to call on another member of the Parish who had fallen down stairs and broken her leg. There were other visitors in the room when I arrived. I told the patient that hereafter she must not run away every time she sees me and she will not break any more legs. Anyway I would finally catch up with her, even if it ended in a hospital. Well, we had a hilarious time. You never would have supposed there was a cripple among us had you been outside listening.

So the day was over; the time to go had come. Before we left that room, however, we all bowed our heads in prayer and asked our Heavenly Father to watch over our sick ones and help her bear her hurt. It was with a feeling of deep happiness I left the patient. I knew God was watching over the shut-ins of my flock and all was well with them.

My object in telling you these tales of visits to the sick is to impress upon you two truths—first I was able to cheer the sick, and second the sick were able to cheer me—and God blessed all of us.

THE OBVIOUS

What do you mean by *obvious?*

According to people who know things about words it means *plain—unquestionable.*

Now it seems to me that most of us should know more about the *obvious* than we do.

For instance it is *obvious* that we have certain responsibilities and duties.

Furthermore, it is *obvious* that these duties have to do with our relations to the *State, Society and the Church.*

It is our *obvious* duty to be good citizens. Good citizenship involves doing everything in one's power to obey its laws, not because we fear the "cop" but because we have the common sense to know that it is only by doing so, we are able to maintain the dignity and the authority of the State. Now maintaining the dignity and authority of the State is very vital to the citizenship. It does more than merely restrain the lawless and suppress crime. It does better than that. It clears the way for right-living and right-thinking and makes room for development of security and peace. Where the laws of the State are respected, the property and rights of the whole community are safe and confidence and good fellowship reign.

As it is with the State so is it with Society.

By Society we mean our social relations with each other. A State in which we either do or do not apply the principle of the *Golden Rule.*

It should be *obvious* that happiness is found only by putting yourself in the other fellow's place—mentally speaking—and work out to *your* satisfaction your *obvious* course in the way of judgment and execution. Were *you* on trial for an offense against him, or were you in need of his good offices, such a course of reasoning would help you wonderfully in your decision in his behalf if he had injured or cheated you without a cause, or if he needed your help. The *Golden Rule of mercy* is the only *obvious* road to social peace and good will.

The *Iron Rule of Justice* crushes and ruins, but seldom breeds happiness; much less in the gloomy lives of those who live by the law—for others.

Again, as it is with the *State* and *Society* so is it with the *Church.* There are certain *obvious* duties for you and me to do. You know what *duties* are, do you not? They are the things that we are morally bound to do or not do for the purpose of preserving the ideals of life. Happiness is approached by the path of duty only. Therefore we must seek and find that path. The *obvious* place to begin the search is where duty is revealed—the church. If you get the right idea of the church—the divinely founded school of spiritual revelation and applied science of service and sacrifice—and you regularly and conscientiously follow its precepts, you will eventually graduate with the full knowledge of the meaning of life. You will have an intelligent and sane idea of God and your mutual relations to each other. You will have a new sense of value of your relations to your brothers about you. You will sense, for the first time in your life that you are more than a creature of flesh and nerves and blood and bone. You will realize you are a Son of God and all ye are brothers. And realizing this spiritual relation to God and your brothers you will know it is your *obvious* duty to love and serve both Him and them.

When the day comes in which you do the *obvious* thing to God; to your brother, to yourself your joy will be full. Because that is the day when you will hold in your hand for the first time in your life the key to all knowledge.

CHRISTMAS GIFTS

WHAT DO THEY SIGNIFY?

The first Christmas giver was God.

The first Christmas day was proclaimed by the Angelic host.

The first people to learn it was Christmas day were Judean Shepherds.

The first Christmas gift was Jesus the Son of God.

The first Christmas presents He received were gold, frankincense and myrrh.

The first mortals who gave Jesus his first Christmas gifts were the Magi.

THAT WAS THE WAY CHRISTMAS BEGAN

Now by a curious twist, which happened somewhere along the chain of years, Christmas has changed in its significance.

It is a season of supreme joy and extravagant celebration.

The core of the day appears to be the same. It is the feast of the birth of Jesus Christ.

The Christian church celebrates it with pomp and beauty.

The choirs sing their special Christmas anthems

and their beautiful Christmas carols.

The Holy Eucharist—or the Thanksgiving feast—is the central point of rejoicing. Men, women and children kneel before the altars of Christendom and again receive the blessed Christ symbolically.

The world joins the church in Christmas joys.

Stores are crowded with Christmas shoppers and business has boomed five hundred per cent above normal.

Billions of gold pass across the counters of business in payment for the Christmas presents we buy.

The purse and check book are open.

If we are very poor we sacrifice our little hoard.

If we are wealthy we sign big checks with a flourish and a smile.

In both cases we spend what we can afford with a warmth in our heart and a flow on our cheeks.

Whether automobiles, diamonds, mink furs, rubies, sapphires or emeralds; or whether just a box of candy toys and a few cheap articles of clothing—it is all the same—we give without count of cost. Because it is Christmas day!

The birthday of Jesus the Son of God.

It is therefore fitting we show our joy by giving Christmas gifts to each other.

But the *Wise* men from the East gave *their* Christmas gifts to *Jesus Christ* and *not* to one another.

We have changed that custom. We give *our* Christmas gifts to one another and *not* to Jesus Christ, whose birthday we are so joyfully celebrating.

I wonder why?

BROADCASTING FROM STATION S. T. J. C.

PRAYER FOR WORLD PEACE

ALMIGHTY GOD from whom all thoughts of truth and peace proceed, kindle we pray thee, in the hearts of all men the true love of Peace, and guide, with thy strong and peaceful wisdom those who take council of the nations of the earth that in tranquillity thy kingdom may go forward, till the earth shall be filled with the knowledge of thy love, through Jesus Christ our Lord. Amen.

THE CHURCHMAN CALENDER, 1940.

THE PRINCE OF PEACE is coming on CHRISTMAS DAY to this world of war. Let's welcome Him gladly.

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine,
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness,
Our thoughts would pleasantly agree
If I knew you and you knew me.

NIXON WATERMAN.

PLEASE don't "GIVE" God anything on Christmas. Do as the Wise men did—bring OFFERINGS out of the best and most costly of your possessions—such, for instance, like gold, frankincense and myrrh—a sacrifice fit to lay before the King of Kings. You know, you cannot *give* God anything, for all you have is his already.

EVERY MEMBER CANVASS

"A man can afford, and ought to contribute to philanthropic purposes, such as a part of his income as his informed intelligence guided by a sincere concern for the common welfare, dictates:—and this amount *he can afford*, and ought to give, even though he be the poorest man in Israel."

LILLIAN BRANDT.

Probably there is a suspicion in the minds of some of our brethren that there is an ulterior motive in urging each communicant to increase his pledge to the church—sort of a sly way of raising the revenue of the parish by making a sentimental appeal in the name of religion, to our church loyalty. Their suspicion is *near* the truth except there is nothing shy or deceitful about the urging. No man can conscientiously refuse to sustain an institution which sustains his existence, and every man is glad to offer a substantial portion of what he possesses to a real benefactor and philanthropist as a sign of appreciation and gratitude.

So it is, my brother, in this matter of pledging an offering to the church. By so doing you are helping to support the greatest philanthropic as well as spiritual and inspirational of the ages; but you are also offering a just portion of your substance to the God of that institution. It is the recognition of the truth that—"ALL THINGS comes *o*f thee, oh Lord, and OF THINE OWN have we given thee.

AND MAY YOU HAVE A HAPPY NEW YEAR

THE BROKEN RING

At the crossroads on a great plain, a lone traveler once lay flat on the ground watching the busy goings and comings of an army of ants. He noted how some foraged for food and others stood guard; others tended the young, and still others fed on the aphids that clustered under soft, green leaves near at hand.

As he lay there, a second traveler came and stood over him. "Friend," said he, "what think you of yon ant that has just come across the dead body of a bee? Was it not fate that that bee should die and fall where it did, and that the ant should find it and carry it off?"

The first traveler looked up and smiled. "Nonsense," he answered. "Had the ant taken another road from the nest, the bee would have rotted where it lay. Pure luck, my friend, led him to his feast, as pure luck leads all of us to the things that we prize most."

While the two were arguing, a third traveler appeared and stood near them. "Friends," said he, "if I may venture a remark it would be to the effect that both of you are wrong, and that the ant came upon the bee as a result of its own intelligent toil. Toil, therefore, is the solution of all things, the cause of everything and the explanation of every consequence."

"A thousand facts dispute your theory," answered the first traveler. "Nothing in this wide earth can escape doing that which it is fated to do."

"I agree on the thousand facts," said the second traveler, "but pure, blind luck is the influence that rules the doings of us all."

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"So be it," said the third traveler. "Convinced against his will, a man is of the same opinion still. Therefore, I shall argue no further but propose a test by which we may find an answer. Here is a silver ring, coiled in the likeness of a snake. Behold, I break it into three equal parts. I give the head to one, the tail to another, and the body I keep myself. Let us go our several ways and do our several deeds and live our several lives, and then, on a day fifteen years from now, meet again in this spot to give testimony to the truth or falsity of the doctrines that we hold."

Since the first traveler had not yet finished the study of his nest of ants, he lingered after his two companions had vanished. Suddenly, as he watched, he saw an ant struggling backwards out of the hole, dragging a tiny stone slowly into the light. Another ant pushed from below, and a third lent what sideways help it could. "'Tis strange," said the traveler, "that so small a piece of gravel should tax the strength of three strong ants."

Just then the light shone on the surface of the stone and gave back a soft golden glow that was beautiful to see. The traveler picked up the stone and laid it in the hollow of his palm. "As I live," he cried softly, "it is a nugget of pure gold. Where this came from there is more. Luck has been with me this happy day. Here shall I pitch my tent. Here shall I wrest riches from the world."

* * * *

Meanwhile the second traveler was pressing on to a city a hundred leagues away, and he tarried at a well under a palm to refresh himself. At just the precise moment, a beautiful maiden left the door of her father's house and walked down to the well under the palm. She bore an earthen water jar on her head. The shadows of the two lay side by side, as from different parts of the world, and the man and the maid reached the well on the same quest for the cool water that sparkled below.

As the two looked into each other's eyes, the ends of the world seemed to fold together and enclose them, and imprison them each in the heart of the other. "Come to my father's house," said the maiden, "and be our guest, for you are weary with the long way."

The maid's father was a mighty builder of castles and bridges, and a maker of roads, and the man, having a heart for that sort of work, eagerly applied himself until his name grew greater than even that of his father-in-law. "Fate," said he to his beloved wife, "drew you and me from the ends of the earth to the same well curb at the same moment and thus laid the foundation for all our happiness in life."

The third traveler went his own way, filled with scorn for the beliefs of the others. Onward he journeyed for a hundred leagues till he came to a city by the sea. Here he took up his abode and began collecting from all parts of the world the writings of the great minds of the past. Day and night he labored, until the walls of his home were piled high with the wisdom of the ages. His fame spread to all parts of the world, and the stone steps before his door were worn hollow with the feet of philosophers who came like bees to the honey of wisdom he had stored away.

As he looked about at the results of his years of labor, he smiled and said, "Could luck ever have accomplished this, or fate brought it about? Behold I have proved to myself and to the world that *work* is the great guiding principle of success."

* * * *

On the appointed day, the owner of the gold mine went to the crossroads, and afar he saw another man, a stranger, approaching. The first man said: "I await two others who are to meet me here at the crossroads."

"I, too, await two others, who made solemn promise fifteen years ago to meet me here this very hour, and they have not come," complained the second man.

Just then a third drew hither hastily. "Tell me, strangers," he exclaimed, "have you seen two men of grave appearance at these crossroads, inquiring for a third?"

"This is indeed marvelous," cried the wealthy one, as he recognized the others. "Behold here is the head of the silver snake!"

"And here is the tail," exclaimed the builder.

"And I have the body," shouted the wise one.

When they had made merry over the happy reunion, the builder said: "Could this strange meeting on such a noble mission be other than the doings of fate?"

"Could this have come about at all," asked the wealthy one, "save for good luck?"

"Are not my years of hard work a sufficient reason for it all?" asked the collector of wisdom.

"My good men," said the voice of a philosopher who, unobserved, had overheard the disputings, "the great seat of wisdom came into being by the faithful toil of one, and by the gold of another, and by the craftsmanship of a third. He, therefore, serves into whose hand is poured the gold to enable another, of inventive mind, to house the creative energy of a third. There is no fate, there is no luck; there is only the slow and painful process of Father Time, over whose shining ways travel eager men striving to labor freely and intelligently, each according to the capacity of his soul, in the upbuilding of the great Universal Purpose."

"SILENT NIGHT"

Undoubtedly the best known and most loved of all Christmas melodies is the tenderly beautiful "Silent Night, Holy Night." So perfectly fitted to the occasion is the soft cadence of the music, so vivid is the picture painted by the simple words, that it stirs the heart-strings as no other song has the power to do. And here is the pretty little story that brought this song to life:

It was Christmas Eve of the year 1818. At Oberndorf, a little village in the Austrian mountains, a young clergyman was much perturbed. At St. Nicholas' Church they had been preparing for special music for the Christmas services, and Josef Mohr, the assistant pastor, had been very enthusiastic about the program. But alas, the church organ had broken down. Repairs were in process of being made, but it was found the organ could not possibly be used for the Christmas occasion. Joseph Mohr had an old guitar hanging on his study wall, and he glanced hopefully at the instrument. An inspiration came to him. He sat down to his desk and wrote. And they were beautiful, heart-warming words that flowed from his pen!

In a few minutes there was a knock at the door of Franz Gruber, the church organist. He too was much troubled over the collapse of his instrument, so he hastened to answer the call at the door. There stood Josef Mohr, a bright light in his eyes and a piece of paper in his trembling hands.

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"I have here a song that I have written," Josef Mohr explained; "a Christmas song. Could you compose a suitable air for it? If you could arrange it for two solo voices, a chorus, and a guitar accompaniment, we could use it at the church tomorrow."

Franz Gruber was catching at straws. Certainly he would try. He read the verses, and as he read, his heart swelled with joy. At once he went to his spinet and began to search for the chords he desired. After many heart-searching attempts, he completed the beautiful and immortal melody.

Franz Gruber took the written score to Josef Mohr, who played it over on his guitar. Then Gruber and Mohr sang the song together. When they had finished, they stared at each other. But unknown to them, the dearest song known to Christendom had been created.

THE PEACE-MAKER

Priscilla Baker was an alert but sad young woman as she waited in a suburban grocery store to make belated purchases on New Year's morning. She and her Uncle Richard found themselves in the same place at the same time, and neither deigned to speak.

Eight years before, when Priscilla was a mere strip of a girl, her father and the uncle had quarreled over the division of a piece of land, and the two had not spoken to each other since. Priscilla had been an innocent victim of her uncle's "unrelenting stubbornness," as her father had called it.

Richard Baker was a big, ruddy bachelor—an uncle to be proud of, Priscilla thought wistfully as she surveyed him unawares in the store—if only he were like other people's uncles, or, indeed, as he used to be! An only uncle, she remembered how, as a young girl, he had romped with her, and they had been great friends. But that was before the quarrel, and now he seemed to include her in his rancor.

"I didn't intend going over until this afternoon," Priscilla overheard her uncle tell the clerk, "but Joe sent word he wanted to see me at eleven, so I have to tote along, and that means, since my housekeeper went over to Jonesboro for the day, I'll have to eat a cold snack for my New Year's dinner when I get back at one."

"I should think New Year's would be pretty much the same as any other day to a man without a family," said the clerk untactfully.

"Well, a feller gets mighty lonesome-like. A good dinner on Christmas—and New Year's—and such, is about the only way I can celebrate."

Priscilla slipped out of the door without making her purchases. She had planned to spend a nice, lazy holiday with the new book a good friend had given her—and a five-pound box of creams. But her uncle's remarks rang in her ears. Just a cold snack on New Year's—coming home, cold and hungry, and no dinner nor nobody! Enough to chill the whole new year! Priscilla felt sorry for her uncle the first time as long as she could remember. Why could *she* not cook his dinner? Would she dare? Oh, she wouldn't tell anybody—just go and do it—and slip away before Uncle returned. Why, no one would ever know!

Priscilla hurried home, took a regretful peep at her unopened book, and told her mother she was going for a walk and would not be back till one.

It was only half a mile to Uncle Richard's house. She found the kitchen door unlocked, but entered nervously. She would not have Uncle suspect her for the world—he would likely throw the dinner out of the window if he knew she cooked it, she thought.

There was still a fire in the range, and in the pantry Priscilla found an array of raw victuals fit for a king's feast. Soon the kitchen was filled with appetizing odors. Priscilla had no time to lose. "He said he'd be back at one," she exclaimed somewhat panicky as the clock struck twelve. "I'll set the table, dish up the dinner, and then—I hope he'll think a neighbor cooked the dinner!"

"Well, well! What does this mean?" It was a loud, gruff voice. Priscilla whirled around like a shot. There stood her stubborn uncle—face to face! Priscilla turned crimson, with a horrible choking in her throat.

"I—I came up to cook dinner for you, Uncle Richard," she stammered—"honest I did. I heard you say—in the store—that your housekeeper was away, and you had nobody to cook your New Year's dinner. I didn't want you to have to eat just a cold bite. Honest, Uncle Richard—I meant to slip away before you came back." Priscilla thought she would never come to the end of her explanation.

"It was very kind of you," replied the uncle, dryly. "It's a wonder your father let you come."

"Father doesn't know—but I am sure he wouldn't care. Father has no hard feelings, Uncle Richard."

"Humph! Well, since you've cooked the dinner, you must stay and help me eat it. It smells good, I must say. My housekeeper always burns the roast. Sit down, Prissy; I'm hungry."

Priscilla felt quite breathless, almost too excited to eat. The uncle ate ravenously, in full justice to the New Year's repast. Finally he spoke:

"I'm much obliged to you, Prissy; and I don't mind owning to you that I'm sorry for my share in the fuss, and have wanted for a long time to be friends again with my brother. But I was too proud and stubborn to make the first move. You can tell him for me, if you like. And if he's willing to let bygones be bygones, tell him I'd like him to come up here with you tonight, and we'll start all over again with the New Year."

Priscilla ran impulsively around the table and kissed her uncle. He looked up at his tall, girlish niece and said, almost inaudibly, "Bless you, my little peacemaker!" And clutching Priscilla's hands, he pleaded fervently, "You must promise to come and cook your uncle's New Year's dinners as long as he lives, as a bond between brother and brother."

And "Prissy" promised.

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BAPTISMS

Marilyn Martha Sherlock
Arthur Bruce Campbell

BURIALS

Edward J. Carr
Charles Cook
Frank Gillies
Walter Milligan
Lewis Trenchard
Eva Lydon
Harry B. Dean
Louise K. McFarlane

MEMORIAL FLOWERS

"in Loving Memory of"
Emma Stryker

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

God be in my head,
And in my understanding;

God be in mine eyes,
And in my looking;

God be in my mouth,
And in my speaking;

God be in my heart,
And in my thinking;

God be at mine end,
And at my departing.

Sarum Primer (1558)

OUR ANNUAL BAZAAR

It is now a matter of parochial history and a very pleasant chapter it is, too. We dropped Thursday evening from the schedule this year as an experiment. In the past the sales were so small on Thursday evening that we felt they did not justify the time, effort and expense entailed. Now we have every reason to feel that we were justified in making the change. The receipts for the two nights equalled those of the three nights and the expense of gas, etc., was eliminated, which of course goes on the credit side of the ledger.

QUALITY AND CLASS RECOGNIZED

The members of the parish were quick to recognize the high grade of our stock, especially that of our groceries and provisions. After the Bazaar a member of the parish remarked to the writer that "folks got a sample of good groceries for once in their lives."

The vegetables and fruit were donated by SAMUEL SNELL and his gift deserves special mention. Everything was not only fresh and sound but the donation was most generous. There were baskets of apples, boxes of oranges and grape fruit, bags of onions, bags of cabbage and baskets of turnips.

Our dry groceries and canned goods were supplied by Montgomery Company whose reputation as to price and quality is of the highest. We heard nothing but praise from our more than satisfied patrons. Especially was that true concerning those Christmas boxes of groceries which sold for three dollars each.

One little incident occurred just before the official opening of the Bazaar which best illustrated the satisfaction our patrons felt over their purchases. A very good friend of ours phoned and inquired if he might stop over before the Bazaar and buy some things he needed. His reason for making the call before the official opening was because he could not come in the evening. Of course, we agreed and he came, glanced over our stock and in a disappointed voice said he thought we had a much larger stock and more variety of groceries, etc. Instantly, we were on the job. Our sales complex was aroused and we came right back at him with the statement that we were ready to do business with him on as big a scale as he was ready to name, to a million dollars, if he would give us his certified check for the bill. He thought we were bluffing and determined to call our bluff. So he started to order canned goods, soaps, etc., in case lots. We took his order and told him it would be ready for delivery next morning, and we kept our promise.

How did we do it with so little stock on hand? Well you see we happen to be the buyer for several large institutions; consequently, all we had to do was to call up Montgomery Company, order the goods and have them delivered. Mr. Leonberg was so pleased with the quality of his order that re recommended us to his partner, Mr. Fusco, and between them we sold almost $100.00 worth of goods. And we know they will be back next year because of the quality of our goods. After the Bazaar was over Walter Pine said to us, "There's no use talking, those groceries you sold were fine. It was a treat to get such quality." As a matter of fact everybody was expressing pleasure over the quality and paid the price without complaint. SATISFIED CUSTOMERS SELDOM DISPUTE THE PRICE.

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OTHER INSTANCES OF SATISFACTION

Two friends stopped at our Gentleman's Good's Table and, after examining our stock, each of them bought 15 ties and 30 pairs of socks. They were doing their Christmas shopping. Our goods were straight from the factory, we carried no seconds and our prices were fair, and 100 per cent lower than the same quality of goods on sale at the regular shops.

As with our grocery and gentleman's goods, so was it with the household department. For instance, for a sample of a satisfied customer we put on sale an electric kitchen clock. It was bought by a woman who is hostess of a convalescent home. She was so pleased with it she ordered another after the Bazaar.

The Kitchen re-sales were evidence sufficient that Mrs. Pine was keeping up her reputation as one of the best cooks in Southwark. She is such an artist that she could take a belgian block and treat it so expertly that it would taste like roast turkey and digest as easily as a poached egg.

Mrs. Schmidt and her aides sold all sorts of household novelties and fancy goods, fine linens, lamps and glassware, at startlingly low prices. The reason we sold so much candy, especially fudge, was because it was of such fine quality that it melted in your mouth and the price was right. As for our dolls, it was a shame to let such fine stock go for such small prices. The quality was so fine and the prices so reasonable that for the first time in several years all the dolls were sold before the Bazaar was closed, yet our stock was much larger than in other years. We must say something about the toilet articles table presided over by Minnie Schoch and Ornette Krafft. It was a beautiful display and every article was of superior quality and worth much more than the sales tag indicated. The fine toilet set was chanced off by Ornette, too. The money raised on it was credited to the Toilet Table. In order to get the real Bazaar feeling we must have one of those delicious candy coated apples which Mrs. Moore so generously donates each year. Personal donations like these are what help to make our Bazaar a success in every way. They stimulate interest and save expense. Mrs. Young supplied the drinks. Her most popular thirst quencher this year was that fine ginger ale bottled by Montgomery Company.

Ruth and Emma provided our juvenile fishermen and women with the usual sport at the pond. The kids had the time of their life. We noticed, too, that R. and E. had several little fishes swimming round them just begging to be hooked. How those two girls kept their heads on straight with so many he sun fish floating round trying to dazzle them is more than we can figure out.

Last but not least we owe a very special word of thanks to George Downes and the men he brought with him for decorating our Bazaar in such a beautiful and effective way. Frank Drumm, Herman Jaeschke and others were on the job as usual and again we all said, "This year it is more beautiful than ever before."

Yes, the Bazaar was a great success both financially and socially and we look forward to our next with pleasure and anticipation. In round figures our receipts amounted to $800.00.

AS TO THAT WRIST WATCH

The Number that won the Watch was 595. It was held by E. Bowen & Son, Incorporated, Funeral Directors. Mr. Leonberg was the partner in the firm who held the winning ticket. When he learned he had won the watch he immediately signed it over to the rector to be chanced off again and the proceeds to be used as the Rector thought best.

The Rector has been thinking of many ways to use the money. The one which appeals to him most is to get each Sunday School class interested in selling the chances and let the price of the tickets sold go towards the Sunday School Lenten Offering of each class. For instance, Class #1 takes ten books of one dollar each. The members of the class sell them. The $10.00 the class gets in return for the tickets is credited to the S. S. O. O. apportionment of that class. If Class #2 disposes of twenty books they are credited with $20.00. In other words the classes can raise most of their apportionment by selling these books and the parish will be greatly aided in raising the parish Sunday School Lenten Offering which, of course, goes toward the parish apportionment.

THIS YEAR WE MUST STRIVE FOR $1,000.00

CONTRASTING ILLUSTRATIONS

We expressed our wonder at the continued absence from Sunday services and the Holy Communion of a certain family living in the parish. This is what we learned.

Several months ago Mrs. —— was very ill, so ill in fact that her family despaired of her recovery. The Rector called and gave her the Sacraments. Also, he paid one or two visits after that. But not another church member even stopped to inquire of her progress back to health, although her illness was generally known throughout the parish. Mrs. —— felt so hurt over this show of indifference that she had ceased coming to church services, naturally concluding that her physical condition was a matter of no consequence to the church and that she was not missed in the least.

This morning we received the following letter from one who years ago was a conscientious and regular attendant of old St. John's. She married and moved some distance away. Because of this she stopped coming to St. John's. A few weeks ago we learned she was confined in the hospital and about to undergo an operation. We lost no time visiting her. Here is a copy of the letter:

"Dear Reverend—

How can I ever express my appreciation to you. Not only for your visit at the hospital but the beautiful flowers and mostly your prayers. I will never forget this and you will never know how happy you made me."

Most sincerely,

The two incidents illustrates the point I am trying to make with our parishioners. If we neglect our sick and shut-ins we force them to the conclusion that we are not interested enough in them to bother about their welfare and, consequently, they do not bother about the church and the spiritual help it boasts for all the suffering children of God. Again, the note of appreciation we publish above certainly expresses most impressively what joy a visit gives to one who is in pain and more or less alone with their thoughts.

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We hope such contrasting illustrations as these will arouse a desire to visit and serve our sick and shut-in members in the hearts and minds of all of us and that we will dedicate at least part of our time in visiting them, or at least writing bright, cheery notes to them or taking or sending them flowers to brighten their tedious hours of pain, or spending a few minutes with them in prayer and Bible reading.

The deepest regret your rector has in his inability to visit more frequently the suffering of his parish. How he envies other rectors who can give ALL their time to pastoral calls. He feels jealous of these joyous experiences in easing the pain, both physical and spiritual, of those who need their ministrations so acutely. If we could possibly afford to do so, nothing would give us greater pleasure than to resign all other occupations and give our whole time to such visits of mercy. Unfortunately, we must work to earn money to live and our work is such as interferes with many a parochial call. At times this is most distressing, our duty to our job and our duty to our sick, conflict only too frequently.

What your Rector asks of the young folk of the parish is to form groups for shut-in services or Sunday or at any other convenient time and make it their PERMANENT job to cheer up our sick and shut-ins with their youth and light heartedness. And also he asks the adults of all church organizations to appoint visiting committees to call on all who are sick or in distress—regardless as to what other parish groups have already visited them.

We want to make our unfortunates know that they are our special care and for them we have our special prayers, for their cure and convalescence.

There is one woman of the parish whose heart must always be singing with joy. She is most quiet and modest, but she is constantly in and out of the homes of our sick. Everybody knows and loves her for her patient, quiet visiting of the sick. In the final day she is going to be right up in front of all of us and we are going to hear the voice of the Divine declare to her, "I was sick and ye visited me." Then she will answer in that self-effacing way of hers, "but, Lord, did I visit Thee?" And he will answer so that all of us can hear, "As thou hast done it unto the least of these, thou hast done it unto me. Enter thou into the joy of thy Lord."

Lord, inspire us to follow her on her errands of mercy that we too may share in her joy.

Your Rector does not want volunteers to do professional visits. He wants volunteers to do personal visits. He wants you to visit with a smile in your eye, with a prayer on your lips and with pity in your heart.

If you will read Isaiah 6:1-8, laying stress upon the question of Jehovah and the answer of Isaiah, you will KNOW who asks this service of you and how you should answer the call.

COME! TELL YOUR RECTOR YOU WILL SERVE!

SINISTER PHILANTHROPY

It is the annual custom of the President of the United States and the Governors of all the states to issue a proclamation setting aside a Thursday in November for national Thanksgiving to Almighty God for the many and great blessings vouchsafed us throughout the year and bidding the faithful to assemble in their several places of worship on that day for that purpose.

It is a holy gesture and one which since Abraham Lincoln was president, has been regularly observed. Our churches are opened, our fellow citizens flock to them and with grateful hearts offer praise and thanksgiving to our all provident Father.

That is—until a few years ago.

Then the Sinister Philanthropist entered into the festivities with a scheme to empty our Churches by staging a counter attraction to divert the attention of the unthinking from the original idea of worship and use the day as an opportunity to advertise business by means of a grotesque and fantastic parade.

Some newspapers claimed that nearly 400,000 persons lined the streets to witness the sight. Think of it, 400,000 persons, all of whom should have been in their several churches giving God praise for His goodness, were enticed to forget the purpose of the day. However, like the Hebrews of old, there remained a remnant of the faithful who did not forsake their God for the tinsel of pleasure on the solemn feast day.

Personally, we were troubled by this scoop of mammon over the church. We grieved over what seemed to be an ill advised and thoughtless act of a big hearted man, who, when his attention was drawn to the spiritual damage he was doing, would correct the error and be open to suggestions wherein God would be honored and the advertisement of his business would be enhanced.

With that idea in mind we proposed a compromise two years ago.

OUR SUGGESTION WAS TO MAKE FRANKLIN BOULEVARD THE STARTING POINT OF THE PARADE AND, BEFORE THE TIME OF MARCH, TO HOLD A POPULAR SERVICE OF THANKSGIVING FOR THE CROWDS COLLECTED. GET A BIG COMBINED CHURCH CHOIR TO LEAD THE SINGING. HAVE THE MASSED BANDS PLAY APPROPRIATE SELECTIONS. HAVE EITHER A SOLO OR A QUARTETTE ON THE PROGRAM. GET A PROMINENT CLERGYMAN TO MAKE AN APPROPRIATE AND SHORT ADDRESS. HAVE BRIEF PRAYERS FOR THANKSGIVING. AND CLOSE WITH THE DOXOLOGY.

Then on with the Parade.

We received a polite letter of acknowledgment in return. From its construction, however, you could tell he was mentally telling us to go jump into the lake. The original purpose of the day was ignored. Thanksgiving Days of 1938-39 were ruined in the same manner. Evidently, from now on, it will become known as Parade Day to attract the public mind to Christmas shopping, especially to the bargains the store of the Sinister Philanthropist has to exploit.

The only reason we can see for converting the day into pagan buffoonery is because, by acts of our President and our Governors, a holiday is proclaimed which, as the store MUST close in consequence thereof, provides an ideal time to stage a big advertising stunt without loss of a day or of receipts to the firm. It provides a chance to make a business virtue of a necessity—even if it does effect the spiritual sentiments of the community.

In the meantime, the nation is tirred to its center by the horrors of race extermination and the murder of small nations this year in Europe. In the Americas we know nothing of these terrible experiences, because God has bestowed on us His stupendous gifts of peace, prosperity and racial tolerance. As we compare our good fortune with the terrible suffering of the victims of Atheism and hate, surely we must feel some stir of gratitude to our Heavenly Father which calls for something deeper than a tinsel procession. Surely the day should have found us crowding the Temple to render Him Thanksgiving for our happy condition and praying him to protect and provide for the sufferers abroad whose nations and race and homes and families are being ruthlessly ground under the feet of intolerable beasts in human form.

May God have mercy upon us for our thoughtless turning from His Temple, to follow the show of Sinister Philanthropy.

OUR PASTORAL LETTER

Dear Parishioner:

We have come to the time of the year when the wise business man audits his accounts. He takes an inventory of his stock and he examines the assets and liabilities of his position so as to know just what is the condition of his business, whether it is prosperous or whether it is slipping into insolvency. He strengthens the assets on the one hand while he eliminates the liabilities on the other.

What is an asset and what is a liability?

An asset is something which adds value.

A liability is something which diminishes value.

If your assets are greater than your liabilities you are solvent.

If your liabilities are greater than your assets you are insolvent.

The difference between solvency and insolvency is the difference between prosperity and bankruptcy.

You may apply that piece of philosophy to everything in every walk in life with consistency.

You may apply it to the Christian Church, or to the individual parish of St. John the Evangelist and you will prove the truth of it by the results you get from its application.

For instance—

The Parish has started the new year of 1940. Perhaps it would be wise to take an inventory of our stock and look into our assets and liabilities. The study of them will help us to plan the work for this new year.

What is our stock?

I should say our membership is our most important block of stock. A church without a membership is like a grocery store minus groceries or canned goods. Furthermore, our membership represents our real assets and liabilities. Therefore, if we want to know whether we are in a solvent or an insolvent condition we must take an inventory of our stock.

In this case the active, worshiping member, who strives always to build God's truth on solid foundations, adds to the value and therefore to the spiritual solvency of our parish.

On the other hand the inactive and non-worshiping member, who ignores his obligations of worship and offering subtracts from the value and therefore the spiritual solvency of the parish.

Now, as in business, so in the church, if our assets are greater than our liabilities, we are at least solvent. If, however, our liabilities are greater than our assets we are spiritually insolvent, therefore bankrupt.

If we are spiritually bankrupt we cannot hope to be of any value to the community. The only thing we stand for is failure and the church stands out a gloomy monument to that fact.

However, sometimes a shrewd business man will bunch all his liabilities and turn them into paying assets by renovating and polishing them up and displaying them at attractive prices. Lots of poor business has been converted profit by such manipulations. Maybe, if we are shrewd too, we can convert *our* liabilities into assets of value. It means to me the venture is worth trying.

The best thing to do is to place OURSELVES under inspection. A little mycroscopic analysis will not be injurious; in fact, it may turn out to be the wisest and timeliest thing we ever did. Self-complacency and egotism may come up under the lense and show us that all unconsciously we were developing specks of moral rust and disintegration which in a short time would destroy our value to the Church. Or the corroding spots of greed and selfishness may appear to spoil the sheen of our christian character. Or in some corner of us may be revealed the spreading of the rust of christian inactivity and inertia which sooner or later will lay as an ugly crust over the glistening beauty of our original christian character.

If we can spot these germs of christian deterioration in time and are honest enough to recognize their menace to our spiritual development, and will act at once to retard and destroy the germ, our value to our parish is saved and the solvency is assured.

Because we were or even are liabilities is no reason why we must continue as such. A sincere desire with a little cooperation with God can easily eradicate all spots and blemishes in us and restore us to the status of a really valuable asset to our parish and therefore to christianity.

NOW is the time to make this self-analysis. *NOW* is the time to help our parish go on record as one of the most spiritually solvent parishes in the Diocese.

By prayer, by meditation, by reading of the Scriptures, by constant service in God's Temple, by insistant kneeling at the Altar of the Redeemer, by offerings, by service to our brothers, by extending the hand of christian love, we can ever keep our assets growing and erase forever all spots and blemishes which threaten to destroy the beauty of our christian idealism.

Affectionately your Pastor,

H. Cresson McHenry.

DANCE AND RADIO ATTRACTIONS!

TUESDAY, JANUARY 23, 1940

Dancing will begin at 8.30 and later in the evening our Show will be "ripped" open with those Major Bowes' Sensations of eight months ago, the

"Jungle Hillbillys"

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Following this we are fortunate in presenting

Miss Eleanor Sharky

pretty songstress of Stations WDAS and WHAT. And not to overlook the respected talents of our own parish, jitterbugs stop jittering and listen in an admiring capacity to the velvety voice of the glamorous

Miss Anna Nellson

Immediately after the Show, Dancing again continues until 12. Music by the

"Mayfair Casino Orchestra"

OUR CHRISTMAS ROLL OF HONOR

We present below the names of the loyal St. Johnites who believe in supporting the cause of Christianity in Southwark by contributing to its support—especially at Christmas time.

We know the list would be much longer were there not so much unemployment and sickness among our members. And again, it would be much, much longer if many others of our members realized their personal responsibility in supporting the Christian Church in Southwark.

If any member has been delayed in sending his Christmas Offering to the Church we will gladly publish his or her name in the next issue of the Broadcaster if they will present their offering as soon as possible.

HAPPY NEW YEAR!

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Adgate, James
Adgate, Kathryn
Amadio, Alice
Armstrong, Florence
Armstrong, Marion
Armstrong, Mary
Ashman, Helen
Ashman, Margaret
Ashman, Wesley
Babbitt, Agnes
Barnett, Carrie
Barnett, John
Barnett, Robert
Beisser, Mamie
Bender, Caroline
Bright, Doris
Bright, Ruth
Brown, Edward R.
Brown, George
Brown, Harry
Brown, William E.
Busch, Mrs. Charlotte
Busch, Charlotte
Busch, Frederick
Busch, Harry
Busch, John
Busch, John
Busch, Mrs. Lillian
Busch, Lillian
Busch, Susanna
Butler, Jean
Campbell, George
Campbell, Jeremiah
Carbarnes, Anna
Carbarnes, Henry
Carbarnes, Meta
Carnes, Emily
Carroll, Emma
Carson, Robert
Carson, Margaret
Casper, Florence
Chestnut, Margaret
Chestnut, Reba
Chestnut, Robert
Clark, Harry
Clark, Kathleen
Clements, Caroline
Clendenning, Charles
Clendenning, William
Clerico, Ferdy
Clerico, Mattie
Connor, Laura
Connor, Rae
Cook, James
Cressee, Abbie
Cressee, Sr., George
Cressee, Jr., George
Cressee, Raymond
Cucknell, Margaret
Cunningham, Robert
Cunningham, William
Dart, Edward
DeCosta, Margaret M.
Dougherty, Frances
Dougherty, William
Drumm, B. Frank
Drumm, Robert
Dunbar, Irma
Eells, Jennie
Emberschied, Mrs. Annie
Fanger, Anna M.
Fanger, Harry
Ferrell, Florence
Firth, Mrs.
Fitzpatrick, Edward
Friel, Letitia
Friend, Thomas
Fox, Albert
Fox, Andrew
Gallagher, Hannah
Gilbert, William
Glaze, Lynne
Greenfield, Lydia
Greenfield, Robert
Gregory, George
Gregory, George E.
Gregory, Grace
Griffith, Elizabeth
Griffith, Ida
Griggs, Anna L.
Griggs, Elizabeth
Grubb, Pauline
Hagan, Jr., Charles
Hagan, Ida
Hagan, Michael
Hamilton, Florence
Hare, Bertha
Harford, Kathryn
Harris, Ida
Hartman, John
Hartman, Naomi L.
Hartman, Sr., William E.
Hartman, Jr., William E.
Hasson, Kate
Hasson, William
Heisler, Edwin H.
Heisler, Joseph C.
Henderson, Christopher J.
Henderson, Josephine
Henderson, Laura E.
Hepford, Catherine
Hepford, Raymond M.
Holton, Edna
Holton, Joseph
Holton, Margaret
Holton, Mrs. Margaret
Holtzheimer, Mary
Holtzheimer, Mrs. William
Hopkins, May
Hopkins, Harry
Hopkins, Ruth
Hudak, Mrs. Andrew
Hudak, Frances
Jackson, Elsie
Jaeschke, Gus
Jaeschke, Ethel
Jaeschke, Herman
Jaeschke, Elizabeth
Jeffers, Arthur
Jenkins, Anna
Jenkins, Blanche
Jenkins, John C.
Jenkins, John
Jensen, Carl E.
Jensen, Elizabeth
Jensen, William E.
Kaiser, Emma
Kauffman, William
Keelan, Leona
Keener, George
Keck, Maria
Kelley, Anna M.
Kelley, Frances
Kelly, Frank
Kelly, Mary
Kelly, Raymond
Kelly, Sarah
Kelly, Wesley
Kelly, William
Kensil, John
Kensil, Margaret
Kensil, William
King, William
Knowlton, Anna
Knowlton, Sr., Frank
Knowlton, Jr., Frank
Knowlton, Ruth
Konowal, Barbara
Konowal, Michael
Krafft, Edward
Krafft, Mrs. Ornette
Krafft, Ornette
Kraft, Joseph
Kraft, Harry C.
Krause, James
Krause, Sarah
Krause, William
Krebs, Katherine
Lambdin, Lillian
Lafferty, John
Lampman, Mrs. A. H.
Lawrence, Sr., George
Lawrence, Jr., George
Lawrence, James A.
Lawrence, Howard
Lawrence, Mary
Later, Albert
Later, Edward
Lenhardt, Sr., David
Lenhardt, Jr., David
Lenhardt, Mrs. Margaret
Lenhardt, Margaret
Leach, Ella
Leach, Joseph
Leach, May
Little, Mary
Little, William
Logan, Elizabeth
Lusher, Helen
Lusher, John
Lusher, Mary B.
Lusher, Robert
Lusher, Thelma
Maguire, Eliza
MacVaugh, Anna
MacVaugh, William
MacVaugh, Sylvania
Mason, Elizabeth
Matthews, Martha W.
Matthews, Vernon
McCall, Catherine

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McCall, Harry
McCall, Samuel B.
McConnell, Mrs.
McCall, Frank
McDowell, Mary
McDowell, Samuel
McFadden, Martha
McFadden, Howard
McHenry, H. Cresson
McHenry, John E.
McKane, Beatrice M.
McKeown, Lillian
McKeown, Matthew
McKeown, Mrs. M.
McLaughlin, Anna
Meyers, Agnes
Mayo, J.
Mayo, Rose
Miller, Anna M.
Miller, Dorothy
Miller, Eleanor
Miller, Robert
Miller, Walter
Martin, Susanna
Miller, Warren
Mink, Elizabeth
Mitchell, Madeline
Moore, Edna
Moore, Mrs. Edna
Morrison, Frances
Murphy, Ella
Murphy, William
Murphy, Rachel
Munion, Harry J.
Neill, Helen
Nelson, John
Nelson, Margaret
Nuttall, Hannah
O'Donnell, Catharine
O'Neill, Charles
Olsen, Blanche
Olsen, Charles
Olsen, Genevive
Patterson, Anna
Patterson, Carrie
Patterson, Carrie M.
Patterson, Helen
Patterson, John C.
Pearo, Adelia
Pearo, Mary
Penrose, Agnes
Penrose, Edward R.
Pettit, Emily
Pettit, Robert
Phillips, Harry
Pine, Edward
Pine, Frank
Pine, Lillian
Poynter, Jennie
Preole, Eleanor
Preole, James
Preole, John
Preole, John C.
Preole, Ruth
Price, Daniel J.
Rassman, Edward W.
Rand, Mary
Read, J.
Reed, Adeline
Reid, Dorothy
Rively, Thelma
Robins, Beatrice
Robins, Joseph
Robins, William
Robinson, Annie
Robinson, Edward
Rocks, Edward
Rowand, Sr., Edward P.
Rowand, Jr., Edward P.
Rowand, James
Rutter, Charles
Rutter, Edward
Rutter, Mrs. Elizabeth
Rutter, Miss Elizabeth
Rutter, Elizabeth
Rutter, Eva
Rutter, Heber
Rutter, Jennie
Rutter, Jeremiah K.
Rutter, Lillian
Rutter, Michael
Rutter, Robert
Rutter, Rose
Rutter, Ruth
Rutter, Viola
Rudderow, Mrs. Bertha
Rudderow, Ruth N.
Rudderow, May C.
Rudderow, Emma B.
Stone, William
Sayers, Betty
Sayers, Elmer
Schabacker, Anna
Schlembac, Catherine
Schmidt, Mrs. Frank G.
Seher, Catherine
Seher, Thomas
Senese, Martha
Sherman, Marie
Shives, May
Shives, William
Shockely, Margaret
Silbert, Betty
Silbert, Mrs. Ella
Silbert, Ella
Silbert, George
Silbert, Philip
Smith, Anna
Smith, Augusta M.
Smith, William E.
Snell, Catherine
Snell, Evelyn
Snell, Margaret
Snell, Jr., Samuel
Spratt, Anna M.
Spratt, Catharine
Spratt, Finley
Spratt, James
Spratt, John
Spratt, Sr., John
Spratt, Jr., John
Spratt, Margaret
Spratt, Thomas
Springer, Anna
Strang, Carrie
Strang, Elizabeth
Stenger, Dorothy
Stenger, Ethel
Stenger, Laura
Stenger, Webster
Stenger, William
Stockman, Mrs. Elizabeth
Stockman, Elizabeth C.
Stockman, James
Strohman, Edith
Stryker, Harry
Stryker, Valentine
Sutterlin, Ethel
Sweeney, Agnes
Sweeney, James
Taylor, Benjamin F.
Taylor, Ethel E.
Thesing, William
Tittermary, Anna
Tittermary, Harry
Tittermary, Henry H.
Tittermary, Jr., John
Tomlin, Calvin A.
Tomlin, Evelyn
Tomlin, William E.
Von Franzke, Herman
Vongalast, Jeanette
Ward, Sr., Abraham
Ward, Jr., Abraham
Ward, Anna L.
Ward, Carrie
Ward, James
Ward, Joseph
Ward, Myrtle
Ward, William
Walker, Mrs. Ada
Walker, Ada
Walker, Mabel
Walker, Margaret
Walker, Mildred
Watkins, Mary
Watkins, Richard
Watts, Sarah
Weber, Mrs. John
Weller, Mrs. F.
Weissinger, Mrs. Mary
Weissinger, Mary
Weist, Florence
Westfield, Dorothy
Wilhelm, Catherine
Wilson, Elizabeth
Woerner, Hannah
Woerner, Rudolph
Woman's Auxiliary
Yeager, William
Young, Laura
Young Viola
Young, William
Ziegler, Mrs. M. E.

THE GROWLER'S CORNER

Every growler should have a corner! He is entitled to it! This is especially so of the cold church growler. So if all our cold church growlers will go to their corner we will hold a convention.

The first statement we wish to make EMPHATICALLY is—*No church has any right to be cold.* That is a motion every cold church growler will vote for unanimously. So that's out of the way and we can proceed to further business.

The next question before the assembly is—Why do we have cold churches anyway? Of course, it would be both silly and facetious to say, because we have no heat.

Any dummy knows that!

A more pertinent question is—why do we have no heat?

The answer of the anvil chorus is—the sexton—the sexton—the sexton—ad infinitum. Well, before we agree too enthusiastically on that point, let's go snooping around and be sure there are not other reasons.

Clue #1. We saw in the newspaper an item which stated several schools were closed because of the cold weather. Were the janitors to blame?

Clue #2. One of our choir singers nearly froze stiff while singing at a wedding in a nearby church. Was their sexton to blame?

Clue #3. Over 75 per cent of St. Johnites have NOT JOINED THE FIRESIDE CLUB nor paid anything towards the coal bills of the church and our coal pile is small. Is the sexton to blame?

Clue #4. If the majority of St. Johnites paid as little for heating their homes as they pay towards

heating their church, they would freeze to death. Would the sexton be to blame?

Clue #5. The fan which forces the hot air up into the church has been out of order for a long time but we could not afford to have it repaired because so many St. Johnites are so far behind in their offerings —sixty per cent of our members still owe their Christmas offering envelopes to the church. Is that the sexton's fault?

Now on the other hand we growlers WANT to be fair even if we DO growl. Therefore I wonder how many of us are aware that during almost every cold season he—the sexton—remains in the church building all night in the men's choir room catching cat naps with an alarm clock—belonging to Miss Fisher—close to his ear and set to go off every hour so he can go down and stoke the fire. On extra cold nights he don't go to sleep but stays up all night. And on very extra cold nights Bill King shares shifts with the sexton all night because the job is too much for one man.

In the meantime the sexton tries to be as economical in stoking his fires as possible because so many people refuse to pay their share of the coal bills. If he burns up what little we have, what will he heat the church with at all? All in favor of the cold church Growlers Convention adjourning say—Aye!

Contrary "Neigh" (like a horse).

Motion carried! Growler's Corner is empty!

BROADCASTING FROM STATION S. T. J. C.

May the year 1940 bring you as much joy and peace as you give to others.

Never be disappointed or resentful if others do unto you as you do to them.

ASH WEDNESDAY—FEBRUARY 7TH, 1940

The money received from the chancing of the wrist watch will go towards the S. S. Lenten Offering. Each class selling chances may add the proceeds from their sales to their Class Apportionment.

JANUARY 23RD, the S. S. Classes of Tom Dean and Eddie Pine will give a dance and an unusual entertainment to raise their S. S. Lenten Offerings.

Emma Kaiser informs us that her class is arranging another SKATING PARTY as a means of raising their Lenten Offering.

The Intermediate Department will give a *Radio Party*—FRIDAY, FEBRUARY 26TH. Proceeds to go towards their Lenten Offering Apportionment.

THE RECTOR has 100 Thank Offering boxes to contribute to the group of 100 helpers to raise our S. S. Lenten Offering. All you do is to place one of the beautiful boxes on the table and every time you sit down to eat you put a small coin of Thanksgiving in the box for the food you are about to eat.

These boxes will be ready for distribution in the near future. You will not be *urged* to take a box, you must *ask* for it. Otherwise yours would not be a *true* Thank Offering.

If you are not an ACTIVE member of the FIRESIDE CLUB you will be arrested for assault and battery if you so much as lay a finger on our defenseless Sextion. SO BE WARNED!!

There are about 300 CHRISTMAS ENVELOPES missing. If *you* have one please be at least kind enough to send us a dime to pay for it, also the Christmas program we sent with it. Also the stamp required to mail it to you.

REMEMBER we must raise $1000.00 during Lent to pay our Sunday School Lenten Offering and our Parish Apportionment. You MUST do your share to raise this sum.

It is a debt like rent or taxes or death. You MUST meet it or else—

HERE IS A DANDY STORY FOR ALL SLOTHFUL PARISHIONERS.

Once upon a time, many years ago, Otto I was king of Germany. His subjects called him "Good Otto". His palace was close by the road through his duchy, over which traveled women in wooden shoes, men on ox-carts, and gay soldiers on horseback. But the people were very lazy, and the king resolved to teach them a lesson. In the dead of night he went down the stairs of his palace and out into the road and there he rolled a huge boulder into the path along which they all must come.

For the next 30 days every one complained that no one would remove the stone. Then one day the king sent heralds who summoned all his subjects. When they were come, he himself went into the road and rolled away the boulder—using all his strength. How ashamed they all were then! And lo! from under the stone he took a small box that he had buried there, on the cover was written:

"For him alone
Who moves this stone."

He opened the box before the eyes of all, and it was full of gold.

Dear Slothful Parishoner—you are missing the gold of endeavor every time you shirk a duty.

DEWey 0588

MARGARET JANE CANDIES

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Repairing

HOWARD F. FRICK

JEWELER

1727 SOUTH SECOND STREET

A Small Deposit Will Secure Any Article

JOIN THE FIRESIDE CLUB

The Parish Broadcaster

Vol. 14, No. 2 Philadelphia, February, 1940 By Mail $1.00 Yearly

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REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
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Miss Leona Keelan
Miss Jeannette Last
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Miss Eleanor Munion
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Miss Viola Young

Altos

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Mrs. John F. Preole
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Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise
Mr. Edward Pine

Basses

Mr. Frank McCall
Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Howard McFadden
Mr. Charles Weist

Members of the Junior Choir

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Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

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Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
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Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

Confirmation, Sunday Evening, May 12th

BAPTISM
Edward Thomas Dingler
BURIAL
John H. Jackson
MEMORIAL FLOWERS
"in loving memory of"
Mary E. Dean
MARRIAGE
John E. McHenry and Gladys June Minnick

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

LENT

Lift up Thine eyes unto the hills,
For now has come that season when
Each contrite heart communes with Him,
Who cleanses all the stains of men.

Walk not as one whose steps be trod
In unrelenting slough and mire,
But lift Thine eyes unto Thy God
And seek such joys the Saints aspire.

Just once have things terrestrial been,
Enhanced by clear Celestial strain,
That we might see anointed souls
Made clean and pure and sweet again.

Then lift, O clay! Thine eyes above
That level where you blindly stood,
And try, by penance, prayer and love,
To reach His arms: to kiss His Rood.

JOS. R. CUSHING.

LENT

HISTORY AND TRADITIONS

The word Lent is derived from the old English word "Lenckten," and referred to the Spring fast of the church which ended in the Feast of Easter. It is usually supposed to be in commemoration of the fasting and temptations of our Blessed Lord in the wilderness. But more probably it originated from a regard of our Lord's words—"the day will come when the Bridegroom shall be taken away from them and then shall they fast in those days." S. Matt. 9:15.

LENGTH OF LENT VARIED

We learn from Christian Church History that the primitive Christians began this solemn period on the afternoon of the day on which they memorialized the Crucifixion and continued it until the day of the Resurrection. The whole interval being about forty hours. To these forty hours originally observed additional days were added, but with great variety in their numbers, according to the judgment of the different churches in different parts of the world. Some prescribed fasting three days in the week before Easter. Others four, and still others six days in Holy Week. A little later some of the churches extended the fast to a period of three weeks, others to six weeks, and still others to seven weeks. In order to reduce the period of fasting to a definite number of days to be observed throughout the Christian Church it was eventually fixed to forty days commencing on the Wednesday in the Seventh week before Easter (Ash Wednesday) and excluding the intermediate Sundays which are *always* observed as festivals of the Resurrection.

OBSERVANCE OF LENT IMPERATIVE

The 61st Apostolic Canon reads thus: "If any Bishop, priest, deacon, reader or singer do not keep the holy Fast of Lent, forty days before Easter, or the Wednesdays and Fridays, *let him be deposed*, if he be not hindered by some bodily infirmity; but if he be a layman let him be suspended from Communion."

BY AUTHORITY OF THE CHURCH

That the term of forty days was settled at an early period is evident from the writings of the Bishops of those times; who refer us, in vindication of their Episcopal letters to the examples of Moses, Elias and our Lord, all of whom fasted forty days. Naturally, therefore, we arrive at the conclusion that, though fasting is frequently alluded to in the Scriptures as a Christian duty, yet the set time for its observance is referred solely to the authority of the church.

DAYS NOT INCLUDED

As we previously stated, the Lenten Fast does not include all the days between Ash Wednesday and Easter; for the Sundays are so many days above the number of forty and are referred to as Sundays *in* Lent and not Sundays *of* Lent.

PRINCIPAL DAYS OF LENT

The principal days of Lent are *Ash Wednesday*, see article in this issue, and Passion week—particularly Thursday and Friday of that week. *Passion week* has always been considered its most solemn season. It was one time called the "*Great Week*," from the important transactions which were then commemorated. And also

Confirmation, Sunday Evening, May 12th

Holy Week, because of the increase of the devotional exercises in the churches and among the believers. *Thursday* in Passion week (Maundy Thursday) is that on which our Lord instituted the Holy Eucharist. *Good Friday* is the day following Maundy Thursday on which we commemorate the suffering and Crucifixion of our Saviour Christ. As this day has been kept holy by the Church from earliest times so has it been made a day of the strictest devotion and humiliation for all time.

THE MIGHTINESS OF THE MITE

This is the issue in which we ask you each year to consider the strength of weakness, the size of littleness and the might of the mite.

About 99 per cent of folk do not realize that strength, power and size, no matter how great, are, after all, just the simple multiplicity of tiny units. There is nothing really big or forceful or strong. Everything is nothing but a bundle of electrons, which form the atom which forms the molecule, which forms matter, etc.

Now an electron is so small that it is invisible to the naked eye. It is so light it cannot be weighed. It is so inconcievably weak as to apparently possess no power. But the mighty mountain is the startling picture of the invisible and weak electron multiplied a trillion, trillion times.

To illustrate, how inconceivably small and weak is an electron we can use the mighty ocean. Its bulk and the power and force of its waves are made up of drops of water and each drop of water in turn is formed in size and weight by billions of electrons. Yet the mountain and the ocean are sired by the electron. Should the electron disappear from nature, nature itself would disappear.

Come to think of it, the earth, the sun and the moon, the stars; in fact, the whole universe and all life are the eminations of the invisible and weak electron.

So you see that there is strength in weakness, there is bulk in minuteness, when certain laws attract and hold them together in one common mass.

A wealthy man is wealthy because what he owns is calculated in dollars. Those dollars in turn are calculated in cents. So after all a man's wealth depends upon the cent and not on the dollar.

At last I've reached the point I want to make. To me a little coin which by multiplication makes the dollar is the cent. Consequently I do not want you to try and fill your *Lenten Mite Chest* with dollars, but I *do* want you to fill it all the way up to the top with coins worth only one cent each. If all our boys and girls will do just that and no more each mite chest will contain two dollars on Easter Day.

And I'm sure that after hearing Archdeacon Boyle tell about his Indian friends, and other missionaries tell their interesting stories you will *want* to add your mighty mite to the mites of others and help build a mountain of gold for the spread of God's Kingdom.

I want you to receive your mite chest with a prayer that you will fill it and guard its contents and turn it back to your Master on Easter day filled to bursting with your Easter Offerings for Missions.

$1,000.00 IS OUR GOAL

ASH WEDNESDAY

Western Church—the first day of Lent, so called from the ceremonial use of ashes as a symbol of penitence in the service prescribed for the day. The custom, which is ultimately based on the penance of sackcloth and ashes spoken of by prophets of the Old Testament has been dropped in those reformed churches which still observe the fast, but is retained in the Roman church, the day being known as Dies Cinerum (Day of Ashes). The ashes, obtained by burning the palms or their substitutes used in the ceremonial of the previous Palm Sunday, are placed on the altar before High Mass. The priest, vested in a violet cope, prays that God may send his angel to hallow the ash, that it may become a "remedium salubre" for all penitents. After another prayer, the ashes are thrice sprinkled with holy water and thrice censed. Then the priest invites those present to approach, and, dipping his thunb in the ashes, marks them as they kneel with the sign of the cross on the forehead or, in the case of clerics on the place of tonsure with the words—"memento, homo, quia pulvis es, et in pulverum reverteris" (Remember, man, that thou art dust, and unto dust thou shalt return). The celebrant himself either sprinkles the ash on his own head in silence or receives it from the priest of highest dignity present.

This ceremony is derived from the custom of public penance in the early church when the sinner to be reconciled had to appear before the congregation clad in sackcloth and covered with ashes. When it was extended to the whole congregation is not known.

The phrase dies cinerum appears in the earliest extant copies of the Gregorian Sacramentary and it is probable that the custom was already established in the Eighth Century. The Anglo-Saxon Aelfric, in his Lives of the Saints (996 or 997) refers to it as in common use, but the earliest evidence of its authoritative prescription is a decree of the Synod of Beneventum in 1091.

Of the reformed churches, the Anglican alone marks the day by any special service. This is known as the "combination service," its distinctive element being the solemn reading of the general sentences of God's cursing against sinners, gathered out of the seventh and twentieth chapter of Deuteronomy, and other places of Scripture. The lections for the day are the same as in the Roman church (Joel 2:12 and Matt. 6:16). In the American Prayer Book, the office of Commination is omitted with the execption of the three concluding prayers, which are derived from the prayers and anthems said or sung during the blessing and distribution of the ashes according to the Sarum Missal. The ceremonial of the ashes was not prescribed in England during the Reformation; it was indeed enjoined by a proclamation of Henry VIII (Feb. 26, 1538) and again in 1550 under Edward VI, but it had fallen into complete disuse by the beginning of the Seventeenth Century.

E. B.

"SAYING GRACE"

How do you say grace?

Maybe somebody wants to know what is "saying grace" anyhow?

Confirmation, Sunday Evening, May 12th

Well maybe it would be better if we *did* know what we are talking about before we talk about it. "Saying Grace" means giving thanks to God in a short prayer at breakfast, dinner or supper for the food we are about to eat.

It's a quaint old custom which goes back thousands of years. It was much more common in the past than it is now.

Long before the Christian religion men of all faiths and religious practices—even the benighted heathen—offered thanksgiving for the good things of life.

Sayers of Grace belong to one of two classes: First, there is a big crowd of folk who *never* say it—they really are non-sayers. Things are put on the table, then somebody shouts "dinner served" and all rush pel-mel to the table, grab food and gobble. They may be nice people but they have distressing table manners. Then, some of the more refined will respond to the call for dinner in a quiet, dignified way—conversing genially all the time while spreading the napkin on the knee and helping themselves to food offered to them by the server or a table companion. Grace is not said—it is not even thought of. The food is accepted as a matter of course.

Some people love to seem like nice people, and when the parson comes to tea *they always* ask him to say Grace—just as though it is a daily occurence whereas, were truth to pop up and speak the cat would be out of the bag. For grace is only said when the parson comes to tea.

Sure there are those who can and do say Grace—and they say it gracefully. They are the elect of God. They know who provides for all their needs, and always provides abundantly.

Now such folks realize that just "Saying Grace" is not much return for what they receive. They would like to show they are truly thankful for what they get by giving something in return. That's a good idea and easy to put in practice. All you need do is to get a Grace Offering box from our Parish Visitor or Sexton, put it in the center of your dining room table and before each meal drop in it a small coin with a word of thanksgiving you are about to receive.

Nobody will ask you to take a Grace Offering box. It is there if you want it. But you *must ask* for it because unless you do your Grace Offering will not be voluntary—and no thanksgiving is real thanksgiving unless it comes from the heart and not from the suggestion of a friend. If you want one you will find a pile on the table in the lower hall of the church. Take one!

THE SUNDAY SCHOOL LENTEN OFFERING

The Sunday School Lenten Offering means more to the Parish this year than it has for many years gone by. Many members of the Parish think that we are overdoing our support for missions when we so sorely need money to meet our current expenses. If you do not know facts you would naturally make this mistake. We want to explain the reason behind our efforts because we are sure when you do understand you will no longer object to our methods but you will become one among our hearty supporters.

IN THE FIRST PLACE—

we are morally responsible to raise as large a Lenten Offering as we can possibly raise. Because, years ago, when St. John's Church was helpless and its future hopeless the money raised by other parishes and missions for missionary development was spent generously upon us and our financial needs were settled. Thus our church was saved from total annihilation.

Certainly no loyal St. Johnite could think of repudiating such an obligation.

IN THE SECOND PLACE—

the proceeds of the Sunday School Lenten Offering liquidates our debt to the Diocese of Pennsylvania by meeting the apportionment. We, along with all other parishes, must pay. St. John's Parish *must* raise $1,000.00 to meet this yearly tax and other fixed expenses of the Parish. If we fall below $1,000.00 we must make up the difference by other means.

IN THE THIRD PLACE—

if we over subscribe our apportionment then we can afford to use the balance for repairs and improvements which we need but cannot afford.

Perhaps somebody is thinking—why should we be taxed by the Diocese? The answer is—because the Diocese must be maintained. It has no source of income therefore the Parishes must support the central administration. The cost of maintenance of the Church House and Diocesan Institutions is a legitimate claim upon the Parish.

SOME WAYS YOU CAN HELP

With these facts before us the appeal is to do our very best to make as large a Lenten Offering as possible and here are some of our suggestions:

1. HELP THE KIDDIES FILL THEIR MITE CHESTS.
2. BUY TICKETS FOR WHATEVER IS GOING ON.
3. HELP THE BOYS AND GIRLS SELL THEIR EGGS.
4. TAKE CHANCES ON THAT WRIST WATCH.
5. BUY CHANCES ON THOSE BIG CHOCOLATE EGGS.
6. Make a personal offering unto the Lord *daily*. Get a *Grace Offering box* for your dinner table and thank God with a coin everytime you partake of a meal. Each meal is just one more blessing He is adding to the thousands and tens of thousands gifts you have already received from Him.

Also there are other ways and means of raising our Easter Offerings which you will hear about if you come to church and stick around.

WHAT SAY YOU—

GUILTY OR NOT GUILTY?

A few weeks ago some boys of our community stole an automobile. The police gave chase with the usual result. There was an accident, the machine was demolished, one boy was killed outright and two more

Confirmation, Sunday Evening, May 12th

were seriously injured. They, the injured, are now awaiting trial and are sure to be convicted.

One of the boys is known to us and although he has posed as a hard boiled hombre, we rated him a bluffer, not nearly so "tough" as he would have folks think. But, like all such bad actors, he has now very definitely classed himself among the public enemies. Yet, we still feel that, had his background been different, this little braggart might have been molded into a self reliant honest young man. It is all very well to say that sin is personal, but one must never lose sight of the influence of the environments of the sinner. For instance our moral and spiritual training in our youth are bound to fix our personal standards of behavior. And *our parents are our preceptors.* It is natural that we follow their example and do things they do. If what they do or say is right we, following their lead, will do right. If what they do is wrong we, knowing no better, follow them and do likewise.

For instance, if the father or mother is careless in their behavior in the family circle, we of the circle assume it is right to do as they do. If a father curses and swears and gets drunk and fights we, the children, assume that is the way men act. If the mother swears and call the children vile names and slaps them across the face on the least provocation they assume that is the way a mother acts. If the parents do not go to Church or any other religious gathering and sneer at religion, the children get the idea that the parents have outgrown such superstitions of childhood and they shape their own careers accordingly.

Many times we have visited homes of delinquent S. S. scholars to inquire into their continued absence, only to be told by the man or woman, who talks through the crack of the front door, that "they don't care whether the kids go to Church or Sunday School or go somewhere else—that they are safe enough wherever they are, so don't bother."

With a background of such chaotic moral and spiritual conditions and atmosphere what can you expect the future behavior of kids will be who are bred in them from the cradle?

Therefore we say the children are not always responsible for their deeds—they are what they were trained to be, even before they could think or feel or talk. And they, the parents, who trained them, are largely responsible for their acts.

Lincoln said—"What I am I owe to my mother." I heard that same sentence repeated by a boy convict in a cell in the Penitentiary. It was in answer to my question how he got into such a mess at his early age? He said, "All that I am Mom made me. She never told Pop when I got into trouble. She never beat me herself. All she did was to sit down and cry when I got caught. And that made me so mad I'd go out and get into more deviltry."

I wonder if the scamps who stole that automobile were children of such thoughtless, lazy, selfish, spineless parents. I wonder if their parents cared so much as a thin farthing for their moral and spiritual development—whether their fathers and mothers knew with what sort of gangs they prowled at night and on Sundays—whether they set the children the example of Church going and Sunday School attendance by attending Church themselves—whether they ever had any serious and friendly talks with their kids about life—whether they are careful how they act and talk before them. You know KIDS are APES when they watch Pop and Mom.

Well, boiling down this all too long thesis the question we want answered is this—THE PARENTS . . . are they *Guilty or Not Guilty* of the wrong doings of their children?

We are inclined to be affirmative in the matter. The children follow in their footsteps because they (the parents) are their only moral and spiritual directors.

There are two considerations we want to note right here, however: The first is—Some boys and girls, by maladjustment of moral and spiritual ideas, go wrong in spite of their early moral training, The other is, some parents, because of the press of circumstances, have little or no time to train their children properly. They do not neglect them, they just do not have a chance to help chart the right course for them because of unavoidable conditions.

Taking all these things into consideration I still maintain that the parents of erring children are generally responsible for the child's behavior until he has reached man's years or the girl has attained woman's estate. And if the child goes wrong, and comes in conflict with the law during that time, the parents should be punished equally with the child. If he is sentenced to two years for his crime, that sentence ought to be divided with the mother and father; and, because of the result of their lack of training the child, they, in justice to the child, ought to serve one of those years for him.

ONLY TOO OFTEN THE CHILD COMMITS THE CRIME BUT THE PARENTS ARE GUILTY.

THEY ARE CRIMINALLY NEGLIGENT.

BROADCASTING FROM STATION S. T. J. C.

Lent is the Church Hunting Season for Souls. Unchurched men and women expect you to join up and be regular. So don't disappoint them.

The "Grace Offering" boxes may be had on application to the Parish Visitor, the Sexton or the Rector. We will not *ask* you to take one but we shall be glad if you do.

All loose offerings of the special Lenten services are added to the Sunday School Lenten Offerings.

All the Easter Offerings are used in meeting the current expenses of the Parish.

The prizes for regular attendance at the special Lenten services are better than ever.

God gave His only begotten Son to suffer and die that we might be saved. What do you offer in return?

Suppose a church member should go on a strike for higher wages and shorter hours—would you think him consistent if he holds up his weekly church offer-

Confirmation, Sunday Evening, May 12th

ing knowing all the time that by so doing he was holding up the wages of the employees of the church? Your money pays the Sexton, the Parish Visitor and the Assistant. If your wages were held up the way you hold up theirs what would *you* do about it?

Why don't you start coming to the special Lenten services and get back in the habit of attending church and Sunday School.

The best Lenten literature is the Holy Bible and the Book of Common Prayer. Get a copy of each and start a course of reading in them. You will find them most interesting and helpful.

1940 SLOGAN

GET YOUR MAN . . . for Confirmation.

SAY GRACE WITH A COPPER

Every Lenten Season we distribute GRACE OFFERING BOXES to communicants who are conscious of God's Providence and welcome this means of showing Him they realize whence cometh their blessings.

The GRACE BOX is a beautiful cardboard bank. It is placed on the dinner table and all who sit down to partake of a meal are encouraged to SAY GRACE WITH A COPPER by dropping a cent or more in the bank.

On Easter day you bring your GRACE OFFERING BOX to the Sunday School Lenten Offering Service and give it to any S. S. Class you choose to help meet its apportionment.

We need to raise $1,000.00 to pay our Diocesan debt and this S. S. L. O. is our means of so doing. Therefore you realize the importance of receiving money from every source.

Boxes are obtainable every Sunday at the church. YOU WILL NOT BE ASKED TO TAKE ONE, but if you do, your name will be put on our special *Roll of Honor. So be sure to leave your name.*

ARE YOU LOOKING FOR A JOB?

PRAYER FOUND ME ONE

"Have you any money?" my wife asked.

"I have a nickel," I said. "That is all."

It was after breakfast. We had a home, it is true, and there was no sign of poverty, but—I had no job. I had been going the rounds of the Agencies for weeks, with no results. With three children, besides ourselves, things looked serious.

"We have eaten the last food in the house," my wife said. "If we don't have money by noon, we'll go hungry."

"Then let's pray. *We've always paid our tithes* and God has promised such people protection from want," I told her. And right there I knelt, the five of us, and prayed. While still on our knees, someone rapped at the door, and my wife answered the call. A woman we barely knew stood there holding out money. She said: "God told me that I must give you this eight dollars." She refused to come in, and my wife took the money.

"We are two fools, Mollie," I said. "Why have we not asked for a job in earnest?" And again we knelt and asked God's forgiveness and then asked for a job. After that I started for the Agencies, and at the first one got a temporary job, substitution for a stenographer who was sick.

That night there was a message at home to "Report at the express office tomorrow at eight." The next morning I went back to the temporary job, but the man I had replaced came in and paid me off, and I went to the express office and was put to work. God moves strangely, as this proved to me, and He will answer prayer when prayed according to His will and promise.

Signed,

Charles Elmo Robinson.

P. S.—If *you* are looking for a job why *don't you* sit down and think how you have been treating God all your life. If *you* have been paying tithes regularly to Him, I'm sure you can begin to draw interest on them now. Just ask Him about it.

Or, if you have *not* been paying tithes or making regular offerings to God in the past and you have *no* deposits in your account with God, I'm sure He will *honor a promisory note* from you and will get you that job you need.

Only don't try to swindle God. If you negotiate a note with Him be sure you honor it when it falls due. Or else . . . .

DON'T MISS THIS ONE!

Your Lenten experience will be incomplete if you fail to come through to Easter bringing an unchurched friend with you.

During Lent the missionary spirit is in the air. You sense it. Your friends feel it. They do not think it strange for you to speak to them of spiritual things for the time is appropriate.

If there is a time you can hope to bring that one you are praying for to Confirmation and active membership in the Church it is during the period of Lent.

Therefore, make your attack with confidence and press home the responsibility of service with perseverance and you will receive the blessing of success.

YOUR RECTOR SAYS—

I want to make a special appeal to the communicants of St. John's Parish to be careful to observe every day of Lent this year.

I want you to attend every service of the church —especially the extra evening services on Sunday and Wednesday.

I want you to pray fervently for a fuller spiritual experience for yourself and others, whether loved ones or strangers.

I want you to practice the spirit of self denial in all things, not as a Lenten gesture but as a sincere desire to bring the body in subjection to the spirit and more amenable to the will of God.

Confirmation, Sunday Evening, May 12th

I want you to use this Lent as a season for special missionary efforts for Jesus Christ. Turn it into an old fashioned revival and bring both friends and strangers to the foot of the Cross, in repentance, seeking Grace. I want you to think how Jesus Christ offered Himself a sacrifice for sin on Calvary, and pledge Him on your word of honor that you will do all in your power, by gifts and service, to show Him how deeply you appreciate His act of love for sinful men.

I want you to make a covenant between God and yourself that, with His Grace, you will endeavor to carry the lessons of Lent throughout the year. To make the atmosphere of repentance and service—like spicy incense—ever envelope you and keep your resolutions strong.

I want you to pray daily for old St. John's Church and its mission of loving service to our community where its best influence is so seriously needed.

I want you, individually, to offer your time, your money, your strength, your thought, your loyalty, YOUR ALL to our dear old parish that it may be no mean power in building up Christ's kingdom on earth as it is in heaven.

SPEND LENT SPLENDIDLY

CONFIRMATION

SUNDAY EVENING, MAY 12th

The Bishop of the Diocese has appointed the above date for his visitation to St. John's Church for the purpose of administering the Rite of Confirmation.

This is a much earlier date than usual and it means that we must get VERY BUSY at once in order to prepare a class for presentation. Coming as close as it does to Easter it is going to be very difficult to organize a class in time for the Bishop's visit. This means, of course, that we must get busy NOW, even though we are up to our heads in Lenten activities, and do some intensive missionary work in our parish. Fortunately, our Sunday afternoon training in the Catechism will be a help and a good start in training the children. What disturbs us most is the lack of time we have to reach the adults in the parish and prepare them for the service.

LENT IS YOUR OPPORTUNITY

What we *must* do is to use every minute of our Lenten Season to do missionary work. As a matter of fact, if we are really awake to our opportunity we will realize that there is no better time in the church year to arouse an interest in spiritual things than during the period of Lent. It is the season that is universally accepted as the time to turn one's thoughts to God. Even those who are not interested in a personal spiritual experience are more or less touched by the sentiment in the air. At other times of the year they probably would treat any advance from us as to interesting them in their spiritual welfare with cold indifference, but in Lent they have an intuition that it is the right and proper attitude for you to assume towards them. If there is a time in the year when they will be responsive to you, it is in Lent. Why not turn missionary NOW and spend every day in Lent seeking out and persuading those unchurched friends of yours to avail themselves of the opportunity and present themselves for Confirmation, Sunday evening, May 12th?

I want every Sunday School teacher to get busy at once and canvass the classes for candidates. I want every church official, every member of the Woman's Auxiliary, every member of the various chapters of the Daughters of the King, every member of both and Senior and Junior Brotherhood of St. Andrew, every member of the Senior and Junior Choirs, every member of the Boys' Club, every District Superintendent and EVERY MEMBER OF THE PARISH, both adult and minor, to be on the job from now until the Bishop comes.

WRITE A LETTER

There are various approaches you can make. One way is, you can sit down and write a friendly, little note, telling your object of interest that now is a good time to take the serious step of becoming actively interested in (his) spiritual welfare and that you would consider it an honor to have (his) consent to present (his) name as a candidate for Confirmation.

GOSSIP

Another way is—you can keep up an incessant talk, with everybody you meet, about St. John's Church—how nice are the members, how well the choir sings, how big are the Communion services, how interesting is the Sunday School and what good times the members have at their social gatherings, and how St. John's has done much to improve the community. And always wind up your praise of St. John's Church and the congregation with an urgent invitation to go with you to hear some of our guest preachers at our special Wednesday and Sunday evening services. People can do a vast amount of good by saying good things about the church while gossiping with one's neighbor. What you say "sticks" in one's mind and starts one thinking. Yes indeed, if you want to fill St. John's Church with newly confirmed candidates, just go on a gossip spree among your friends and acquaintances.

PRAY WITH FERVOUR

There is another way you can gather in candidates. You can select persons in whom you are interested and you can spend a period of each day in praying for them by name—that they will be led by the Holy Spirit to surrender to Grace and offer themselves for Confirmation. A quiet little talk in between will help wonderfully in bringing them to a right and a definite conclusion.

BE PERSUASIVE

A number of persons want to argue how good they can be without the Church. Just where that idea gets them is a puzzle. If they can be good without the Church, then why not add their goodness to the goodness of the Church and so cooperate to make the world "gooder."

SET THE EXAMPLE

And there is still another way of approach. Be very careful of YOUR PERSONAL ATTITUDE to spiritual things; because the eyes of the world are upon you. We remember a true incident of a man who tried to live a christian life inconspicuously. One day an acquaintance approached him and said, "I have been watching you and the way you live for a long time. I want to tell you I admire the way you live. Personally I am a sinner who has lived recklessly all my life. I go on periodical drunks. I have lived a vile immoral

Confirmation, Sunday Evening, May 12th

life. I have never gone to church. I never considered the ethics of how I got my money. Now lately, your way of living has disturbed me greatly, because you seem to get so much more out of life. In a word, I am tired of my life of sin. I want to live more like you. Do you think I have a chance?"

His friend not only assured him that he had every chance in the world, but that he would take a personal interest in guiding him to the light. The results were amazing. The man was confirmed. He overcame his evil ways—especially his tendency to use horrible profanity. He persuaded his whole family to be confirmed. He presented his children (all married) and his grandchildren for christening and he engaged the services of his friend, who happened to be a clergyman, to marry his youngest son and his bride.

Yes, sometimes if you just let your light shine, your friends will see your good works and glorify your Father who is in heaven.

SEND NAMES OF PROSPECTIVE CANDIDATES

There is still another way you can help organize our Confirmation Class. You can send the Rector, without delay, the names, ages, addresses of your family, friends or acquaintances whom you know are not confirmed. He will file them and give the names to the proper District Superintendents and they will begin to visit them and try to break down their power of resistance.

AND REMEMBER

The emergency is upon us and we must act!

ELIZABETH VOLUNTEERS

This Popular Little Lady Is Helping the Rector Valiantly

" God moves in a mysterious way his wonders to perform." When Elizabeth was taken so seriously ill that she had to resign from the City Mission Staff, we missed her greatly. Later, when she had that serious operation and had to give up her Church work we wondered why so much was happening to her. Perhaps God intended her for the work which she is doing now and used these means of leading her to the task He chose for her.

She is back now and is just as busy as she can be. She is in the choir again and has volunteered to take over the visiting of the absent kiddies of the Kindergarten and find out why they are absent. She is going over the Cradle Roll carefully to cull out the names, addresses, and ages of children old enough to be promoted to the Kindergarten and to visit the parents to consult with them about the transfer. She will visit all the little ones to get them in the state of *wanting* to come to Kindergarten. She will consult with the parents in cases of need and will advise the Rector of all cases of destitution or sickness that might be holding the children back from school.

Also, *Elizabeth has volunteered to prepare the Confirmation class for the Rector.* And what a relief that is to him! For Easter comes so early this year that we will have scarcely any time to plan our Confirmation work because the Bishop has advanced the date a month earlier. Our Confirmation class work must begin, therefore, immediately after Easter—perhaps the Friday after Easter.

Who is Elizabeth? Why she is that little blue-eyed rainbow girl with the winning smile that makes her so popular with all of us. She is the only *Elizabeth Jaeschke.*

MISS LYDIA EDGERLY

Volunteer

We welcome Miss Edgerly to the Church of St. John the Evangelist. Miss Edgerly joined by letter of transfer from Holy Trinity Church, Memphis, Tennessee. Evidently she has been used to Church work for even before her letter reached the Rector she volunteered to do whatever visiting was necessary among our people. The Rector has long wanted a tactful woman to act as a benevolent truant officer for the Main Department of our Sunday School. He suggested that she take over the job, which she did and got right down to business. Her reports on the delinquent scholars she has visited are most enlightening and helpful to the Rector. She submits typewritten reports on every scholar she visits and the reports show how conscientiously she is doing her job.

If Miss Edgerly should happen to drop in your home in her search for wandering Sunday School sheep, be sure to welcome her cordially. She is a friend worth cultivating.

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Confirmation, Sunday Evening, May 12th

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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SUNDAY SCHOOL ASSOCIATION

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THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
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Miss Eleanor Munion
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Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter

Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise
Mr. Edward Pine

Basses

Mr. Frank McCall
Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Howard McFadden
Mr. Charles Weist

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

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Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

Confirmation, Sunday Evening, May 12th

BAPTISM
Samuel William Parker
BURIAL
Edna Valaitis
MEMORIAL FLOWERS
"in loving memory of"
John Connor

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

HE LIVES

'Twas Mary, when she stooped, who say
Twin Angels, as they stood,
Where was The Head and was The Feet
Of Him from off the road.

Celestial forms in raiment white
Envisioned she, instead
Of spear-torn side, and nail pierced hands,
And thorn crowned, fevered Head.

An empty tomb, save these pure forms,
Beheld she there: and lo!
An angel spake, "Why, weepest Thou?"
Cried she, "Whence did He go?"

"Why weepest thou? Yea, verily!
Let ash and sackcloth be
Cast far aside and mourn no more
This marks the hour He

Put under Him the final foe.
Rejoice! By such He gives
Eternal hope: immortal life.
He lives! Our Christ! He lives!

JOSEPH C. CUSHING.

"LET'S GET CONVERTED"

No, I am not in a frivolous mood and trying to be smart. I really mean LET'S GET CONVERTED. I say it because I'm convinced that nearly one hundred "Christians" out of one hundred need just that very experience.

Why "kid" ourselves? You know, and I know, that neither know Jesus Christ and His Gospel of love. We call ourselves Christians—followers of Jesus Christ. What a libel to Jesus! Were He really leading us in the direction we are headed, our journey's end would be far from the Kingdom of God.

I wonder if we have all gone crazy! How can we possibly delude ourselves into thinking we are *followers* of Jesus Christ and continue to live in sin, as we are doing?

Most of us think *respectability* is a sign of the Faith; yet, some of the most criminal minded are respectable. Even *we* are respectable in spite of our grasping, spiteful, petty ways. Some give lavishly to the Church and get their names enrolled among the generous givers—where they who run may read of their gifts—and at the same time consider it "good business" to cut the wage of an employee to the last bleeding cent. Some "keep the fast" weekly and abstain from eating flesh—and gorge themselves on all sorts of succulent dishes of fish and oysters and crabs, etc. Most of them indulge in this weekly change of diet because *they like fish foods better* than they do meat and welcome the chance to prove their piety while satisfying the inner man with preferred food.

Perhaps it would be more like keeping the fast days were the fish eaters to go on a meat diet.

I wonder how many "christians" ever see the inside of the Temple of God except on high occasions, such, for instance, as christenings, weddings, funerals, Easter and Christmas?

I wonder how many thousands of "christians" we would find on the golf links on Sunday during the hours of worship.

I wonder how many thousands of "christians" indulge in the week (weak) end practice of leaving home and church and worship behind, to patronize roadhouses on Sunday morning, noon and night without so much as a thought of worship while they indulge in over eating and lusts of the flesh and spend more money on one meal than they put in the Alms Basin of the Church in five years.

I wonder why so many christians are so deaf to the cry of the needy, the sick, the aged, the widow and the orphan for relief in the name of God, yet can hear the demand of ten dollars to one hundred dollars for one night's entertainment for self and family.

I wonder how many thousands of "I thank thee for making me different" christians and how few "penitent sinner" christians go to our Church.

The more we think on this matter the sadder we feel. How can we delude ourselves that we ARE christians—followers of Jesus Christ—yet walk in paths where Jesus never walked. Personally I feel *we are lost* and are traveling *away from* Jesus *instead of following him.* I know Jesus would never DO the things I do. He would never THINK the thoughts I think. He would never SAY the things that I say. He would

Confirmation, Sunday Evening, May 12th

never FEEL as I feel. Something has happened to us—WE HAVE LOST JESUS CHRIST!

Our only hope of finding him again is to turn around—get off the road of sin and self-indulgence. In a word—*LET'S GET CONVERTED!* OUR style of christianity is NOT the style of christianity of JESUS CHRIST.

YOUR EASTER COMMUNION

Every Communion is an extremely important event in the Christian's life. Yet there are two such celebrations in the year which are of even greater importance than your regular Communions. These are the celebrations which occur on Christmas and Easter. Both are days of special obligations and cannot and must not be ignored by any confirmed member of the church. A really conscientious Christian would no more ignore or evade these means of grace than a man would default in his life or fire insurance. Even that comparison is inadequate to explain the importance of receiving your Communion on these two occasions. Maybe, however, it will properly impress the minds of some who can understand values when compared to familiar things. Your Easter Communion must not be neglected. It is not necessary for us to explain why. It is a duty fraught with real consequences to those who neglect to perform it. Its significant symbolism of the sacrifice and resurrection of the Lord Jesus is enough in itself to stress the importance of the Easter Communion. The lesson of a great spiritual battle fought and won for our salvation is so plain and simple that we cannot fail to know how intimately connected we are to the Master. He did not fight the forces of evil for a principle only. He fought them because they menaced our eternal welfare. Consequently, for our sakes, he destroyed forever their power over our souls and we are free today from the thraldom of those forces because He fought and won our freedom for us.

We give universal expression to our respect for Washington and Lincoln on their birthdays for their great service to America.

We surely ought to give greater and even wider expression to our reverence for Jesus Christ on His Resurrection day for the great service to humanity in every nation, in every generation, to every individual everywhere.

YOU MUST NOT NEGLECT YOUR EASTER COMMUNION!

EASTER FLOWERS

One of the beautiful traditions of St. John's parish is the loaning of potted plants and cut flowers to adorn the choir, chancel and altar on Easter day. Many of the members buy Easter plants and flowers to place upon the graves of their departed loved ones during Easter season; but before doing so they bring the flowers to the church and all Easter day they lend their beauty and fragrance to the services. After the final service of the day the owners of the flowers come forward and take them to the cemetery later. Many of our Communicants have formed the most generous habit of contributing flowers and plants to the church with the request that they be distributed among the sick of the parish who have been unable to attend Easter services.

We hope the same custom will prevail this year. We know that many of us will have scarcely enough to buy the necessities of life because of unemployment; but may we hope that the more fortunate of the parish will see that flowers are contributed to the church on Easter day in order that we may preserve the traditions to the Glory of God.

HOW JESUS COMES VISITING

Old Martin was a cobbler and lived in a gloomy basement room where he mended the shoes of the village folk. Every evening Martin read from his New Testament, for he loved Jesus and often wished that the Christ might come to his home as a guest.

One evening he rested his head on his hands, thinking. He seemed to hear a voice say, "Look on the street tomorrow, Martin. I am coming to meet you."

Early next morning Martin was up and eagerly he watched for his guest through his small window. Once he saw a street cleaner staggering from want of food and warm clothes. Martin fed him and gave him a warmer coat, then hurried back to the window. After some time he noticed a poor woman and her baby, trying to brave the snowstorm. They, too, were fed and warmed. Later in the day Martin made peace between two who had quarrelled and sent them away friends. But still the Christ had not come.

As night fell, Martin lighted his lamp and sat down again with his Bible. He opened it and read, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

How many times have you seen Jesus Christ sick, or in rags, or in prison and have ministered unto him?

UNSEEN POWER

Jesus, before His ascension, when the disciples were assembled together, commanded them to "wait for the promise of the Father." And what was that promise? The Baptism of the Holy Ghost.

"Ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me . . . even to the uttermost parts of the earth."

They were to be endued with power for service, and as the records in the Acts of the Apostles clearly show, this enduement was followed by extraordinary effects. Men and women were added daily to the church. It was the effect of preaching with the wisdom of God in it. It was the telling of something which had come into their experience and made them bold in witness. They had seen the Master and had been with Him. They had His promise and they had seen Him go away from them into Heaven and they now had a power in their hearts and lives which was to turn the world to God. It was a practical experience. It was an individual experience. It wrought conviction, as all preaching will, when the preacher is a man of God.

It is the Unseen Power of the Spirit which makes men unafraid of the face of men. The man who has "lived, seen God's hand through a lifetime" is the man who is able to guide others into the way of truth.

Confirmation, Sunday Evening, May 12th

WHAT DOES YOUR FAMILY THINK OF YOU?

The real test of a man's religion is how he acts at home. Are you kind, amiable and sweet in your family circle? "Bear ye one another's burdens and so fulfill the law of Christ," is the teaching of Christianity. The church helps men lead lives that are reflected in the lives of their children.

Some claim they can follow Christ's teachings without going to church. These same people deny themselves many opportunities to help others by neglecting the church and its means of grace. This is an appeal to you to join our ranks and help the church exert the influence in the community that it ought.

Link your efforts with the energies of those who are trying to build up the best things in your community. Come to church.

THE TREASURER'S REPORT

The Treasurer submits the following report for the year ending December 31, 1939. It is very gratifying to be able to show a balance; whereas, the last time I spoke to you we had a deficit. You will see in going over this report that the income from our envelopes is not sufficient to meet the Current Expenses. It is therefore necessary each year that our loose offerings are maintained at, at least, their present level and in addition, funds must be raised by some other means.

I wish at this time to express my thanks to the Assistant Treasurer, Mr. William J. Shives, for the splendid way in which he has done his part. And my earnest desire is that each of you not only continue your obligations but make a sincere effort to help us remind others to keep theirs.

VERNON MATTHEWS,
Treasurer.

STATEMENT OF RECEIPTS AND DISBURSEMENTS FOR THE YEAR ENDING DECEMBER 31, 1939

Receipts

Envelopes	$835.11
Loose Offerings	140.44
Sunday School	60.00
Entertainments	77.14
Rector	1.00
Adjustment	.70
85 Club	492.79
Total Receipts	$1,607.18
Cash Balance, January 1, 1939	86.83
	$1,694.01

Disbursements

Sexton	$600.00
Visitor	240.00
Electricity	167.16
Gas	76.68
Postage	1.35
Paid 85 Club	100.00
Special Assistants	158.50
Total Disbursements	$1,343.69
Bank Balance, December 31, 1939	350.32
	$1,694.01
Bank Balance	$ 350.32
Due 85 Club	234.29
Balance in Church Account	$ 116.03

GIRL SCOUT TROOP, No. 50

THE FIRST THIRTEEN YEARS

When Betty (Harper) Griffith stopped in last Monday night and remarked, after looking around at our group, "There are not many of the old girls left, are there?" I was surprised and had to look around at the group myself to realize that there were only three or four girls left that she would know. Then I remembered that I could look back upon a time when she was one of our newest Scouts, and some other girls probably looked at her and said, "She's new, and most of the old girls are gone, aren't they?"

What did this do to me beside making me feel like a grandmother? It made me wonder just how many girls there are who have at some time in their lives belonged to Troop 50! It would be fun to hold a reunion for them some time, and one of the first questions I should like to ask would be, "Did the Girl Scouts help you at all in planning your way of life, and in carrying out your plans? I should like to know this especially since a friend of mine said to me the other day, "Girl Scouting is really pretty selfish, isn't it? They are always learning to do things to pass tests and help themselves!"

My answer was, "One of the parts of the promise, and one of our laws is, to be useful and to help others. How can a Girl Scout be selfish?"

There are girls in the Troop who have stayed for six, seven and eight years! I wonder why? What is Girl Scouting doing for them now? At present we are working on a handcraft project, learning how to knit and crochet, but is that the most important thing? I wonder if we are not learning something, too, in having to be patient while we wait our turn for help or instruction, by having to share our little balls of wool when the supply runs low, and by helping a beginner over a hard place—showing how to put stitches on a needle, or how to pick up a dropped stitch?

Whatever it is that makes them come, the Girl Scouts are on hand in full force every Monday night. There is always a full troop of 32, and always many more on the waiting list, anxious for a chance to join. In all these thirteen years, there has never been a chance that the troop might fail through lack of members. What is the answer? I should love to hear it from the girls!

HELEN WEIR MCHENRY.

Confirmation, Sunday Evening, May 12th

THE SECRET PLACE

There is a place where thou can touch the eyes
Of blinded men to instant perfect sight.
There is a place where thou cans't say "arise!"
To dying captives bound in chains of night.

There is a place where thou cans't reach the store
Of hoarded gold, and free it for the Lord.
There is a place here, or on a distant shore,
Where thou cans't send the worker and the word.
There is a place where heaven's resistless power
Responsive moves to thine insistent plea.

There is a place, a silent holy hour,
Where God himself descends and works for thee.
Where is that secret place? Dost thou ask where?
Oh Soul! It is the secret place of Prayer.

Author unknown.

THE JUNIOR DAUGHTERS OF THE KING

Every Monday night, at seven o'clock, a small but loyal group of Junior Daughters of the King, meets in the front room of the Parish House for prayer and study, and service of some kind.

During Lent we have been studying the life of Christ with the help of Alice Brookman's Work Book, "My Own Life of Christ." We hope to finish it in time to take it with us to the Diocesan meeting of the Junior Daughters. After that, we plan to offer it to Mr. McHenry to use in the Sunday School, if he would like to have it. It would be hard to enumerate the many times we have stopped to discuss various phases in our Lord's life and to try to see how they apply to us today. If the girls have learned half as much as the Directress, it has been a Lent well spent!

It is time now to make plans for the meetings after Easter. Here are a few suggestions:

1. Try to bring some more girls who would be interested in the group, and to bring back others who have drifted away.
2. Plan regularly and conscientiously to help the parish in some definite way. Mr. McHenry has offered us the opportunity of holding cottage services for shut-ins. If the girls could only realize how much their visits are appreciated, they would be only too happy to do it faithfully!
3. Begin to work again on the bedspread we are planning to give to the parish for the Annual Bazaar.
4. Make some special scrap books to send to the missionaries in China and Japan, to help them in teaching English to their charges. How? By pasting one picture on a page, and labeling the picture,—a baby, ball, table or whatever it happens to be!
5. Ask all our new members for help in planning new activities.

The Junior Daughters are looking forward with pleasure to a promised visit from Miss Edgerly, who has joined the parish this winter. We want her to come and tell us if there is any way in which we can help her in the work she is doing for the Sunday School.

The aims of the Daughters of the King are Prayer and Service. Surely there must be many girls in the parish who would like to express their Christianity in this way!

Helen Weir McHenry,
Directress.

WHAT IS IN YOUR HEART?

PRAYER: Create within me a clean heart, O God, and renew a right spirit within me. Let the words of our mouth and the meditations of our hearts be always acceptable in Thy sight, O Lord, our strength and our Redeemer. Amen.

In a missionary exhibit at a Convention some time ago I saw a heart-shaped object on a table and asked the attendant what it was. "Oh," she said, "that is a Hungarian Valentine. You see it has a mirror in the center of the heart. A young man in Hungary will send the valentine to the girl he loves, with a message saying, 'See what is in my heart.' Of course, when she looks at it she sees herself and is assured of the first place in his heart."

Day by day God is looking into your and my heart. He sees what others cannot see. It is important that we "seek always to think God's thoughts after him" and to cherish His spirit always in our hearts.

When Jesus looks into YOUR HEART, what does He see?

Does He see Himself reflected there?

Does He know when He looks at you that He has first place in YOUR heart?

The Secret Place.

TO A FRIEND

IN APPRECIATION

Who can say how much you mean to me?
How deep, how true, how sure your love can be!
My constant prayer, "Dear Father, give Thine aid
To prove me worthy of such care,
Show me how such love can be repaid
And help me value truly this Thy gift so rare."

Anonymous—1937.

BROADCASTING FROM STATION S. T. J. C.

EASTER DAY!
Remember Your Easter Communion

* * *

Don't Forget Your Easter Offering!

* * *

How about that mite chest your child is to bring on Easter day? Do you know where it is? Will you see that it comes back full of gifts for missions?

* * *

Do you get a Lenten attendance gift?

* * *

Are you going to loan any flowers for Easter day?

Confirmation, Sunday Evening, May 12th

Bring or send them on Saturday. Reed Street door.

* * *

SUNDAY SCHOOL SCHOLARS BE SURE TO BRING YOUR MITE CHESTS.

* * *

Be sure to come to the Sunday school Easter service. You will be delighted.

* * *

Keep the hours of the Easter services ever before you. Be on time. Attend ALL the services. ENJOY YOUR EASTER DAY IN OUR EASTER WAY.

* * *

Whether a rainy day or a clear day it will still be Easter day. Remember that!

* * *

Bring somebody to church with you; don't be stingy and keep all the good things to yourself.

EASTER SERVICES:

Easter Communion	**6.30 A. M.**
Second Communion	**10.30 A. M.**
Sunday School Easter Service	**2.30 P. M.**

* * *

Confirmation instruction beginning Friday, March 29th, at the church, 4:30 P. M. Mrs. Herman Jaeschke, Instructress.

THE WOMAN'S AUXILIARY

I am taking this opportunity to thank you for your splendid cooperation in making the Auxiliary meetings a success.

At our October meeting we had an attendance of 43 and in November 76, but the attraction was the very fine showing of the moving pictures of the World's Fair by William MacVaugh.

On November 26th we gave a very successful Radio Party, every member doing her share, so now we feel that with such a splendid group of women working together we will be able to make a showing in our parish, by helping with the much needed repairs.

At the December meeting 38 members were present, at which time we had a Christmas Party. The members also brought sugar, which we made into 175 attractive packages to be given to Father Ware to take to the Home for Indigents on Christmas morning. We have a list of twenty shut-ins, to each of whom a personal visit was made and a glass of homemade jelly given. The ladies enjoyed doing this as it made them feel that they were having a share in the spirit of giving.

At the January meeting we had 24 members present and February there were 28 present, which was splendid when you take into consideration the bad weather that we had this winter.

We are wondering what is wrong with the rest of the women of the parish, as to why they do not want to belong to an active organization of the parish? One that will help the Rector whenever he calls upon them.

We are asking all the women of the parish to come to our next meeting, Monday, March 25th and see for themselves what grand meetings we have.

We are very proud to say that we have delegates who attend the five Missionary Committee Meetings each Wednesday of the month at the Church House, and bring back to the Auxiliary splendid reports of the workings of these Committees.

At this time we are not in a position to help a lot financially, but we are sending $5.00 to each of these committees, the Colored, Diocesan, Domestic, Foreign and The Indian Hope Association. We gave a Christmas Offering and will give an Easter Offering to our Church.

Friday, March 29th, we will give a Radio and Card Party, half of the proceeds to go to the Church Treasurer, who is trying to build up a surplus to carry over the summer months. With the other half we are going to try and replenish the kitchen, which is badly in need of dishes and repairs.

Ladies, bear in mind these two dates that you have this month; first, the Auxiliary Meeting, March 25th and second, the Radio and Card Party, March 29th.

MAY I. SHIVES, *President.*

FASTING AND PRAYER GAVE BACK MY HEALTH

The doctors—I had tried four of them—all agreed that there was a spot on my lung which, unless something was done about it, would develop rapidly into tuberculosis, and the last one threw a genuine scare into me by saying I would likely be an undertaker's prospect within a year.

I am a chemist, or was at the time I was hopefully—and hopelessly—making this round of the doctors. My work was confining and the hours were long, and much of my time, naturally, was spent in the gas impregnated atmosphere of the laboratory.

On the way home from the last doctor's office, I passed the parish house of our church just as our pastor, Dr. Gale, was leaving his study there. I stopped to chat a minute for I had known him for years, ever since I played on the church ball team which he coached. After a few moments he sized me up and said, "Roy, what's wrong? You look as worried as a rookie pinch hitter with two strikes on him, the bases full and two men down."

"I guess that about calls the play for me," I told him. "I've just heard that another wild swing and I'll be chased to the showers, and maybe let out of the league—for keeps."

"They're not firing you down at the plant?" he asked seriously.

"Worse than that," I told him.

"Let's get this straight, lad," he said. "Come back into my study and tell me about it." And a few minutes later I was sitting across the desk from him, telling him everything the doctors had told me.

"That sounds bad," he said when I finished. "But it might be worse. At least you have a chance to do something about it."

"Sometimes doctors are wrong, lad," he said after a moment. "They are a fine lot and I admire them, but . . . sometimes they're wrong. They get so full of man-made wisdom that they forget there is One whose wisdom is greater than theirs, One who can do things they can't do. You've consulted these doctors, now let's consult God."

Confirmation, Sunday Evening, May 12th

It seemed perfectly natural that we should kneel down there together while Dr. Gale talked to God about me and asked Him to take my case and in His infinite wisdom direct my affairs so that my health might be restored.

When we arose from our knees, Dr. Gale said, "Roy, you talk this over with God in your own way. He'll see you through if your faith is strong enough. Stop worrying and trust Him. He won't let you down."

Before retiring that night I spent some time reading God's word and talking to Him, and that in itself seemed to help. I had worried a lot during the past few months after becoming conscious that my health was failing. But Dr. Gale's calm faith seemed to have been imparted to me, I had confidence in him and because of that confidence there grew the assurance that God would do something about me. And those nightly sessions with God and His Word strengthened that assurance.

A week passed and nothing happened. Some of the old worries began to raise their heads. Another week went by, and another. Still no plan had been evolved and my faith was beginning to waver. Then one afternoon the lab phone rang and Dr. Gale was on the wire. He said, "Stop in my study on your way home tonight, Roy. I think I have something."

I finished the experiment I was working on and left a few minutes early. At the parish house I found Dr. Gale in his study and he said, "I got a line on something today which may help." And then he told me a friend of his had a cabin in the Adirondacks which was used only in summer and he had borrowed it for my use. I was to go up in the mountains and live in the open. He wanted to know when I could go.

I told him I could leave as soon as I had given reasonable notice at the plant, although I had explained to the head of my department that I was expecting to have to make a change. Dr. Gale said, "I've taken care of that. I know the head of your organization and I phoned him today. He understands. All you have to do is get your personal affairs in shape."

So I followed instructions and a few days later was on the train, but before leaving I had had several talks with Dr. Gale. One of the things he said which impressed me—and it also surprised me—was that fasting would contribute definitely to restoring my health.

I had thought that a cold part of the country such as I was going to would demand hearty eating if I were to "keep warm." But Dr. Gale disillusioned me on that. H said, "What you've got to do is to correct a condition created by neglect, abuse, and ignorance. Your thoughts now are centered on that defective lung. But your lung never would have reached that stage if your whole body had been at peak efficiency. It's lowered physical fitness which gives most diseases a chance to get a start and is responsible for most sickness in the world. So to repair that lung, you've got to put your entire body back in prime condition. That is why I'm talking to you about fasting.

"You've read in the Bible of the fasts they observed in those days. They were observed largely for spiritual reasons, but there was a physical side as well, for a physical well-being makes for a spiritual clarification which brings keener understanding of God's will.

As Dr. Gale paused a moment a large gray cat promenading the wall outside the study window caught his eye and he went on, "There's an example. Have you ever known a cat to eat when it is ill, or a dog either? They follow the instincts of nature and fast to combat disease. But men go on stuffing themselves. And they call *animals* dumb! The reason they stop eating when ill, and the reason man *should* stop eating from time to time, is that a chance may be given to the system to eradicate the poisons which have accumulated from eating too much, or eating the wrong kind of food. These poisons pollute the blood stream and are carried to every part of the body to do their damage. Purify this blood stream and the whole system is revitalized.

Thus enlightened, I undertook my self-imposed exile in search of the health which was to prove the verdicts of those individual doctors wrong. It was an entirely new routine of living for me, and at first it was hard to adopt. But I did it.

I spent long hours out of doors, even when later the ground was deeply covered with snow. Snow-shoes took care of that. I slept with the whole cabin open at night. I even did my reading with the windows open. What writing I had to do—for recreation I was translating from the French a treatise on chemistry to be included in the research library of our plant—was difficult at first with mittened hands, but I finally got the hang of it and was able to read my own notes without too much difficulty.

I read books and magazines Dr. Gale had recommended that I take with me which explained more fully the advantages of proper eating and adapted the suggestions I found, making my meals simple and cutting down the amount of food I consumed. On one day a week, I ate nothing at all, drinking orange juice sometimes on these days, if I was lucky enough to find oranges at the settlement store two miles down the trail.

So when spring came, I was ready to return to the city. Again I made the round of those same four doctors who had lightly tossed me to the undertakers, and every one of them, after an examination, gave me a clean bill of health. Is it any wonder that I have continued to follow the same food routine I had adopted in the mountains, with a fast day once in seven? Is it any wonder that I continue to talk things over with God each night before retiring? The best proof of anything is that it works. And this combination of fasting and prayer worked with me. That is proof enough of its worth.

—*From Your Faith.*

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Confirmation, Sunday Evening, May 12th

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Mr. John F. Preole, Layreader.
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Miss Carrie Strang, Asst. Parish Visitor.
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Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
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Miss Eleanor Munion
Miss Adelia P. Pearo
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Mrs. Jeremiah K. Rutter, Jr.
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Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
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Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise
Mr. Edward Pine

Basses

Mr. Frank McCall
Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Howard McFadden
Mr. Charles Weist

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Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

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Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
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Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

Confirmation, Sunday Evening, May 12th

BAPTISMS

John Francis Preole — Jayne Ann Eells

BURIAL

Harry L. Cuthbert

MARRIAGE

Earl Havlin Selover
and
Ella Mae Shaffer

MEMORIAL FLOWERS

"in loving memory of"

Anna Tittermary — Bella Shields
Alberta Bailey — Ella Benner
Emma C. Stryker — Margaret Shives
Frank G. Schmidt

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

HELP US

Lord of the quiet heart, who knew the sound
Of raging streets with anger loud,
Yet walked serene in faith that saw
Beyond the blindness of the crowd—
Help us to find the even way,
Through all the clamor of this day.
Lord of the gentle eyes, who saw the bright
Spear-points beneath Thee gleam and toss,
Yet heard with tenderness, the thief's
Faint cry for mercy from his cross—
Remember us, that we may hear
The whispered hope, the accent near.
Lord of the steadfast will, whose vision clear
Saw all the travail of the years,
Beyond which lies the world to be
That knows no human wrath or tears—
Help us to see with eyes unsealed
Thy harvest, that the years shall yield!

P. S. Grant.

OUR GOOD FRIDAY SERVICE

It is our pleasure and privilege to tell about the Evening Service at St. John's on Good Friday. This year the Choir presented selections from Maunder's Cantata "Olivet to Calvary."

Those who were present, and we did have a large congregation, are still talking about the splendid singing and general response of the Choir to training and leadership. The members excelled themselves in their earnest devotion to rehearsals and cooperation in making this an occasion to be remembered by us all. The entire rendition showed not only long hours of practice, but most important of all, that each member of the Choir had grasped the deep, spiritual beauty of this melodious composition.

This was particularly evident in the singing of the Baritone and Tenor Recitatives by Mr. John J. Nelson and Mr. Jeremiah K. Rutter. Each interpretation was presented with dignity and brought to us so clearly our Lord's sacrifice and suffering.

St. John's Church is very fortunate in having a choir of young men and young women who are devoted to the one purpose of serving their church at all services to the best of their ability.

We extend to you a special invitation to attend the Evening Service on Good Friday in 1941 when the Choir will present the entire Cantata.

HOW OLD IS OLD ENOUGH?

When is a person "too young" and when "too old"

When the Rector goes forth on his annual "round up" for Confirmation he is constantly met with parents' objections that he, or she, is not old enough, referring of course to the child of the family. So now we have acquired the habit of asking, *"How old is a child when he is old enough?"* Is it not so that most children of six show a keen moral sense and a clear spiritual vision of life? If you lack that knowledge you lack knowledge of your child. On the other hand do you not know that many persons of both sexes of adult years are morons? They may be twenty-one years of age and over, yet they have mental and moral concepts of a child less than ten years. Do you get what we mean?

Tell me, dear objector, which would you rather do—present a normal child of seven or a moron of twenty-one or forty years for Confirmation?

Have you ever asked yourself why there are so many unconfirmed adults? Did it ever occur to you that THEIR parents insisted they were "too young" when they ought to have been confirmed; and then neglected them until THEY, the unconfirmed, concluded that they were "too old"? The result being that they NEVER get confirmed.

WHO IS TO BLAME FOR THIS NEGLECT?
The Parent or the Child?

Perhaps it is your misconception of the Church and its functions that is misleading you. Perhaps you have picked up the idea from somewhere that the Church of Jesus Christ is a Society of Saintly Persons who never do wrong; and, in order to be eligible for membership you must be saintly. Therefore a child, who does not know all the fundamentals of right and wrong, is not in a fit state of mind or spirit to be

Confirmation, Sunday Evening, May 12th

admitted to Communion with Jesus Christ.

Now if you will just take time out and enlighten yourself on the subject *WHY IS THE CHURCH,* you being a reasonable person will, of course, change your mind. As a matter of fact the Church is divinely instituted for TEACHING the fundamentals of our faith and the methods by which we may approach and apprehend God so that by contact with the Divine we may LEARN to live right.

Why don't you use the common sense in spiritual things which you do in material things? Who ever heard a parent claim that a child is "too young" to go to school. Why, in order to get the child under instruction *at the earliest possible age,* the pedagogist has reduced the school age of the child to the earliest possible age year—even before the child can pronounce clearly the simplest words and cannot spell or read at all, he is sent to school. How come the child is not too young for that?

Oh, you say, the child starts in the kindergarten to *LEARN* and as he learns he is promoted to the First Grade; eventually to College Preparatory; eventually to College; eventually to Post Graduate and University Work and, perhaps, eventually to the Seminary. We start him at an IMPRESSIONABLE age so that the habit of mental application becomes second nature to him.

THOU HAST WELL SAID—

In other words, you sent your child at the earliest possible age to prepare for the higher intellectual, literary, professional or scientific career, because they are his impressionable years. You watched his physical and mental development with an anxious eye that he might have every advantage in attaining the goal.

But why so careful about developing that which must grow old and die, and neglect that which must stay ever young and live eternally?

In short, your Church is not a mystical Society of Saints—IT IS THE TRAINING SCHOOL TOWARDS THE HIGHER LIFE. The mysteries of the Church are the stimulating tease to urge you solve the spiritual world.

If you really believe in education, then educate your child properly. Start him in both the CHURCH and the PUBLIC SCHOOL at the earliest possible age, and remember that his progress along one line of learning is as important as it is along the other line.

Do you still feel that there is something to be said about the AGE of the child before he is confirmed?

Very well, then. Let us take two text books of authority and learn what they reveal on the subject. I refer to the BOOK OF COMMON PRAYER and the HOLY BIBLE.

What does the *PRAYER BOOK* say about the AGE of the child about to be confirmed?

NOTHING!

All it does is to ask the question, "Wilt thou take heed that this child, *so soon as sufficiently instructed,* be brought to the Bishop to be confirmed by him?" And you answer: "I will, God being my helper." Prayer Book, Page 27. Would you say that the AGE of the child was considered when that question was formulated? Would you not say rather that evidently stress was laid upon the *training* and *knowledge* of the child? And when the child had been so instructed he won promotion into active membership in the Church, *REGARDLESS OF AGE.*

Also, what does the *BIBLE* say about children and the Kingdom of God?

READ PROVERBS 22:6

And you will get what I mean.

But we have another and a very beautiful instance in the Bible to show that AGE does not count in the matter of entering into the Kingdom of Heaven. In St. Matthew 19:13-15, St. Mark 10:13-16 and St. Luke 18:15-17, we read of this tender incident in our Saviour's ministry: "Then there were brought unto him little children, that HE SHOULD PUT HIS HANDS ON THEM AND PRAY: And the disciples rebuked them.

But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the Kingdom of Heaven.

AND HE LAID HIS HANDS ON THEM."

This incident is interesting for many reasons if we study it in the light of child confirmation. The first fact that strikes one is they brought LITTLE children to Jesus. It is scarcely necessary to say that "little" as used in this passage does not refer to size but rather to age—the children brought to Jesus were YOUNG children, so that he could take them up into his arms.

Next, there WERE adults there to rebuke the parents for bringing such YOUNG children to Jesus, who succeeded only in being rebuked by the Master for attempting to bar little children from His presence.

Not only did he rebuke these adults but he COMMANDED that the young children be brought to him—for said he OF SUCH SWEET INNOCENCE AND UNQUESTIONING FAITH IS THE KINGDOM OF HEAVEN PEOPLED; therefore they MUST BE ALLOWED TO ENTER.

Then HE PERFORMED THE FIRST RECORDED ACT OF CHRISTIAN CONFIRMATION

By Invitation—"Come unto me"
By Laying on of hands
By Invocation
By the sentence—"Of such is the Kingdom of Heaven"

WE ALWAYS LIKED TO THINK THAT THAT WAS REALLY THE FIRST CHRISTIAN CONFIRMATION CLASS AND THAT IT WAS COMPOSED OF ONLY LITTLE CHILDREN AND THAT IT WAS JESUS CHRIST THE GREAT HIGH PRIEST, WHO PERFORMED THE SACRED OFFICE.

Did you ever read the beautiful story of Hannah and her son Samuel? Get out your Bible and learn from her how very young was her son when she took him to the Temple and loaned him to God.

Bring YOUR CHILD to God while he is still sweet and innocent and cooperate with the Church in teaching him while he is still teachable to walk in the ways of truth and live always in the beauty of holiness. If you start with an unspoiled life you may succeed in keeping it unspoiled until from the school of experience he may graduate into the highest life in the world—that of the Sons of God!

Confirmation, Sunday Evening, May 12th

EASTER AT ST. JOHN'S

The day was like a haughty debutante, beautiful but cold. When we emerged from our hole-in-the-wall at 5.30 A. M., to go to church, the thermometer registered 22 degrees, and there it stuck for the greater part of the monring. At no time during the day did it register as high as 30 degrees.

There was a great out-pouring of the Faithful at the early service. The sun was shining gloriously through the big rose window. Its rays of blue and red and green and gold struck across the church and slanted down upon the flower decked Altar, Chancel and Choir. The effect was breathtaking.

But the most exquisite picture of all was when the Junior Choir in their scarlet vestments, marched two abreast in slow and measured tread and ranged themselves in terraced form outside the Choir rails and sang their sunrise Easter Carol. The lilly adorned Altar and Choir, the scarlet robed singing boys and girls, all bathed in the vari-colored rays of the rising sun, formed a picture of unforgetable beauty. Many of us regretted we had no means of taking a photograph before the picture faded. The big congregation listened spellbound to the sweet tones of the Junior voices as they sung Hall's "Have Thine own way, Lord." Then as a fitting close to that part of our service the Juniors proceeded slowly and in double file to their place of formation for the Processional.

Then the service was on in full swing. Through the crowded Church marched the combined choirs singing that ever inspiring Easter Hymn, "Welcome, Happy Morning." As usual in St. John's Church, the congregation joined lustily in the singing and the music rolled and tumbled among the curved and arched ceiling in a storm of melody. One's nerves tingled with ecstacy. It was the triumphant march of the Resurrection.

Then the hush.

And suddenly the organ pealed forth the opening notes of "Christ our Passover" by Schilling. As every one knows it is a great anthem and affords good opportunities for Tenor and Alto solo work. This was followed by the Kyrie, Gloria Tibi and Gratias Tibi by Stults.

After the Nicene Creed the anthem "King of Kings" by Stults was magnificently rendered by the Choir. After the Announcements the Choir sang the Offertory "And when the Sabbath was Past" another composition by Stults; also the Sursam Corda, the Sanctus and the Agnus Dei. At the conclusion of the Communion Service the glorious music of Mozart's Gloria in Excelsis was sung as only St. John's Choir can sing it. Following the Blessing the special musical program was brought to a close by the choir singing Stainer's "Sevenfold Amen." Throughout the morning program the Baritone Solos were rendered by Mr. John J. Nelson, Jr., and the Tenor Solos by Mr. Jeremiah K. Rutter, Jr. Both were in superb form, while the whole choir so completely surpassed their past best efforts that, as a whole, they seemed a new group of singers and were near-professional. Their work was a revelation and the congregation realized they had listened to one of the most beautiful Easter musical programs ever rendered in old St. John's. We congratulate the Choir and the Soloists on their very beautiful and very reverent service.

The Recessional Hymn, sung by both Choirs, accompanied by the whole congregation, was that old fourteenth century Latin Hymn, "Jesus Christ is Risen today, Alleluia."

The Second Celebration of the Holy Communion at 10.30 o'clock was a repetition of the first in every respect except it was an entirely new and much larger congregation. As usual, there were scores of folk present at both services we have not seen for many, many months. We are always glad to renew all such ties on such occasions.

The number of Communicants who received were 436 persons. This is the largest Easter Communion of St. John's history. We were proud of our Parish as we ministered to them and recalled our first Easter Communion 27 years ago when we rejoiced over a congregation of 75 persons. This Easter 500 St. Johnites were present and worshiping.

THE SUNDAY SCHOOL EASTER SERVICE

As usual, we got started an half hour late. In a way, this cannot be avoided owing to the extra time it takes for the classes to count their Mite Chest, Grace Offerings, Candy and Entertainment money. However, at 3.00 P. M., we got under way by singing an appropriate Easter Hymn. This was followed by the Presentation of the Lenten Offering. After the Auditing Committee left with the offering the Intermediate Department, in their bright way, rendered a beautiful Easter child's selection. After that, things moved fast and furiously.

We awarded the prizes for full attendance to the Lenten Services. The prizes were Crosses, to be worn around the neck for the women and girls; and beautiful wreathed cross pins for the men and boys. Right there the feminine nature became obstreperous. Instead of being satisfied with the really beautiful silver crosses, they turned them down and insisted that they must have the wreathed pins instead. Of course, we had only enough for the male population, consequently when the females insisted we were greatly embarrassed because we ran out of pins. Did that stop the fair sex? No sir! They were determined and demanded that we take their cards and order more wreaths. So here we are, with an hundred silver crosses and cords on our hands and short over twenty-five pins. Maybe we can sell some of the crosses. We are willing to sacrifice them for twenty-five cents each to raise more money to buy more wreath pins.

After that tangle was straightened out to the satisfaction of the ladies at least,—we joined in singing another Easter Hymn, after which we gave chocolate eggs to everybody and had a few left over for sick scholars who were not present. This distribution was followed by another hymn and then we began to call for volunteers to take the potted plants and Easter lillies to the homes of the sick and shut-ins.

Then the auditors returned with their report which was as follows:

Class	#1	$134.16
"	2	76.04
"	3	25.69
"	4	31.39
"	6	49.65
"	7	21.13
"	8	16.28

Confirmation, Sunday Evening, May 12th

"	9	20.53
"	10	7.80
"	12	34.43
"	13	46.25
"	17	35.65
"	18	186.37
Sunday School Gift		75.00
Special Gift		100.00
Collection		3.89
Total		$864.26

After receiving this report the Rector asked all to stand and sing "The Doxology." Then we saluted the Cross and the Flag and adjourned.

IT WAS THE END OF A GLORIOUS DAY!

SPECIAL REMARKS OF PRAISE
for the SEXTON AND HIS ASSISTANT

Right here we want to sing a song of praise to our worthy sexton. That man has brains and knows how to use them. He reads the weather report and noticed on Good Friday the weather manipulator promised sub-freezing for everybody from then until after Easter. Acting on the hint, our sexton, whose initials are W. P., unrolled his mattress and literally slept beside the church heating system until 2.00 A. M., Easter. Then he was relayed by no less a personage than W. K., who carried on and sent W. P. home to his well earned rest. The result of such team work in coal burning was a most comfortably heated church. Not one person said an unkind word about the sexton or his worthy assistant. And nobody complained of having a chill.

All of which added great joy to our day!

EASTER ROLL OF HONOR

It is with special pleasure we acknowledge the Easter Offerings of the following for their prompt response to our Easter appeal. There were over 1000 Easter Offering Envelopes issued and these are they who brought their Offering on Easter. In a few cases the offerings were mailed to us because long distance or illness made it impossible to bring them.

The number of offerings received is far less than the number of envelopes mailed before Easter. We hope many which have not yet been received are only delayed and will reach us finally. Of course, we know there were dozens of envelopes received by commnicants who are so desperately poor that they can not possibly give even so much as a cent. They are excused from giving because of their extreme poverty.

But what about those who are NOT in the needy class and who have not yet sent in their Offering? We know some of our communicants who spent quite a tidy sum on their cars and banquets and suppers and movies and luxuries and long trips during the past year, who have not so much as given a thought to their Easter obligations. THERE ARE MANY NAMES MISSING FROM THIS ROLL OF HONOR THAT OUGHT, BY ALL MEANS, BE ON IT; for your Rector well knows how much happiness God has brought into your lives since last Easter. If you cannot feel humbly and deeply grateful for your eternal redemption through the sacrifice on the Cross, surely you still must have enough common courtesy to acknowledge with material tokens the debt of gratitude you owe to God for the common necessities of life and the vast amount of pleasure he gives you every day of your life. The next time, O Ye Easter Delinquents, you spend Two or Three Dollars per capita on a social affair, may your unused Easter Envelope rise up and haunt you. We are in desperate financial need and your holding out on your obligations is causing an unpleasant and embarrassing crisis for the church. ARE YOU PROUD OF BEING A PARTY TO SUCH EMBARRASSMENT? Even though it IS late won't you be converted and open up your purse and do your duty towards your Church?

Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Anonymous
Adgate, James
Adgate, Mrs. James
Armstrong, Marion
Armstrong, Mrs. Mary
Ashmen, Helen
Ashmen, Mrs. Wesley B.
Ashmen, Wesley B.
Barnett, Mrs. Carrie
Barnett, John
Barnett, Robert
Bernard, Mrs. Bessie
Bright, Doris
Bright, Ruth E.
Brown, Edward R.
Brown, George
Brown, Harry
Brown, William
Bunting, Mrs. Walter
Bunting, Walter
Burke, Warren H.
Busch, Mrs. Charlotte
Busch, Harry
Busch, John
Busch, Mrs. Lillian
Butler, Jean
Carbarnes, Anna
Carbarnes, Henry
Carbarnes, Mrs. Meta
Carnes, Emily
Carr, Mrs. Elizabeth
Carroll, Miss Emma
Casper, Herman
Casper, Mrs. Florence
Chestnut, Margaret
Chestnut, Robert
Clark, Harry
Clark, Mrs. Harry
Clendenning, Charles
Clendenning, William
Clerico, Ferdy
Clerico, Mrs. Ferdy
Connor, Mrs. Laura
Connor, Mrs. Rae
Cook, James
Cooper, Mrs. Joseph
Cooper, Sr., Joseph
Cooper, Jr., Joseph
Cooper, Helen
Cressee, Sr., Mrs. George
Cressee, Sr., George
Cressee, Jr., George
Cressee, Raymond
Cunningham, William
Dart, Edward
DeCosta, Mrs. Margaret
Doan, Laura
Downes, George
Dunbar, Elizabeth
Dunbar, Irma L.
Drumm, Benjamin F.
Eells, Mrs. Jennie
Fanger, Mrs. Anna M.
Fanger, Harry
Faro, Mildred
Ferrell, Florence J.
Fisher, Miss M. B.
Fitzpatrick, Edward
Fitzpatrick, Mrs. Mae
Fox, Albert C.
Gallagher, Hannah
Gilbert, William
Gillies, Mrs. Frank
Glaze, Lynne
Green, Mrs. Emma
Green, Joseph
Green, William
Gregory George
Gregory, Mrs. George
Gregory, George F.
Griggs, Anna L.
Griggs, Mrs. Elizabeth
Griggs, Mrs. Elizabeth
Grubb, Mary A.
Hagan, Jr., Charles
Hagan, Mrs. Ida
Hagan, Michael
Hallowell, E.
Hallowell, Mrs. E.
Hamilton, Mrs. Florence
Hare, Mrs. Bertha

Confirmation, Sunday Evening, May 12th

Harford, Kathryn E.
Harris, Mrs. Ida
Hartman, John
Hartman, Sr., William E.
Hartman, Jr., William E.
Hartman, Naomi L.
Hasson, William
Hasson, Mrs. William
Hawker, Thomas
Heisler, Edwin H.
Heisler, Jacqueline
Heisler, Joseph C.
Henderson, Christopher J.
Hepford, Catherine
Hepford, Raymond M.
Holton, Edna
Holton, Joseph
Holton, Margaret
Holton, Mrs. Margaret
Hudak, Mrs. Andrew
Hudak, Frances
Hume, Gardner
Hume, Robert
Hume, Mrs. Theresa
Kaiser, Emma
Kauffman, William H.
Keck, Mrs. Maria
Keelan, Leona
Keener, George
Kelly, Anna M.
Kelly, Burton
Kelly, Frank
Kelly, Gerald
Kelly, Mrs. Gertrude
Kelly, Francis
Kelly, Mrs. Mary
Kelly, Raymond
Kelly, Mrs. Sarah
Kelly, Wesley
Kelly, William
Kensil, John
Kensil, Margaret
Kensil, William
Keough, Eleanor
King, William
Kleinz, Anna
Kleinz, Lorraine
Knowlton, Sr., Mrs. Frank
Knowlton, Sr., Frank
Knowlton, Jr., Frank
Knowlton, Jr., Mrs. Frank
Krafft, Edward
Krafft, Mrs. Orenett
Krafft, Orenett
Kraft, Harry C.
Kraft, Joseph R.
Krause, Mrs. S.
Jackson, Elsie
Jackson, Mrs. J.
Jaeschke, Mrs. Herman
Jaeschke, Herman
Jaeschke, Mrs. Gus
Jaeschwe, Gus
Jeffers, Arthur
Jenkins, Anna M.
Jenkins, Blanche G.
Jenkins, John C.
Johnson, Charles
Johnson, William
Lafferty, John
Lambdin, Mrs. Lillian
Lampman, Mrs. A. H.
Lampman, Lewis
Lampman, Robert A.
Lawrence, Sr., George
Lawrence, Jr., George
Lawrence, Howard F.
Lawrence, James A.
Lawrence, Mary
Later, Edward
Leach, Joseph
Leach, Ella
Leach, May
Leavy, Mrs. Elizabeth
Lenhardt, Sr., David
Lenhardt, Jr., David
Lenhardt, Eleanor L.
Lenhardt, Margaret
Lenhardt, Mrs. Margaret
Little, Mrs. Mary
Logan, Mrs. Elizabeth
Lusher, Helen
Lusher, John
Lusher, Mrs. M. B.
Lusher, Robert
Lusher, Thelma
MacVaugh, Mrs. Annie
MacVaugh, William
MacVaugh, Sylvania
Maguire, Mrs. Eliza
Maguire, George
Martin, Susanna
Mason, Mrs. Elizabeth
Matthews, Vernon
Matthews, Mrs. Vernon
McCall, Catherine
McCall, Elmina
McCall, Frank
McCall, Harry
McCall, Harvey
McCall, Samuel B.
McConnell, Elizabeth
McDowell, Mrs. Mary
McDowell, Samuel
McFadden, Howard
McFadden, Mrs. Howard
McHenry, Rev. H. Cresson
McKane, Beatrice M.
McKeown, Mrs. Jessie
McKeown, Lillian
McKeown, Matthew
McLaughlin, Mrs. Anna C.
Meyers, Mrs. Agnes
Miller, Anna M.
Miller, Mrs. Dorothy
Miller, Dorothy
Miller, Eleanor
Miller, George
Miller, Howard
Miller, Mrs. Howard
Miller, Margaret A.
Miller, Robert
Miller, Walter
Miller, Warren
Mink, Mrs. Elizabeth
Mitchell, Mrs. Madeline
Moore, Edna
Moore, Mrs. Elizabeth
Morse, Mrs. Julia
Munion, Harry J.
Munion, Robert J.
Munion, Winthrop F.
Murphy, R.
Murphy, William
Neill, Mrs. Helen
Neill, Wesley
Nelson, Jr., John J.
Nelson, Jr., Mrs. John J.
Nuttall, Miss Hannah H.
O'Donnell, Mrs. Kate
Olsen, Blanche
Olsen, Charles
Olsen, Edward J.
Olsen, Mrs. Genevive
Olsen, John
Olsen, John
Patterson, Mrs. Anna
Patterson, Mrs. John C.
Patterson, John C.
Patterson, Helen
Pearo, Adelia
Pearo, Mrs. Mary
Penrose, Agnes R.
Penrose, Edward P.
Phillips, Harry H.
Piccione, Robert
Pine, Edward
Pine, Mrs. Frank
Pine, Frank
Porter, Elmira
Preole, Mrs. Eleanor
Perole, James
Preole, John F.
Preole, John C.
Preole, Ruth
Rand, Mrs. Mary
Reed, Mrs. Dorothy
Reid, Mrs. Adeline
Rementer, Jack
Reynolds, Walter
Riley, Rose
Rively, Mrs. William
Robins, Mrs. Anna
Robins, Beatrice C.
Robins, Joseph
Robins, William
Robinson, Mrs. Anna
Robinson, Edward
Robinson, Jimmy
Rocks, Edward
Rogers, Frank
Rowand, Sr., Edward P.
Rowand, Jr., Edward P.
Rowand, James T.
Rudderow, Ruth N.
Rudderow, Emma B.
Rudderow, May C.
Rudderow, Mrs. Bertha
Rutter, Charles
Rutter, Edward
Rutter, Elizabeth
Rutter, Mrs. Elizabeth
Rutter, Heber
Rutter, Jennie
Rutter, Jr., Jeremiah K.
Rutter, Jr., Mrs. Jeremiah
Rutter, Mrs. Charles
Rutter, Jr., Michael
Rutter, Robert
Rutter, Ruth
Rutter, Viola
Sayres, Betty
Sayres, Elmer
Schabacker, Miss Anna
Schaffer, Mrs. Elizabeth
Schaffer, Sr., Charles A.
Schlembac, Mrs. Catherine
Schmidt, Mrs. Frank G.
Schoch, Mrs. Albert
Schoch, Albert C.
Seher, Catharine
Senese, Mrs. Martha
Sherman, Mrs. Marie
Shives, Mrs. William J.
Shives, William J.
Shockley, Mrs. Margaret
Short, Charles J.
Silbert, Betty
Silbert, Mrs. Ella
Silbert, Ella
Silbert, George
Silbert, Philip
Simpson, Mrs. Emma
Simpson, Emma
Smith, Mrs. Anna
Smith, Augusta M.
Smith, William E.
Snell, Jr., Mrs. Samuel
Snell, Jr., Samuel
Snell, Catherine E.
Snell, Evelyn D.
Snell, Sr., Samuel
Snell, Sr., Mrs. Samuel
Spratt, Anna M.
Spratt, Catherine
Spratt, Finley
Spratt, James
Spratt, John
Spratt, Jr., John
Spratt, Jr., John
Spratt, Margaret
Spratt, Thomas
Springer, Mrs. Anna
Sprogell, Mrs. Bertha
Stenger, Mrs. Webster
Stenger, Dorothy
Stenger, Ethel
Stenger, William
Stockman, Elizabeth C.
Stockman, Mrs. Elizabeth
Stockman, James
Stone, Mrs. Lydia
Stone, William
Stryker, Harry
Sutterlin, Mrs. Ethel
Sweeney, James
Sweeney, Mrs. James
Taylor, Benjamin F.

Confirmation, Sunday Evening, May 12th

Taylor, Ethel E.
Thesing, William
Tittermary, Anna E.
Tittermary, Mrs. John
Tomkins, Norma
Tomlin, C. A.
Tomlin, Evelyn
Tomlin, William E.
Tomlin, Joseph
Tomlin, Mrs. Margaret
Trainor, George A.
Trainor, Thomas
Ware, W. W.
Ward, Sr., Abraham
Ward, Jr., Abraham
Ward, Mrs. Armand
Ward, Anna L.
Ward, Mrs. Carrie
Ward, Elizabeth S.
Ward, Frances M.
Ward, William H.
Ward, James
Ward, Joseph
Ward, Katherine A.
Ward, Margaret
Ward, Myrtle
Ward, William
Watkins, Mrs. Mary
Watkins, Richard
Watts, Miss Sarah
Weber, Lettie
Weise, Albert
Weise, Mrs. Georgia C.
Weise, John
Weise, Marjorie
Weise, William
Weist, Charles
Weist, Mrs. Florence
Weller, Frederick W.
Weissinger, George
Weissinger, Mrs. Mary
Weissinger, Mary
Weller, Mrs. Emma
Westfield, Dorothy M.
Wilhelm, Catherine
Wilhelm, Mrs. Kate
Wilson, George
Wilson, Mrs. Elizabeth
Woerner, Sr., Rudolph
Woerner, Sr., Mrs. Rudolph
Woman's Auxiliary
Woodruff, Mrs. Mary
Yeager, William
Young, Mrs. Laura
Young, William
Young, Viola

THRICE BLESSED ARE THESE

We take special pleasure in calling your attention to the list of names that follow. They know how God cares for their every need. They know why the sun shines by day. They know why the moon and the stars light up the heavens by night. They know why earth flowers and trees and shrubs are all so beautifully vari-colored and aromatic. They know why the mountains and the hills are so grand and strong. They know why the valleys are so cool and beautiful. They know why the oceans and lakes and rivers and waterfalls in constant restless motion move. They know from where the fruits and grain do come. They know who supplies the cattle on the thousand hills and the sheep of the fold. They know the WHY of it all. They know that all these things and a million more are God's love gifts to His earth children. And, knowing this, they bow their heads in Grace and give back to Him a token of the bounty He has given to them.

These are the Grace Box Givers. Their gifts are voluntary. They give because they love Him who gives everything to them.

Ashmen Family
Brotherhood of St. Andrew
Bunting, Mr. and Mrs. Walter
Burt, Miss Anna M.
Cressee, Mrs. George
Dunbar, Irma
Hagan, Mrs. Ida
Holton, Mrs. Margaret
Hopkins, Mr. and Mrs. Harry
Harford, Mrs. Kathryn
Hartman, Naomi
Jaeschke, Mrs. Herman
Kelly, Mrs. Mary
Keck, Mrs. Maria
Keck, Warren
Krebs, Peggy
Lafferty, Ella
Little, Mrs. Mary
MacVaugh, Mrs. Annie
McCall, Mrs. Harry
McFadden, Mr. and Mrs. Howard
McHenry, Rev. H. Cresson
Morse, Mrs. Julia
Nelson, Jr., Mrs. John J.
Patterson, Mrs. Annie
Pearo, Adelia
Pine, Mrs. Lillian
Preole, John C. and Family
Preole, Mr. and Mrs. James C.
Rutter, Sr., Mrs. Heber
Rutter, Robert
Schmidt, Mrs. Frank G.
Shives, Mrs. William
Springer, Mrs. Annie
Starr, Mrs. Elizabeth
Stenger Family
Sutterlin Family
Sweeney, Mr. and Mrs. James
Watts, Miss Sarah
Weller Family
Young Family

BOYS ATTENTION ! ! !

TUESDAY, APRIL 2nd, 1940, is going to mean something to the boys of St. John's Parish who are of Boy Scout age. It is the night when the Boy Scout Executive Committee met a number of boys in the Parish house to discuss the organization of a boy scout troop. The meeting was called for 8 P. M. At that time we had a fair representation of our boys present. The first thing we asked before organizing was whether the parents of the boys were aware of their joining. Upon being assured upon that point the Rector gave the boys a brief talk on Scout life—its fundamentals and what we hope to attain through its rules. He pointed out that it was a youth organization instituted to give the best possible good to every boy who was received into it. He said the boys must know from the start that the Scout Troop is not a mob in which every boy does as he pleases; but it is a systematized and disciplined group trying for big ideals. He told the boys that membership would be limited in the beginning, but that the names of *all* applicants would be put on a waiting list and as soon as a vacancy happened, one of the waiting boys would be elected to membership. He wanted the boys to remember always their moral and financial responsibilities to their Troop. The dues we believe are to be five cents a week. There is a membership fee of $.50 a year which, the Rector said, must be paid. He remarked that a boy would be allowed to go two weeks "in the red" in his weekly dues. But if after the THIRD week he did not pay up IN FULL he would be suspended from attending the Scout meetings There was very little business done at this meeting aside from learning the Scout oath, the laws and the salute.

As soon as a sufficient number of boys have passed their tenderfoot test we will have a regular service of installation at St. John's, to which all the troops of the District will be invited.

This summer ought to be a great experience to our Boy Scouts. We hope by vacation time to be organized and settled down.

So here's good luck to the new Troop; may it grow and prosper in power as well as in numbers.

BROADCASTING FROM STATION S. T. J. C.

It was a very Happy Easter.

* * * *

450 members made their Holy Communion.

* * * *

Our Sunday School Offering was $864.26.

Confirmation, Sunday Evening, May 12th

Our heater broke down and our roof began to leak; hence we were forced to use part of our offering for repairs.

* * * *

Nevertheless we more than met our apportionment for the coming year.

* * * *

There are 422 names on our Roll of Honor this year.

* * * *

About fifty Grace Offering Boxes were presented Easter Day for the Lenten Offering.

* * * *

We have organized a Boy Scout Troop.

* * * *

CONFIRMATION INSTRUCTION FOR CHILDREN OF SCHOOL AGE EVERY FRIDAY 4 P. M.

* * * *

Adult candidates for Confirmation are instructed Sunday morning. The Rector is using the Articles of the Apostles' Creed as his base of instruction.

* * * *

The Rector will celebrate his 28th Anniversary on Trinity Sunday.

* * * *

TUESDAY, MAY 21st, the Rector and Mrs. McHenry extend an invitation to the whole parish to the Anniversary Reception including the Woman's Auxiliary, the several Chapters of the Daughters of the King, the Girl Scouts, the Senior and Junior Brotherhoods, the Senior and Junior Choirs, the Teachers, Officers and Scholars of the Sunday School, the members of the Parish Committee, the Chancel Guild, the District Superintendents, the Boys' Club and all others the Rector may have missed.

SOME NEEDED REPAIRS

Sooner or later all things wear out. Our turn for making certain important repairs has come. In the coldest period of the winter the boiler tubes of our heating system began to go bad on us. We were in a panic for awhile. Here we were in the midst of our Lenten Services and were using the Church for evening and weekday services as well as Sunday services. Our church was uncomfortable and we faced a practical breakdown of our heating system. We made quick repairs, however, so as to carry us through the winter. But in the summer the heating system *must* be thoroughly renovated and put in proper shape for next winter. We have called for estimates on the work. We know the cost is going to be plenty big. *In the meantime we are warning you that now is the time* to devise ways and means to pay when the job is completed. We must remember that this heating system was installed when the Parish house was built and has had very little done in the way of repairs all these years, twelve years to be exact; consequently we have no cause to complain about the cost of repairs.

At the same time the winter winds and storms carried away some of the shingles of the church roof. We had them replaced, but in going over the roof we found our tin work and spouting in very bad condition. Of course it is imperative to have our roof in the best state of repair possible. When the roof goes—if it does not get immediate attention—we are in for real trouble and expense. We have advertised for estimates on this work, too. Here again we are facing a big expense and must raise the money somehow.

What we want to know is—how are we going to do it?

We are open to suggestions and if anybody in the Parish can give us a good money raising idea we will fall on his or her neck and kiss em.

Seriously—we *do* want you to think over our problem and give us suggestions.

OUR OWN SUGGESTION is—if all the delinquent Church, Christmas and Easter envelopes are paid up we can pay both bills when they fall due and have a tidy sum left over to do a lot of necessary carpenter work and painting that the church needs so badly.

Why is it that our delinquent members cannot appreciate the embarrassing position they put us in by not keeping their obligations paid up?

If the Rector starts a block collection for funds with the guarantee that the money you give will be credited to the amount you owe the church will you pay up?

That goes for all your Christmas, Easter and offerings reaching back to the time you stopped your obligations.

Every dollar you give will cancel a back Christmas and Esater obligation and another dollar will cancel four weeks' back church dues.

Let your Rector know how you like the idea.

Probably beginning with May we may start the block collections if you approve. Let me know by postal or a card handed to me at any service, giving your name and address.

We are thinking of taking orders for the sale of that fine grade of coffee we sold at the Bazaar. If we can work up a big enough clientel we can make good money which will help pay the debt.

Will you buy coffee if we sell it?

Let us know soon.

A Complete Line of Birthday, Sympathy, Thank You, Graduation, New Arrival Cards, School Supplies
Sold At
FRALINGER'S DRUG STORE
1829 SOUTH SECOND STREET

Repairing
HOWARD F. FRICK
JEWELER
1727 SOUTH SECOND STREET
A Small Deposit Will Secure Any Article

Confirmation, Sunday Evening, May 12th

The Parish Broadcaster

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The Parish Broadcaster

Published in the interest of the Church of St. John the Evangelist, N. W. Cor. Third and Reed Sts., Philadelphia, Pa.
REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

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Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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William MacVaugh, Sec.
George Cressee, Jr.
George Silbert
Carl Brobson
William J. Shives
B. Frank Drumm
William Little
Joseph Leach
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John C. Patterson, Jr.

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Mrs. Jennie Eells
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Leona Keelan
Miss Jeanette Last
Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
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SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
Miss Jeannette Last
Mrs. Howard McFadden
Miss Eleanor Munion
Miss Adelia P. Pearo
Miss Louise Redding
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William A. Rively
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter

Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise
Mr. Edward Pine

Basses

Mr. Frank McCall
Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Howard McFadden
Mr. Charles Weist

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. William J. Shives, President
Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Arnold Sutterlin, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

BAPTISMS

Lewis Palfy Ross
Harry Harrison McCall, Jr.
Carol Ann Fleischmann

BURIALS

George L. Slook
Joseph D. Gregory
Charles McGinley
George West
Marshall R. Bussinger

MEMORIAL FLOWERS

"in loving memory of"

Gay Hall

CHURCH CALENDAR

SUNDAY:

Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.

MONDAY

Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.

WEDNESDAY:

Boys Club and Basketball, Parish House	8.00 P. M.

THURSDAY:

Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

FEAR

Lord, take away from me
Fear thoughts that cloud my days,
And let me move serene
To meet life's every phase.
Blot fear from out my mind,
And let my soul be clear
Of it forevermore,
Nor feel its presence near.
Whether I lose or gain
On this terrestrial sphere,
Lord, grant me this one boon,
To miss the curse of fear.

GEORGE ELLISTON.

PENTECOST AT ST. JOHN'S

Besides being the day set aside to memorialize the Advent of the Holy Spirit of God it was also Mother's Day and the day appointed by our Bishop to make his annual visitation.

In the morning we observed the day in the usual fitting manner of celebrating the Holy Communion. The church was rich and colorful with its red hangings and red gladiolas on the Altar. The Junior Choir robed in red vestments intensified the beautiy of the occasion. In the afternoon we spent our time in Sunday School on the study of the significance of Whitsunday and the Pentecostal Season. It was most interesting. We learned that it was celebrated with great pomp and joy in the early Church and was considered as important as Christmas because, as God had promised to send Jesus Christ to tell the world the good news of forgiveness, resurrection and eternal life, so did Jesus Christ, at his Ascension, promise to send the Holy Spirit to guide, teach and comfort until the final rule of God was established.

We also learned that the Holy Spirit descended upon the Apostles on that day in the form of flaming tongues of fire; hence the color of the season is red. We also learned that Pentecost is the birthday of the Church.

We also learned that the Holy Spirit is with each of us ALWAYS. His presence is real and we are conscious of his nearness all the time. If we are tempted to do a wrong we feel his restraining power, warning us not to do it. We call it the voice of conscience. It is really the voice of the Holy Spirit. If we ignore him and do wrong in spite of his warning, then we have a sense of fear that we will be found out and be punished. That fear is the Holy Spirit condemning and rebuking sin.

On the other hand we learned that when we see a chance to do good and we seize the opportunity we feel a peculiar glow of satisfaction for yielding to that impulse; which of course, is another manifestation of the Holy Spirit who inspires in us the desire to do good and rewards us afterwards with the warm feeling of satisfaction and pleasure for what we did.

Then we learned why the day is commonly called Whitsunday. We were told that on the feast of the Pentecost the Church observed the Sacrament of Baptism and Confirmation of the Catechumen or those who are prepared, through special instruction (Cathechism) into the Church and that all such were clothed in white robes for the ceremony. Hence the title White Sunday or Whitsunday. We spent a most interesting afternoon. Everybody seemed to want to know all about the day. Many did not realize that the Church had appointed two sets of Collect, Epistle and Gospel for the day the same as is provided for Christmas and Easter; nor did they know the Church had provided a Collect, Epistle and Gospel for Monday and Tuesday in Whitsunday week; indicating that the feast of the Pentecost is co-equal in importance to those great festivals and in the early church it was celebrated just as joyously and enthusiastically as were they.

All felt sorry that the feast is so indifferently observed today. Perhaps in some future day we will be awakened to its great significance and we will again honor the Advent of the Holy Spirit with real joy and understanding.

But the evening was the great occasion for us. It was the date chosen by our Bishop to visit us to confirm the Class of 58 which we presented. Think of it! On the feast of the Pentecost, the occasion of the Holy Spirit descending in the form of flaming tongues of fire upon the Apostles, ordaining them for their ministry, the day which the ancient Church set aside to receive the Catechumenor into full Communion, our Bishop came and received the members of St. John's Confirmation Class into the full Communion of the Holy Catholic Church.

The service was very simple and dignified. The Junior Choir gave color and beauty to the evening by rendering a selection in parts and the Senior Choir sang the beautiful and devotional anthem "Jesus Saviour, Pilot Me" by Dr. Adam Geibel.

Thus it happened that our class of 1940 was received into the Church on the Feast of the Pentecost, the day of the Advent of the Holy Spirit. May he also have descended on each of our candidates to their sanctification to His cause.

The names of the Confirmed are:

GIRLS

Beck, Georgeanna Butler
Bernard, Nancy Marie
Bettridge, Leila May
Bettridge, Agnes Williams
Bradley, Mary Irene
Brobson, Carol Jean
Cook, Elizabeth Anna
Friel, Sarah Henrietta
Hall, Anna Marie
Hall, Nancy
Haverty, Regina May
Haverty, May Sarah
Johnston, Edna Ida
McIntyre, Jane
McKillop, June
Munion, Margaret Jane
Patterson, Helen Jane
Piccione, Elizabeth
Snell, Catherine Eliz.
Stinsman,, Julia Margaret
Strawman, Edith May
Strawman, Doris Margarite
Tietjen, Clara Marie
Wittick, Emma Elsie

WOMEN

Baird, Lily May
Clark, Lily May
Harrigan, Ruth Josephine
Hopkins, Mabel May

BOYS

Armstrong, Edward Thomas
Bernard, Charles Vincent
Bettridge, Thomas Anthony
Bettridge, Karl
Butler, Elias
Cook, John
Hall, William H.
Hall, James George
Hall, James Lewis
Hall, William Smith
Haverty, Harry Newman
Johnson, William Frank
Johnson, Charles Wilbur
McKillop, John
Morrison, William Patrick
Olsen, Russell
Olsen, Charles
Rutter, Charles
Tietjen, George Washington
Tietjen, Andrew George
Thesing, Joseph Elmer
Tupper, William John
Tupper, Alfred Wesley
Wehrwein, Ellwood Joseph
Weissinger, Harry Belmont
Wittick, Robert Leslie
Smith, Charles

MEN

Burke, Warren Harding
Kirschner, William
Lord, William

OUR 28TH ANNIVERSARY

The Rector has received many a fine tribute of affection from his parish in past years; but none quite reached the peak his 28th Anniversary reached on the night of the reception given by Mrs. McHenry and him, Tuesday, May 21st, at the church.

The first thing we must do is to thank the weatherman for the courtesy extended us. All day long he poured tremendous libations of rain water on our fair city. He flashed lightning and hurled his thunder bolts all day long, until about 5.00 P. M., when he turned off the water and stowed his fire and noise away and polished up the sun and gave us a lovely evening. It stayed nice all the hours of the reception. As soon as it was over he turned on the hose and got out his fire works and noise makers again and dripped and thundered through the night.

The big Sunday School room was jammed to the front doors. Every chair in the building was occupied, every window sill in the room was occupied back of the chairs; men, women and children stood four deep clear to the walls.

Many friends of the Rector, including the City Mission Staff and representatives of his Masonic Lodge and brother clergymen were present and apparently were glad they came.

Mr. Vernon Matthews started the ceremonies by announcing we would sing some folk songs to get us limbered up. When that was over he asked the Rector to make a speech. The Rector responded with a brief account of the 28 years development of the church—from the time the Bishop closed its doors until last Tuesday night. He asked the question—has old St. John's made good? Then he answered it by quoting parochial statistics from the Register. "For instance," said he, "the records show that 2035 infants were christened in that period, meaning of course, that many souls added to the church many of whom, in all probability, would have been lost to the church had old St. John's remained closed.

Then, too, 2862 men, women, boys and girls had been presented for Confirmation during our 28 years of service. We once were asked, but where are they now? The answer is quite easy. Many of that number have been translated through death to their Saviour's keeping. Many have married and made their homes outside the parish. Many have been driven by unemployment to seek work where work might be found. Many have lost their first enthusiasm and have backslid. Many are sick and aged and cannot come to church, but many there are whose names remain on the parish rolls and are active co-workers with the Rector in spreading the Gospel.

Also there were 322 weddings performed in that period. The Rector acknowledged that possibly every other parish and mission in the Diocese outstripped St. John's 100 to 1 in this respect. He said he was happy to acknowledge the apparent failure to measure up with the marrying parsons and magistrates because he was never so ambitious as to add up statistics at the expense of people's happiness. He confessed the number of his weddings would have been much larger had he not consistently confined his offices to those whom he knew well and whose records were clean. It is his invariable rule never to marry itinerant couples or strange couples of mixed religions. He rejoices in the fact that almost all of those married by him are still happily united.

As to burials, 860 souls have been given over into our Heavenly Father's keeping. May they rest in peace until the summons come.

The records show also that the children of the parish contributed $28,000.00 towards the Sunday School Lenten Offering in that period. We feel that this is a pretty full return for the few thousand con-

tributed by the Convocation towards the maintenance of the parish in the first three years of its struggle back from the grave of the dead and forgotten things. Had old St. John's stayed dead and buried the general church would have been $28,000.00 behind in its missionary work.

The money raised for repairs and improvements reached the most astonishing heights of all—$65,000.00 is evidently the figure. We must acknowledge at once, however, that $25,000.00 of that sum was given from Bishop Garland's Fund to help finance the building of the Parish House. The remainder was raised by all sorts of means devised by the parish and was used to install a new pipe organ, new roof, new floors and ceilings, new heating system, new stained glass windows, new cement pavement and many other things too numerous to mention.

So we concluded finally that the best way to start a successful church is to hunt up a locality of several nationalities where few natives reside, see to it that the church is a wreck, be sure there is no congregation to serve, then go out and get a few persons just as goofy as yourself and start in and dig up gold nuggets of a successful venture. Some days you will almost die of fright; then other days you will almost die of happiness.

Young theologues are foolish to chase rainbows of well ordered parishes, where nice people worship and where financial compensation is assured. It's a lot more satisfactory to dig in the dirt and uncover virgin gold where nothing but rocks are expected. In other words our 28 years of service at old St. John's have been a changing series of heart failures and hilarious successes and "we praise God from whom all blessings flow."

After the Rector finally reached the end of his speech, the Junior Choir took up the thread of the program and rendered two numbers as samples of what they can do on Sundays. Then in quick succession followed selections by the Senior Choir, solos, speeches, the Reception, ice cream, strawberries and cake and finally dancing in the Parish House.

The speakers who honored us were the Rev. Walter Ware, Mr. Harry Gerber, John Patterson (incidentally our first layreader) and Vernon Matthews. Among our visitors were George Seeds, long loved by the Rector; David Magee, whom all who know him honor him; Mr. and Mrs. Theodore Seidel, the parents of the Rector's godchild; the whole Missionary Staff of the City Mission, the office force and the members of the Family Welfare Department.

The parish presented Mrs. McHenry with a marvelous basket of Gladiolas, coral color, pink carnations and baby's breath. In her address of appreciation she rose to oratorical heights and said five more words of thanks than last year. And did she get the applause! But the real surprise of the evening was the beautiful gift of sterling silver flatware of 59 pieces. They were selected to match the family silver.

Then came Jerry Rutter, looking big and round and jolly, like an English Innkeeper carrying a birthday cake a yard wide, every way, and stuck up with 28 burning tapers. The Rector was told to blow out the lights and with a regular cyclone of ecclesiastical hot air he "doused 'em all" at once.

Then the real reason of the evening happened. The Rector and his family stood up and each member and friend in turn were well shaken by the hand.

But like all things, both good and bad, the night came to an end. But memory never ends. Until we are done with years the events of that eventful evening will still be clear and bright and cheerful. So may it ever be!

SOME IMPRESSIONS OF THE TWENTY-EIGHTH ANNIVERSARY

The writer has attended every Rector's anniversary that has been held in all these years; and the twenty-eighth one, in our opinion, surpassed them all.

At the service of Holy Communion on Trinity Sunday morning, one was deeply conscious of the spiritual atmosphere. We sat directly behind the Junior choir, and we were impressed by the reverential attitude of these young children during the entire Communion service. They too seemed to be attuned to that mystical fellowship that was everywhere evident. The smallest children in the Confirmation class, who were taking their first Communion, felt its influence.

We looked at the Senior choir, who rendered so beautifully the musical parts of the service; and, in spite of the lure of the beautiful May morning calling to the out of doors, we could not think of one absentee from that fine choir, which is largely made up of former children of St. John's who have grown into adult years during Mr. McHenry's ministry. Whenever there is a celebration of any kind connected with his rectorship, you will always find this group on hand one hundred percent or nearly so. They are a fine lot, and fine looking.

On Tuesday night there was the biggest crowd, we think, that ever came together at one time at the Rector's parish reception. This year it was not the annual "surprise" party, because Mr. and Mrs. McHenry were the hosts and the parish the invited guests. The attendance in itself was a wonderful tribute of the love and loyalty of the members of the parish. Every seat was occupied, every window sill was overflowing with young people, and scores stood all evening.

There was the largest representation of the City Mission staff that we have seen at any anniversary, some nineteen in all. One could count the few members of the staff who were absent. Their presence in such large numbers—the clergy, Dr. Newell and the social workers of the Family Welfare and Children's Departments, and the office force showed that they too wished to do honor to the General Secretary of the City Mission on this occasion.

There was a small representation of friends from the Masonic lodge.

The music, the speeches, the presents of silver, flowers and the wonderful cake lighted with candles, all breathed the same love and loyalty to one who has done so much for the spread of the Kingdom of God in the building up of Old St. John's. It was really a lovely occasion, and we were glad to be there. The Rector was in his happiest mood, and he and his family were good to look at as they stood in line to receive the parish and friends.

A. M. B.

1912 - 1940

A room crowded to the doors with the members and friends of St. John's; a look of expectancy on the faces of child and adult alike; the soft sounds of restlessness and agitation; the necessary last minute preparations; and then suddenly appears the person who is the cause of all this excitement, and with a grand burst of applause, we welcome to our midst the one and only Harry Cresson McHenry! Young folks and old folks in a unanimous desire to express their liking and admiration for their leader.

One can always sense a truly spontaneous action on the part of an individual or a group of individuals and that condition was decidedly present on this very happy occasion. Even our few lukewarm participants would concede this point in our bit of a narrative.

My personal thoughts? They were all those expressed before, plus a deep consciousness of those who were no longer with us and who were more or less responsbile for our being there because of their labors in the early part of these twenty-eight years.

Remember Aunt Annie Beisser and Hannah Read (dear, old Mrs. Read) and Annie Morozzi and Bill Forster and Tommy, who always had their hands in their pockets to help out in everything that was needed; and good, steady John Weber, who never failed us, rain or shine, and scores and scores of others who were the richest blessing a Rector or Parish could have. God bless them all and may they be a symbol and inspiration to us always to do the Lord's work in the Lord's way.

One of our friends commented on the many young folks everywhere they looked. They represent the heart and soul of any parish and from the number present, the Rector is to be congratulated on his ability to hold them against all the invading forces of the present day.

An occasion like this is one long to be remembered, not for the crowds and the speeches and the gifts, but for the one thing that makes an everlasting success—the Spirit of Good Fellowship, the Spirit of Cooperation, the Spirit of Love and the Spirit of Neighborliness.

M. W. M.

CREAN BROTHERS, INC.

COAL

Philadelphia

May 27, 1940.

Rev. H. Cresson McHenry,
225 S. 3rd Street
Philadelphia, Pa.

Dear Mr. McHenry:

I want to take this opportunity to tell you how pleased I was at seeing the wonderful results of the Church of St. John the Evangelist on your twenty-eighth Anniversary. I saw the Church when it was almost down and out and ready to close up. I think that this has been one of the outstanding jobs in the Diocese. You deserve a lot of credit for this wonderful work.

Very truly yours,
MAURICE J. CREAN.

MEMORIAL SERVICE

SLOOK-MONTAGUE POST No. 354 VETERANS OF FOREIGN WARS

Sunday evening, May the twenty-sixth, being the Sunday immediately preceding Memorial Day, we had the pleasure and the thrill of being the hosts of the Post on the occasion of their holding religious service in memory of their deceased comrades. The parade of the Post from their headquarters (2113 S. 13th Street) to St. John's Church was a stirring scene of color and music. The Veterans with their Women's Auxiliary and their own uniformed band playing, and flags flying, certainly aroused old Southwark to a pitch of excitement. They witnessed the Post going to church in full panoply to worship the Nation's God and pray for their departed comrades.

Old St. John's is glad to receive such visitors and does everything in its power to make their short stay a pleasant and memorable occasion. After the processional hymn and prayers the service was turned over to the Post. The Calling of the Roll of those who died during the year is most impressive. The birth and life record, especially that part of it that has to do with service in arms, is read and while the drums beat, a charming, young woman, in beautiful white uniform advanced up the aisle bearing a sheaf of flowers and laid it on the "vacant" chair in front of the Choir. There were three names on the Roll this year. One of them was that of George L. Slook, an honorary member, and the father of one of the men after whom the Post was named. The Roll Call was closed by that most solemnly sweet of all bugle calls, "Taps."

Then followed a selection by the Post's Drum and Bugle Corp. This year the music was greatly enhanced by the playing of the "Glockenspiel" by our own Ruth Rutter. The acoustics of the church are so perfect that every tiny note of the Corp was amazingly accentuated. Incidentally, St. John's Church *is* one of the most perfectly constructed buildings from the standpoint of acoustics of any building in Philadelphia.

The other features of the service were the hymn sung by the children and the anthem presented by the Senior Choir. Also the Duet sung by Jerry Rutter and John Nelson. Those two men certainly can sing!

The text of the memorial sermon was taken from Isaiah 2:4. "They shall beat their swords into plowshares and their spears into scythes. Nation shall not lift up the sword against nation, neither shall they learn war any more."

The gist of the sermon was first,—how the occasion must awaken memories of the past in the mind of each soldier present. The call, the parting from loved ones, camp life, over there, the first battle, the Armistice, the missing who sleep in foreign soil, the home coming. How, in the face of the present world disturbance, the sacrifice of life for the perpetuation of peace must seem futile.

How, perhaps we are not reading the lines intelligently and that after all the sacrifice was not in vain, for the new idea of good neighbors was born out of the first war and the Western Hemisphere was already committed to the doctrine of peace and good will.

That we must remember from the remote days before history, Europe had always been a battle ground at the mercy of one invader after another. Not an inch of ground was there that had not been fought for, blood

spilled on it by invaders and invaded. The long procession of land grabbers and murderers was being augmented by other "dictators." Such men as William the Conqueror, Caesar, Alexander, Napoleon and others, knew no other way to solve the problem of expansion and commerce and industry except by means of war.

Europe has not yet learned the lesson of good neighborliness. But inevitably that time is coming. After they have been weakened by loss of man power, by loss of wealth, by loss of hope, they will begin to search for a new and wiser solution of their power and they, like us of this hemisphere, will find it in the peaceful way of reasoning it out between themselves. After the horror of war comes home to them who have caused it, they will eventually agree that more peaceful ways of approach are best. And "they shall beat their swords into plowshares and their spears into scythes; nation shall not lift up the sword against nation, neither shall they learn war any more."

In the meantime, we, the survivors of the other war, can still hail our dead as the exponents of the true ideals of Peace.

After the sermon, the closing prayers and the Recessional ended a service so beautiful and so tender, that we shall long remember.

IMPORTANT

FOLLOWING IS THE NEW DIRECTORY OF PAROCHIAL DISTRICTS AND THEIR SUPERINTENDENTS

District #1—North and South from Spruce to Dickinson Street. East and West from Delaware River to 8th Street, including all side streets within those boundaries. Superintendent—Walter Pine, 1242 E. Moyamensing Avenue.

District #2—North and South from Dickinson to Mifflin Streets. East and West from Delaware River to 8th Streets, including all side streets within these boundaries. Superintendent—William Gilbert, 233 Watkins Street.

District #3—North and South from Mifflin Street to Snyder Avenue. East and West from Delaware Avenue to 8th Street, including all side streets within these boundaries. Superintendent—John F. Preole, 116 Daly Street.

District #4—North and South from Snyder Avenue to Wolf Street. East and West from Delaware Avenue to 8th Street, including all side streets within these boundaries. Superintendent—B. Frank Drumm, 2128 S. Lee Street.

District #5—North and South from Reed Street to Oregon Avenue. West of Broad Street, also all side streets within these boundaries. Superintendent—William King, 2955 Gerritt Street.

District #6—North and South from Wolf Street to Porter Street. East and West from Delaware River to 8th Street, including all side streets within these boundaries. Superintendent — Charles Clendenning, 2520 S. Front Street.

District #7—North and South from Porter Street to Oregon Avenue. East and West from Delaware River to 8th Street, including all side streets within these boundaries. Superintendent—William Clendenning, 2520 S. Front Street.

Mailing List—All communicants living north of Spruce Street, including North Philadelphia, Germantown, Chestnut Hill, Frankford, Wissinoming, Camden, Gloucester, Mount Ephraim, West Philadelphia.

It is important for communicants to know the name and address of their District Superintendent in order that they can get in touch with them in case of emergency and also to refuse to pay any money intended for the Church to any other than the District Superintendent.

The District Superintendent is the block collector of his District. Fireside Club Dues, Christmas and Easter envelopes, weekly Church Offering envelopes, subscriptions to the Broadcaster or any other money whatsoever is officially in his custody to turn over to the Church weekly. If he cannot make the rounds that often, you can leave it at his residence, getting his receipt therefor.

Report to him all new families coming into the district and those moving out of the district belonging to the church. Also give him the names and addresses of all prospective candidates for Confirmation that he may call upon them and leave them Bibles, Prayer Books and other printed matter explaining the object of the Christian Church.

LETTERS OF TRANSFER

IGNORANCE OF THE LAITY LAXITY OF THE CLERGY

In Canon XIV: Sec. II P. 2, we read: "No one shall be registered as a Communicant in more than one parish at a time and anyone connected with, or attending, two or more churches shall elect the one in which he wishes to be registered and shall so notify the Minister thereof."

Section III of the same Canon under the title of CERTIFICATES OF TRANSFER reads as follows: "Whenever in accordance with the Canon of the General Convention on the Regulations of the Laity, a Communicant of the Church in good and regular standing in any parish removing to another, shall ask of the Rector of any parish in this Diocese from which the communicant removes, or, in the absence of such Rector, of one of the Wardens, a Certificate of Transfer. *It shall be the duty* of such Rector or Warden, within one month after date of request, to furnish such a certificate, or assign the reasons for refusal, which shall be subject to the approval of the Bishop."

Our object in bringing this matter to your attention is because few, if any, communicants of the parish, have any knowledge of the existence of such Church Laws and because of this ignorance, we fear that they are frequently coaxed into severing their connections with the parish in which they live and joining another

in the neighborhood because of inducements held out to them, to entice them away. But the ignorance of the law is not the only cause of such embarrassing situations as carrying names of communicants on two Parish Registers. Naturally, if a parishioner lacks such knowledge and is not courteous or thoughtful enough to notify their rector of their desire for making such a change, they, in their ignorance will make such a move, especially if a communicant of the other parish of proselyting tendencies entice them away from their church home with all sorts of flattering inducements such as joining the Choir, or making one presiding officer of a parish organization, or a member of the basket ball team or to become a Boy or Girl Scout or some other position.

But even the proselyting laymen could not succeed in stealing sheep if it were not for the astounding ignorance of the law concerning Certificates of Transfer or the reprehensible laxity of failing to request such certificate of transfer from the rector of the parish with which the communicant desires to sever his relations.

According to the Canons of the General Convention and of the Diocese of Pennsylvania, the Clergy MUST apply for such certificate before adding the name to the church register. This is for the two-fold purpose of eliminating the danger of carrying the name of a communicant on two church registers and also to insist that no rector receive a communicant from another parish without the knowledge or consent of the first rector. Such a discourteous act does not only reflect upon the probity of the priest, but also lays him open to the act of receiving into his parish one whose desire for a transfer is of a very dubious nature.

St. John's Parish has experienced the loss of several communicants to other parishes because of this ignorance of the law on the part of the communicant as well as the laxity of the clergy towards the plain letter and intention of the law.

If any persons, living within parochial bounds of St. John's Church, have transferred themselves or have permitted themselves to be transferred to another parish without the knowledge or consent of the Rector of St. John's Church, or without a request for a Certificate of Transfer from the Rector of the Church which they wish to join, we would request that they proceed according to Canon Law to request such Certificate of Transfer through the Rector of the Church they wish to join. If such applicant fulfills the requirement of the Canon and is in "good and regular standing" in St. John's Church, we will be happy to purge St. John's register of such names, so that the name of each communicant will appear on only one register.

Of course, it is generally conceded that if the Priest from whom the Certificate of Transfer is requested fails to reply within the month the rector requesting the transfer can write a formal letter stating that he has asked for the transfer and having received no reply, wished to notify the communicant's former rector that he was about to place the communicant's name on his register, requesting that his name be dropped from the other register so that the same name will not appear upon both parochial lists.

GOD KNOWLEDGE

COL. 1:10 "INCREASING IN THE KNOWLEDGE OF GOD"

How much do you know God? For instance, do you know He is our strength in time of trouble? And do you smile when misfortune threatens or do you worry and fret and try to beat your way through trouble without a thought of God?

When faced with a choice between good or evil do you know God well enough to know what you ought to choose?

Do you know God well enough to remember that God is a spirit and they who really worship Him must worship Him in spirit and in truth?

Do you support God's work with your material means and thereby lay up riches where moth nor rust cannot corrupt and where thieves cannot break through and steal, or do you stack up riches here which you must eventually leave behind and go before God naked?

Are you more afraid of man's than of God's opinion?

Is there any time you are afraid of the truth? Why?

Do you act apologetic when your faith is ridiculed?

Do you think that helping others gets you nowhere?

Do you know how to forgive and forget?

Whom do you love most—God or yourself?

Do you give generously and secretly so only God will know what you are doing, or do you give ostentatiously so that the world can see how generous you are?

Which has the greater pull with you—the world or the church?

Would you pay as large admission fee to a religious service as you would pay to an opera?

Which is the most congenial Sunday occupation for you—fishing or worship?

Do you think it is stealing if you take six days and nights for work and recreation and then snatch Sunday from God?

Do you really believe in God?

Do you know that despair, suffering, infidelity and crime are the fruits of God Ignorance?

BROADCASTING FROM S. T. J. C.

58 CANDIDATES WERE CONFIRMED IN OUR 1940 CLASS.

—o—

It being the Feast of the Pentecost (Whitsunday), the altar hanging and flowers were red. Also each candidate wore a deep red carnation and the children carried red cloth back prayer books. It was most impressive.

—o—

Judging from the size of the congregation, it is evident that Bishop Taitt is growing in popularity. And so he should. He has always been most sympathetic towards St. John's. Then too he was a Southwark lad.

—o—

So it wasn't the Sexton's fault after all. The heat-

ing system is very much out of order and extensive repairs are needed. Which means we must raise money. How about donating the price of a doctor's bill and a bottle of cough syrup to the cause—and stay cozy?

SUMMER SCHEDULE:

Bible School, 10:00 A. M.

Morning Service and Sermon, 11:00 A. M.

Christenings every Sunday after morning service.

Sacraments administered to the sick, weddings and burial services by appointment. Phone Lom. 6441.

INFORMATION WANTED: Certain parties, posing as collectors for St. John's Church, are victimizing the neighborhood storekeepers by soliciting ads and collecting money for same. Unless such collectors can show credentials signed BY THE RECTOR, they ought not receive your patronage. The Parish officials will be grateful for any information leading to the apprehension of all such persons.

THE RECTOR AND MRS. McHENRY EXTEND THEIR SINCERE THANKS TO THE MEMBERS AND FRIENDS OF THE PARISH FOR THE BEAUTIFUL ANNIVERSARY GIFTS THEY RECEIVED.

The Rector is glad to welcome back among our Parish organizations the *Cresson Club* under new management. Mr. William Clendenning is Secretary and Mr. James Kee is Treasurer. The club is arranging a season's program for the fall.

Be sure to patronize the *Fireside Club* the new way. During the summer Frank Drumm, Secretary of the Senior Brotherhood, will be present to receive the dues of 10 cents every first Sunday morning after Service. The District Superintendents will make their District collections previous to the first Sunday and turn over the receipts to him, receiving acknowledgement of the same.

WE HOPE THAT MANY PARISHIONERS, NOT MEMBERS OF THE FIRESIDE CLUB, WILL CONTRIBUTE THEIR DIME TOO. We are laying in our winter supply of coal now and are paying for each ton as it is stored.

Last winter all our coal was in the Church cellar and paid for before the cold weather began. And though the winter was long and cold we had enough fuel to see us through.

SO BRING AN EXTRA DIME EVERY FIRST SUNDAY AND GIVE IT TO FRANK.

CHURCH GOING

By
GEORGE I. HILLER

I go to Church, but not because of the preaching, nor of the music, nor yet for the sociability. I do not go simply because it is a habit, though it is an established habit with me. I go with no thought of being inspired to something new, because I am rather tired of new things, new orders and new deals. I go with no thought of my example, though I am continually reminded that my example makes others think. I go with no thought of getting something for myself though invariably I do feel better for the experience. I go with no idea of being superior to my fellow men who do not go, because I am continually confronted with examples of sacrifice and service on the part of non-Church goers which put me to shame.

I go because in the midst of a busy life, in a week crowded with cares and worries of one kind and another, it is the only opportunity I have of remembering my God; because my prayers have a reality I cannot find any other way. I go because in the worship of the Altar, I am able to concentrate as I cannot do at any other time. I find a relationship with Jesus in the sacramental worship which I cannot find in any other way. There is nothing selfish about it, I simply feel as if I wanted to know Him better. I have tried to explain it to others—I have failed, they felt I was mystic or hypocritical. Perhaps so, but in the experience of practical every day life, when I find one whom I like, I want to know him better. Neither the Scripture nor nature give me any such consciousness of Jesus' personality and presence as I get from worship and so in practice I seek Him in worship.

I confess that sometimes that experience is marred by the failure of the preacher who injects the idealism of a philosophical lecture; sometimes by a choir whose object seems to be that of advancing my musical education; sometimes by the Church which seems to have more machinery than anything else. But despite such interruptions, I can still find no better way than worship to know and relate myself to Him.

Perhaps I am old-fashioned, perhaps I do not put up a logical argument for going to Church—really I am not trying to do so— in fact, I would give it up if someone would show me a better way. Not a better way to live, not a more pleasant or easy way to improve myself; I would appreciate that help too, but a better way to know Jesus the Christ, the greatest teacher who ever lived and who lived and died in the one idea of drawing men unto Himself. I feel that drawing power. Therefore, as St. Paul said, "For me to live is Christ." I go to Church because I have not found a better way to attain my heart's desire.

Not that I succeed, because "my reach still exceeds my grasp," but I know what I want and other leadership offers only glittering substitutes.

—The Witness.

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Mr. John F. Preole, Layreader.
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Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

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William J. Shives
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DIRECTORY OF DISTRICT SUPERINTENDENTS

District No. 1—Walter Pine, 1242 E. Moyamensing Ave.
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District No. 3—John F. Preole, 116 Daly St.
District No. 4—Frank Drumm, 2128 S. Lee St.
District No. 5—John Gallagher, 121 Mercy St.
District No. 6—William King, 2955 Gerritt St.

SUNDAY SCHOOL ASSOCIATION

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Mr. John E. McHenry, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

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Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
Miss Jeannette Last
Mrs. Howard McFadden
Miss Eleanor Munion
Miss Adelia P. Pearo
Miss Louise Redding
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William A. Rively
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter

Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Heber Rutter
Mr. Albert Weise
Mr. Edward Pine

Basses

Mr. Frank McCall
Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Howard McFadden
Mr. Charles Weist

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Beck, Catherine
Brown, George
Carson, Margaret
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Kusinski, Alex
Lafferty, Ella
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Redding, Elaine
Silbert, Betty
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weissinger, George
Weist, Dorothy
Westfield, Dorothy

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. William J. Shives, President
Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Daughters of the King

Miss M. B. Fisher, Directress
Mrs. Rudolph Woerner, Secretary
Mrs. Arnold Sutterlin, Treasurer

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

St. John's Boys' Club

Joseph Leach, Leader

BAPTISMS

Robert Ellwood Bright — James Robert Fratantuono
Elizabeth Mary Grubb — Barbara Joan Thesing

BURIALS

James Gaul — Robbey E. Slook
Mamie Colvin

MARRIAGES

William Kirschner and Anna Carbarnes
Charles Polaunis and Margaret Brabazon
Edward Rutter and Ruth Bright

MEMORIAL FLOWERS

"In loving memory of"

Mary Sweeney — James Sweeney, Jr.

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

SEZ I TO MYSELF "I'M SICK OF MY CHURCH"

From the Baptist Observer

Sez I to myself, as I grumbled and growled,
"I'm sick of my church," and then how I scowled;
"The members unfriendly, the sermons too long!
In fact, it seems that everything's wrong.
I don't like the singing; the church—a disgrace!
For signs of neglect are all over the place.
I'll quit going there; I won't give a dime;
For I can make better use of my money and time."

Kind of Getting Sassy With Myself

Then sez my conscience to me, sez he,
"The trouble with you is, you're too blind to see
That your church reflects you, whatever it be.
Now, come, pray and pay and serve cheerfully;
Stop at your fault finding and boost it up strong.
You'll find you'll be happy and proud to 'belong.'
Be friendly and willing and sing as you work—
For churches aren't built by members who shirk."

ST. JOHN'S VACATION WORK

Some parishes go out of business, more or less, in the summer time, but not so with old St. John's. As soon as Public School closed ST. JOHN'S DAILY VACATION SCHOOL and the SHACK-IN-THE-PINES CAMP opened. Every day from Monday until Friday the Vacation School was in operation and, although attendance is not compulsory, there were seldom less than one hundred boys and girls present. This summer activity has always been under the control of Margaret Nelson. Her public school teacher's training and her unusual magnetic personality form two potent factors towards the success of the school. She understands children and children understand her. You can see this close tie between teacher and pupils the instant you enter the room. They move together on the slightest suggestion or gesture.

We know the boys and girls had a profitable, as well as a pleasureable time, because of what they learned about the Holy Bible and the Book of Common Prayer. It is marvelous how much of the Book they have memorized and how many of the Church prayers they can repeat without the aid of the Prayer Book.

One may think that all such learning is forgotten in a very short time. I am very doubtful about that. Not only from personal experience but from a rather remarkable demonstration given by my own mother when she was over eighty years of age. One day I was teasing her and said that no doubt she was a good little girl when she was young but I'd bet anything she had forgotten all she ever knew of her catechism. Her dark eyes snapped with indignation as she challenged me to prove what I said. So out came the Prayer Book and I turned to the Catechism, and began to ask questions. Of course, the first were easy. I more or less expected her to get through them well enough but all the time I was chuckling within as I thought what was going to happen when we reached our lesson from the Creed, Our Duty to God and Our Neighbor and what we desire of God in the Lord's Prayer. Imagine my amazement, therefore, to hear her give the answers with the speed of a streamlined train through a tunnel. Think of it. Over eighty years old and could still repeat her catechism!

That is proof of the real value of storing such memory jewels in one's mind. Long after the thrill of summer vacation school is just a dim recollection the man and woman of tomorrow will always remember the lessons they learned as the boy and girl of today.

But you must not get the idea that the children did nothing but learn Bible verses and prayers. They had their sing period, their play period and their manual work period. The school sessions were made so interesting that everybody wanted to come back next day.

Then the big excursion to Atlantic City at the close of the season! Wasn't 'at somethin'? How the ocean seemed to welcome the kids with a chuckle and how the kids greeted old ocean with monkey antics, was a sight to behold. And we are glad we had played our part in making the long, hot summer short and pleasant for the boys and girls of the parish.

OLD SHACK-IN-THE-PINES
Nearly Thirty Years Old Now

In the early spring the older boys of the parish asked for permission to go down and paint the "Shack."

We gave our consent, not expecting much more than an amateur job which would be good enough for cleaning up the bungalow. But we did get a surprise when later in the summer we visited the camp for inspection. The boys had done a job of painting that would have been a credit to an experienced mechanic. It was beautifully done. The "Shack" never did look so big and clean and comfortable. Maybe next spring they will paint the exterior, too.

The "Shack" has not been furnished for years. All our money was spent for the entertainment of our young guests. The result was our furniture, our oil stove, our floor covering, our cooking utensils, our bedding and our dishes, were all but out of commission. Such a state of affairs made the soul of our hostess, Helen Ashman, writhe. She called Davenport 3259 one day and said things about the "Shack" which made us think she didn't like the looks of the place. The upshot of that phone talk was a shopping tour which ended in the purchase of new floor covering and furniture for the living room. The installation of the new furniture completely changed the atmosphere of the cottage. A more cozy and homey place you could not imagine.

And did the girls and boys love it! It was delightful to see how careful they were and how they contributed their bit to beautifying the place. New covering for the new furniture, new hangings for all the windows and a new arrangement of the sleeping porches, were parts of the general renovation.

Since the reconstruction of the dam and the refilling of the lake, Browns Mills seems to have put on a new charm and beauty. It is so lovely that one is reluctant to leave it. How our guests love it!

THE "SHACK" BECOMING AN ALL YEAR RESORT

Nostalgia is a common affliction of those who have spent a vacation at the Shack. A longing to go back to all its beauty and stillness is irresistable, so much so that all through the fall, winter and summer parties and individuals seek permission to spend weekends or even single days "down at the Shack." Halowe'en, Thanksgiving, a part of Christmas holidays, Easter and other seasons, are always the times for pilgrimages of the faithful. And no wonder folk like to go back in the fall and winter. The beauty and wonder of the forest and the lake is incomparable.

The summer was overcrowded with guests and visitors. Even today the camp is supposed to be closed for the season and there is a group of young men living "down there" reluctant to go home.

What a boon has been this summer camp on Little Pine Lake for the boys and girls of Southwark. And what a big debt of gratitude we owe to our generous friends who have made it possible for us to continue this camp for nearly THIRTY YEARS. Many of our first guests are married and have families now. Still they ask permission to visit "our Shack." The virus when once injected can never be eradicated.

Next spring the young men plan to give the exterior of the "Shack" a coat of paint.

This winter the girls are going to raise money to buy a natural gas stove for the kitchen.

Soon we will need a new canoe.

Because we all expect to go back next year. *WE CANNOT STAY AWAY.*

ARE YOU READY?

Vacation is over.

You've had your fun.

Now, are you ready to get on your job?

There are lots of chores in the parish and the church awaiting you, jobs that only *you* can and must do if we are going to start a successful year.

THERE IS YOUR SUNDAY WORK—Morning Service, Sunday School and Shut-In Services. EVERY MEMBER of the parish is responsible for the successful attendance at Morning Service, at the Celebration of the Holy Communion and at all special services.

EVERY PARENT, as well as every Officer and Teacher, is responsible for full classes in our Sunday School.

EVERY YOUNG PERSON, whether young man or woman, is responsible for carrying the Gospel and the service of prayer to the homes of the shut-in, the sick and the aged who cannot come to church on account of a physical weakness. Every confirmed man and woman, boy and girl, is PERSONALLY RESPONSIBLE for his or her presence at Holy Communion.

EVERY MEMBER of the parish is responsible for the financial state of the Church. Too many neglect this duty through a lack of their sense of responsibility. Too many neglect to support the Church and help pay its many bills because they THINK they are paying good money for nothing, and refuse to be argued out of their blind selfishness.

EVERY MEMBER ought to identify himself or herself with at least one parish organization. For instance:

The boys and girls with the Sunday School.

The girls with the Girl Scout Troop and the Junior Daughters of the King.

The young men and young women with the Teacher's Staff of the Sunday School and the Choir.

The women, especially the young women, with the Senior Daughters of the King.

All the women of the Parish with the Woman's Auxiliary.

All the men of the Parish with the Senior Brotherhood of St. Andrew which meets on the first and third Thursdays.

All the boys of the Parish with the Junior Brotherhood of St. Andrew which meets on the second and fourth Thursdays.

Every member of the Parish, including EVERY MAN, EVERY WOMAN, EVERY BOY, EVERY GIRL, no matter how rich or no matter how poor, ought to be a member of the Fireside Club and pay the dues of ten cents a month for the purchase of coal.

Every member ought to apply for a package of weekly Church Envelopes and return them regularly every Sunday, not only because the parish must have money to pay its debts but because you are in duty bound to OFFER unto God a portion of your income as an acknowledgment of your debt to God for all his blessings and provident care for you and your family.

You ought to BE PREPARED to make a generous Christmas gift to our Lord Christ in acknowledgment

of God's love in sending Him to be our protector from temptation and sin.

You ought to BE PREPARED to come on Easter Day bearing generous tokens of your gratitude for the hope of eternal life revealed in the Resurrection of Jesus Christ.

You ought to LEARN TO PRAY fervently for power to live for others in love and sacrifice so that cruelty and selfishness shall disappear from all hearts and the Kingdom of God shall be established on earth as it is in heaven.

You must learn not TO CARRY CHIPS on your shoulders but, rather, learn TO BEAR ONE ANOTHER'S BURDENS for Christ's sake.

You must stop worrying and cast all your care upon the Lord for "HE CARETH FOR YOU."

Finally Brethren, "Be strong in the Lord and in the power of His might."

This is your program of service for the new year. Are you ready to cheerfully take up your Christ life and carry on for another year?

CONSCRIPTION

Much is being said upon this subject by everybody throughout the U. S. A. Many are violent in their criticism. Some of these critics are mothers or wives of men who are liable to be called if conscription is enacted.

There are just two points I want to suggest which I hope will allay any fears such mothers and wives may have.

The first is this: Conscription is the only just method of selection. It drafts the rich, as well as the poor, the financier as well as the mechanic or laborer and EVERYBODY must respond to the call.

The second is this: The conscription does not mean rushing men into war now. It means the men are called out for physical training and an education in handling arms and getting acquainted with military routine so that in case an enemy threatens America, our men will have strong bodies and trained minds to meet the foe on more than equal terms and win.

The mothers who object to conscription are unconsciously exposing their sons to certain death and defeat; for your sons, untrained, cannot hope to oppose the trained and seasoned armies of Europe.

Wives, parents, sisters, take our advice and encourage your men folk to learn the ways of a soldier for defensive, not offensive purposes.

Whoever tells you that your men are being slyly prepared for attack is a fifth columnist and your and your son's or husband's or your father's enemy and wants to see our country fail in protecting her shores.

None of us want war.

None of us want to learn to fight.

But if we must, then we must be prepared.

If you love "your man" and want to save him from death, give him a chance to learn to fight even if nothing comes of it but experience.

DON'T LET YOUR LOVE FOR HIM SENTENCE HIM TO DEATH.

THAT WEEKLY CHURCH ENVELOPE

While you were away to the shore or the mountains getting a good tan we were home in the hot city getting a good tanning.

First, we received a bill for $150.00 for renovating our heating system. You remember, last winter we refused to include our sexton in our prayers because he kept the church so cold. Then later we learned that it was not his fault at all but it was the condition of the heater.

SO, WE HAVE A REPAIR BILL OF $150.00 TO PAY

Then, whenever it rained, and believe me it *did* rain last summer, the conductors would overflow and the water would cascade from the roof down to the street and deluge every passerby. We had a roofer to inspect the roof and find out what was the matter. The report was eleven base balls had got lodged in the conductors and had choked them up so that the roof rain could not be carried off. But the inspection showed up something more serious than choked rain conductors. It developed that all the tin work around the towers and all the gutters were in such bad shape that immediate repairs were needed to save the interior of the Church. The estimate for the repairs was about $65.00. As the need was immediate we placed the contract at once. There is no sense in being caught in the winter with a leaky roof, so the job was done.

NOW WE HAVE AN UNPAID BILL OF $65.00

The two bills added together amount to $215.00. But that is a mere bagatelle to us when we have $1500.00 OWING US IN UNPAID WEEKLY CHURCH ENVELOPES, as well as SEVERAL HUNDRED DOLLARS OF ENVELOPES NOW DUE.

We are confidently expecting to hear from our delinquent members and have money in hand to pay these repair bills 24 hours after you have read of this debt.

We trusted to your honor that you would pay these bills and went right ahead and had your church property put in good shape for the winter.

PLEASE PAY ALL OVERDUE CHURCH ENVELOPES AT ONCE SO THAT WE CAN MEET THESE BILLS.

OUR FUEL PROBLEM

Our experience during the winter of 1939-1940 taught us that it is foolish to wait until winter comes before considering the fuel question. Early in the summer of 1939 we tried the experiment of raising what money we could while the weather was hot, and as soon as we had the price of a ton or two we

ordered a ton or two and stored it in the cellar and *paid cash* for it. Much to our surprise and gratification, when winter came, we had thirty tons of coal stored and paid for, ready to cope with the cold weather. As you well remember, it was a long and very cold winter. In fact it was not until the last of May the chill was out of the air and one could worship in comfort in the church—without stoking the furnace.

The best thing about our plan was, we did not feel the drain on our finances. *We gave our "dime-a-month" and forgot about it.* In the winter our warm church reminded us of our provident act. That "dime-a-month" chased Jack Frost right out of our church. He's one very unwelcome church attendant, especially in zero weather.

We hope this fall to make it easier for us to remember our "dime-a-month." Frank Drumm will be prepared to receive your dime in the lower hall of the Church every first Sunday morning. We will order a ton of coal as soon as he tells us he has the price of a ton. We will keep this up all through the months, both hot and cold, so we may be warm when cold comes creeping on us.

I know you will be glad to learn that we have about twelve tons of coal STORED AND PAID FOR already. That is about one quarter the amount we will burn next winter.

NOW IF YOU JUST BRING THAT EXTRA "DIME-A-MONTH" WHETHER YOU ARE A REGULAR FIRESIDE CLUB MEMBER OR NOT, AND GIVE IT TO FRANK, I'm sure we will have our coal bin stocked to capacity and paid for when we need it.

Incidentally, let me put you wise to your home heating problem. Too many of you give no thought of the coming cold weather and the misery accompanying it. Why not be wise and start now to put aside in a special bank or pocket book a little money each week and as soon as you have the price of a ton of coal, order it, even if the thermometer registers over an hundred degrees. It will come in mighty fine when the thermometer drops to zero and below.

EVERY WISE MAN WILL BUY HIS COAL AND PAY FOR IT IN THE HOT MONTHS. Do not wait for charity or half price fuel. You take your chance with hundreds of other foolish folk about getting a share of it and very likely lose out in the end.

GET YOUR COAL NOW!

There is another matter which provides food for thought. If the European war should last any length of time we are likely to witness the spectacle of millions of tons of coal being shipped from the United States to Canada which will profoundly affect the price of fuel and make it almost prohibitive to the poor.

BE A SQUIRREL! Lay in your stock of "nut" coal before winter comes and make a snoot at J. F., when he comes looking in your window.

Then, too, you may escape a visit from the two terrible "D's"—

DISEASE AND DEATH

P. S.—Be sure to welcome your *District Superintendent* with an open purse when he calls for your Fireside Club dues.

A CHANGE OF POLICY

Since October, 1926, we have published the PARISH BROADCASTER monthly with the exception of July and August, the vacation period. During these fourteen years the magazine has been self-supporting. Not one dollar of church funds was ever paid towards its upkeep. On the other hand we are confident that it has been the means of raising thousands of dollars for St. John's Parish. It has been the source of information to the stay-aways as well as the shut-ins and the migrants who, for various reasons, were forced to move from the parish.

The time has come, however, when we must change the policy of the BROADCASTER. For some unexplained reason we never have been able to persuade our parishioners—with but a dozen exceptions—to pay the subscription of $1.00 a year. Our total source of income has been the advertisements printed in the paper. Sometimes that source was insufficient and then the Rector was forced to hustle around for funds.

But the one real burden we had to bear personally and alone was the contribution of articles for each issue. All the parishioners seemed to be interested in what we wrote but we could not arouse them to write things for publication, except on very rare occasions. Our style may be good but it is getting monotonous; consequently, we are about to change the BROADCASTER from a monthly to a quarterly periodical, keeping strictly to the church year.

If, at any future time, the parishioners are interested enough in resuming the monthly publication of the BROADCASTER so that they will pay the $1.00 subscription, we will be glad to resume monthly issues. Roughly speaking the cost of its printing is $500.00 a year. If 500 parishioners will pay $1.00 into the BROADCASTER we will continue our monthly issues; otherwise beginning with the October issue we will prepare only fall, winter, spring and summer numbers, covering all seasonal events as thoroughly as possible; also publishing the names of all persons making special Christmas, Easter, Coal or any other special contributions.

The BROADCASTER will undergo no change whatsoever apart from curtailing its issues.

REMEMBER

any time the parish wants the BROADCASTER restored to

a monthly magazine a multiplication of $1.00 subscriptions will turn the trick.

COMING EVENTS

THANKSGIVING

Americans everywhere have every reason to turn out "en masse" to their churches and synagogues to give thanks to Almighty God that our land so far is free from the terror that is demolishing the nations abroad. This is no time for sport or parade. IT IS THE HOUR OF PRAYER. We must lay aside frivolity and play and turn our eyes to Almighty God and His Christ in thanksgiving for our peace of the present, and to make supplication for its continuance for the future.

It is a solemn occasion for Protestant, Roman Catholic and Jew to make an holy pilgrimage to their places of worship, to beseech our Heavenly Father to continue His blessings upon our land and make us strong to minister to the woes and sufferings of our blood brothers abroad. This year SPORTS and PARADES on Thanksgiving Day will be as horribly out of place as reveling and dancing while one's mother is dying. Think of the rape, murder, robbery and denationalizing of the Jews in Europe, the destruction of churches and cathedrals of christianity, the throwing into the concentration camps of priests, ministers and rabbis, the long trek from home to nowhere of hundreds of thousands of sick and starving mothers and babies, old folk and weak into an utterly homeless wilderness.

If only our brother Americans of all races and creeds could get the picture of horror and suffering over there, they surely would not have the cruelty to turn our national day of Prayer into a time of buffoonery. God help the unfeeling man or woman who can forget to bring the cause of his suffering brother before the throne of Jehovah and spend the day in revelry.

Any man or business who diverts our people from their places of worship this Thanksgiving Day by staging public demonstrations which conflict with our service of prayer and supplication, is an unwholesome citizen and places personal business success above our country's welfare. Such a man or business has no right to claim anything but contempt from every true American. History is replete with the stories of nations ruined because their people, in time of stress, turned from Jehovah to play, instead of gathering round their Altars in supplication and prayer for strength to withstand the assaults of their enemies. Let us be real patriots this year and refuse to be drawn from our Temples of worship to follow Mammon.

ST. JOHN'S BAZAAR

Friday and Saturday, December 6th and 7th, are the dates for St. John's Annual Bazaar. This is a very important event. It is a necessary source of income to make up the deficit which generally catches up with us about that time of the year. We ought to begin now to get our Bazaar materials together. There will be very little change in our way of conducting it and the different parish organizations will have charge of the tables. We will need all kinds of novelties, fancy goods, bed spreads, table linens, crocheted pieces, bureau scarfs, table covers, napkins, lace work, sheets, towels, wash cloths, aprons, kitchen utensils, silver wear, groceries, fruit, vegetables, canned goods, soap, laundry supplies, candy, pies, ice cream, gents furnishings or anything else that is salable. We ought to start now to build up the Bazaar. The Woman's Auxiliary, the Senior and Junior chapters of the Brotherhood of St. Andrew, the various chapters of the Daughters of the King, the Boys Club, the Girl Scouts, the Choir, both Senior and Junior, the Officers, teachers and scholars of the Sunday School and everybody else who is either closely or remotely connected with old St. John's, are the agents upon whom we rely to work for the success of the Bazaar. Please do not fail us. The success of the Bazaar is vital to our support.

CHRISTMAS HOLIDAYS

Everybody knows what efforts we put forth for a happy Christmas. In some parts of the world Christmas may not be so merry this year. However, amid all the world's suffering we must still remember that the Prince of Peace was incarnated on Christmas Day. He still lives and in His good time He will reign over this stormy world. Again men will hear His "Peace be still" and even the winds and waves of hate will obey His commands and men and nations will be at peace again. It is very fitting, therefore, that we hail with joy the natal day of Jesus Christ, the Prince of Peace. If ever the world needed a Saviour, it is NOW.

LENTEN SEASON AND EASTER

It may seem we are looking pretty far into the future in speaking of next Lenten season and Easter. There are TWO reasons why we should nudge your memory now. FIRST, time seems to have the bad habit of flying on swift wings; and SECOND, because we have much work to do, especially our children, towards raising our Lenten Offering. We take pride in telling you that already we have several dollars saved for our next offering.

CONFIRMATION SERVICE

The Bishop has appointed WHITSUNDAY, JUNE FIRST, for confirming our 1941 Class. We tell you now because we hope every member of the parish will go on a treasure hunt for souls between now and then. There are hundreds and hundreds of men and women, boys and girls, who have neglected this great opportunity to enlist in God's army to fight for a better world. We ask EVERY parish organization and every individual of St. John's Parish to enroll new

members without delay. *We want 100 candidates for Whitsunday!*

SEND YOUR CHILD TO SUNDAY SCHOOL

You feed, clothe and shelter your child because your child has a body. You send your child to school because he has a mind. But your child has something more central and controlling; he has a moral nature. His conscience must be trained. Your child also has a soul, which only God and religion can satisfy. God and religion are basic to personality and society. Are you providing for the religious education of your child? The Sunday School, next to the home, is offering this training. Take your child to Sunday School.

THE FATE OF THE INNOCENTS

Who has not read with horror the crime of Herod in St. Matthew 2:16. "Then, Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and SLEW all the children that were in Bethlehem in all the coasts thereof, from two years old and under."

Probably you have heard how the worshippers of the god Moloch, the God of Fire, sacrificed their newborn babes as an offering. Also, possibly you have heard the horrible tales from Africa of the ignorant mothers tossing their children into the River Ganges to be devoured by the crocodiles, and have wondered at the awfulness of their acts. And may we remind you that these are only three of hundreds of incidents of child murder in sacrifice. One other terrible incident of human child sacrifice was the offering of living beautiful maidens of the Incas of Mexico, who were bound to the Altar and their hearts removed and offered to their god.

We wonder at the hideous nightmare children passed through in the cause of religion and worship.

But I wonder if all this bloody slaughter of the innocents was not more merciful than the sinister sacrifice of innocent children by the mothers of modern civilization?

For instance, I picked up a pamphlet a few minutes ago and read that "ONE HALF OF THE CHILDREN IN THE UNITED STATES RECEIVE NO RELIGIOUS INSTRUCTION."

IN ANOTHER PAMPHLET I READ 85 PER CENT. OF OUR CONVICTS ARE UNDER 21 YEARS OF AGE.

Is this last statement due to the neglect put forth in the first?

But in the minds of the parents this is not neglect. It is deliberate. The parents have conceived that the spiritual education of the child is a useless waste of time and energy. Their ambition is to prepare the child, in mind and body, for his social and industrial struggle in life. Every effort must be in that direction; hence, one half of the children of the United States receive no religious education, TO THE DETRIMENT OF THEIR MORAL AND SPIRITUAL DEVELOPMENT.

The parents' ambition in these modern days run the gamut of I want my child to be president, to be rich, to be popular, to be strong, to be intellectual. All these, curiously enough, are legitimate ambitions—there is nothing wrong with them. The one terrible omission from that line of desires is the desire for the child to be SPIRITUALLY STRONG.

That omission is fatal to the child and his future. For without a strong and lively spiritual urge, no child's future is clear.

Now, there goes the croaking of the out-of-date moralist, you say. Such ideas were swept among other moral rubbish in the ash can long ago.

Yes, you modern parents are right, they are in the ash can.

AND TENS OF THOUSANDS OF YOUR CHILDREN ARE IN THE OTHER "CAN" for juvenile delinquents. Whether parents are ignorant of their personal responsibility for the child's criminal predicament or not they cannot escape the charge that they are deliberately ignoring the spiritual side of the child's being and thereby permanently crippling him and making him unfit to live a normal and clean, as well as a useful life. Yet you insist, this is just a lot of "boogy" talk and children are no worse today than they were in the old fashioned days of the family church pew.

We are not asking you to listen to our croaking about the good, old days of christian worship and decent living. We just suggest to you to get your own statistics from any source that can supply the information and read what is happening to our modern sons and daughters.

They are not victims of bloody Herod.
They are not food for the crocodiles.
They are not thrown into the fires of Moloch.

As a matter of fact, it were better if they were, for such sacrifices can destroy the bodies only; whereas the *modern slaughter of the innocents* destroy both body and soul.

Our contention is—FOR EVERY CRIME A CHILD COMMITS THE PARENTS SHOULD BE TRIED, AND IF FOUND GUILTY OF MORAL AND SPIRITUAL NEGLECT, THEY TOO SHOULD BE PUNISHED BY LAW FOR THE CHILD'S MISDEED.

Everybody thinks the world is growing worse, that

civilization is on its last lap.

Of course it is—but it can be saved if—

THE PARENTS AND THE CHURCH COOPERATE.

P.S.—See that you children go to Church at least once every Sunday in the summer AND ATTEND CHURCH SCHOOL DURING THE FALL, WINTER and SPRING. It *may* keep them out of the House of Detention.

BROADCASTING FROM STATION S. T. J. C.

* * * * *

Do you want to wear a beautiful metal American flag button or pin? Bring a new scholar to Sunday School . . . THAT'S ALL!

* * * * *

Time to collect all those over due summer Church Envelopes and bring them with you next Sunday.

* * * * *

FIRESIDE CLUB dues are the little thin dimes which keep JACK FROST away from church.

* * * * *

THANKSGIVING DAY—St. John's Church will be open to all who wish to join us in praise and thanks to Almighty God for sparing America the terrible affliction of war, and to beseech Him to send His mercy and help to all our suffering brothers abroad and to send destruction to the incarnate forces of hate and death which are so ruthlessly crushing civilization to the dust.

Do not, we beg of you, neglect your duty to God, your brother and yourself, by being absent from your Church on Thanksgiving Day.

"If sinners entice thee, consent thou not."

Remember Thanksgiving Day is the Day to render thanks to God for His blessings and protection. It is not a day you turn your backs to the Temple of God to follow foolish pageants. That is what caused the fall of Jerusalem.

* * * * *

DECEMBER 6th and 7th—are the chosen days for our ANNUAL BAZAAR. We need donations of all kinds of Fancy Goods, Novelties, Kitchen Linens and Utensils, Groceries, Cakes, Candy, Dolls, Toilet Articles, Fish Pond Prizes and anything else we can sell. Admission the same as usual, 10 cents - 3 for 25 cents. Each ticket will have a ten cent coupon attached which can be used to buy articles at any table BUT WILL NOT BE REDEEMED FOR MONEY.

* * * * *

The Rector must be consulted at least two weeks in advance of the use of any part of the Church for any purpose whatsoever.

* * * * *

SUGGESTIONS FOR 1940-1941 SUNDAY SCHOOL

1. That we observe always to be P. and R. Prompt - on time. Regular - present every Sunday.
2. That we get new scholars and win an American Flag pin or button.
3. That the KINDERGARTEN learn at least three new hymns and the Creed and the Lord's Prayer before Christmas, winding up with a play period.
4. That the INTERMEDIATE DEPARTMENT learn ALL the Catechism before Christmas; also review the Books of the Bible, and as many hymns as possible; also have a Bible Story period every Sunday.
5. That the MAIN SCHOOL have first a fifteen minute period for the distribution of tickets and collecting ticket money BEFORE the lesson period; also twenty-five minutes for the Sunday School lesson which *must not* be interrupted.
6. That every class plan means to raise the class S. S. L. O., and submit same to the Rector along with dates on Sunday, September 29th.
7. That Mrs. Pine be asked to help us have a *free* Sunday School supper sometime before or after Thanksgiving and every man, woman, boy and girl be invited. The Rector will contribute $10.00.
8. That every Class helps to get material for the Bazaar, especially for the Fish Pond, also candy and fancy pieces.
9. That every boy and girl give not less than five cents in the Sunday School Offering.
10. That every class sends up a list of absentees every Sunday so that Mrs. Weise can visit them.
11. SUGGEST THAT PARISHIONERS OWNING AUTOMOBILES BE ASKED TO GATHER UP THE YOUNG CHILDREN, ESPECIALLY OUR KINDERGARTEN KIDDIES LIVING IN THE NEIGHBORHOOD AND BRING AND TAKE THEM HOME FROM SUNDAY SCHOOL.

A Complete Line of Birthday, Sympathy, Thank You, Graduation, New Arrival Cards, School Supplies
Sold At
FRALINGER'S DRUG STORE
1829 SOUTH SECOND STREET

Repairing
HOWARD F. FRICK
JEWELER
1727 SOUTH SECOND STREET
A Small Deposit Will Secure Any Article

The Parish Broadcaster

Vol. 14, No. 7. Philadelphia, December, 1940 By Mail $1.00 Yearly

The Parish Broadcaster

Published in the interest of the Church of St. John the Evangelist, N. W. Cor. Third and Reed Sts., Philadelphia, Pa.
REV. H. CRESSON McHENRY, Editor

YEARLY SUBSCRIPTION $1.00
IN ADVANCE

PARISH DIRECTORY

Rev. H. Cresson McHenry, Missionary.
Mr. Vernon Matthews, Layreader.
Mr. John F. Preole, Layreader.
Miss Hannah H. Nuttall, Parish Visitor.
Miss Carrie Strang, Asst. Parish Visitor.
Miss Anna Schabacker, Asst. Parish Visitor.

PARISH COMMITTEE

Vernon Matthews
William MacVaugh, Sec.
George Cressee, Jr.
George Silbert
Carl Brobson
William J. Shives
B. Frank Drumm
William Little
Joseph Leach
John Spratt
John E. McHenry
John C. Patterson, Jr.

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Mrs. James Adgate
Miss Helen Ashman
Mrs. Jennie Eells
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Leona Keelan
Miss Jeanette Last
Mrs. Vernon Matthews
Mrs. John J. Nelson, Jr.
Miss Adelia Pearo
Mrs. John F. Preole
Mrs. William J. Shives
Miss Viola Young

SUNDAY SCHOOL ASSOCIATION

Mr. George Cressee, Jr., Superintendent.
Mr. Thomas Dean, Asst. Superintendent.
Mrs. Vernon Matthews, Secretary.
Mr. Frank Drumm, Treasurer.

DIRECTORY OF DISTRICT SUPERINTENDENTS

District No. 1. (1500)—Market to Dickinson
Walter Pine, 1242 E. Moyamensing
District No. 2. (1800)—Dickinson to Sigel
William Gilbert, 233 Watkins
District No. 3 (2100)—Sigel to Snyder
John F. Preole, 116 Daly
District No. 4. (2200)—Snyder to Daly
Frank Drumm, 2128 S. Lee
District No. 5. (West of Broad)—North and South
William King, 2955 Gerritt
District No. 6. (2300)—Wolf to Porter
Charles Clendenning, 2520 S. Hancock
District No. 7. (2800)—Porter to Oregon
William Clendenning, 2520 S. Hancock

THE CHOIR

Rev. H. Cresson McHenry, Director
Mrs. Vernon Matthews, Organist and Choirleader

Sopranos

Miss Helen Ashman
Mrs. Harry Hopkins
Mrs. Herman Jaeschke
Miss Emma Kaiser
Miss Leona Keelan
Miss Jeannette Last
Miss Eleanor Munion
Miss Adelia P. Pearo
Miss Louise Redding
Mrs. Jeremiah K. Rutter, Jr.
Mrs. William A. Rively
Miss Viola Young

Altos

Mrs. John J. Nelson, Jr.
Mrs. John F. Preole
Miss Ruth Rutter

Tenors

Mr. Jeremiah K. Rutter, Jr.
Mr. John F. Preole
Mr. Joseph Robbins
Mr. Albert Weise
Mr. Edward Pine

Basses

Mr. Frank McCall
Mr. Herman Jaeschke
Mr. John J. Nelson, Jr.
Mr. Samuel McDowell
Mr. Robert Rutter
Mr. John E. McHenry
Mr. Charles Weist

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Brown, George
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Smith, William
Tittermary, Anna
Tittermary, John
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weist, Dorothy
Westfield, Dorothy

PARISH ORGANIZATIONS

Woman's Auxiliary

Mrs. William J. Shives, President
Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

Senior Brotherhood of St. Andrew

Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Cresson Club

Thomas Dean, President

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

JOIN THE FIRESIDE CLUB

BAPTISMS

Alice Winifred Brabazon
Andrew Steven Kruc
Charles Robert Henning, Jr.
Edward Dwight Fitzpatrick, Jr.
Joan Paul Slimback
Patricia Ann Karstien
John Francis Cusumano
Joan Elizabeth Hall
Ruth Blanche Hall
Richard Beckley, Jr.
George Lewis Glaze

BURIALS

John McKeone

MARRIAGE

William A. Clark and Emma I. Carroll

MEMORIAL FLOWERS

"In loving memory of"

H. MacGregor
John Gillies
Charles Little
Frank G. Schmidt

CHURCH CALENDAR

SUNDAY:	
Morning Service and Sermon	10.45 A. M.
Sunday School	2.30 P. M.
Shut-In Services	3.45 P. M.
MONDAY	
Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.
WEDNESDAY:	
Boys Club and Basketball, Parish House	8.00 P. M.
THURSDAY:	
Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

God be in my head
And in my understanding;

God be in mine eyes,
And in my looking;

God be in my mouth,
And in my speaking;

God be at mine end,
And at my departing.

(Sarum Primer 1558)

MY CHRISTMAS GIFT

Christmas is indeed a blessed season. It is a season in which the IMPULSE TO GIVE is strong within us. We spend time and anxious thought in choosing an appropriate gift for each near one and close friend. The price of the gift is of little importance. The sentiment the gift is calculated to inspire is the real consideration.

The words EXTRAVAGANCE and ECONOMY are not found in the language of Christmas. We want our gifts to be vehicles of love. They must satisfy that desire in our hearts. Probably we are not always worldly wise in this matter of Christmas giving. But why should we be? I wonder if anybody ever thought God was extravagant when He gave to the world our first Christmas gift—JESUS, THE SAVIOUR OF MANKIND! If he did then God set us the example of extravagance, and with that high example we are warranted in following through with our gifts—

BOTH TO OUR LOVED ONES AND OUR GOD.

We know, or soon will know, what we will give to the loved ones. How about our Christmas gift to God? Sometimes we make out Christmas lists. They help us wonderfully in our choosing. Now if we could only find a list from which to choose our God's gift most, if not all, our Christmas shopping would be over.

I think I can help you by supplying just the right list from which to choose God's gift. I found it in an old Hymn Book. It is what used to be called the Christian Consecration hymn. I know there is someone, if not all, of these offerings that will please God greatly if we in love will bring them to Him on Christmas Day, just like the Magi did.

Here it is and may it help you!

Take my **LIFE** and let it be
Consecrated Lord to Thee;

☆

Take my **HANDS** and let them move
At the impulse of Thy love.

☆

Take my **FEET** and let them be
Swift and beautiful for Thee;

☆

Take my **VOICE** and let me sing,
Always, only for my King.

☆

Take my **LIPS** and let them be
Filled with messages from Thee;

☆

Take my **SILVER** and my **GOLD**
Not a mite would I withhold.

☆

Take my **MOMENTS** and my **DAYS,**
Let them flow in endless praise;

☆

Take my **INTELLECT** and use
Every power as Thou shalt choose.

☆

Take my **WILL** and make it Thine,
It shall be no longer mine:

☆

Take my **HEART** it is Thine own
It shall be Thy royal throne.

JOIN THE FIRESIDE CLUB

☆

Take my **LOVE,** my God, I pour
At Thy feet its treasure store,

☆

Take **MYSELF,** and I will be
Ever, only, all for Thee.

CHOOSE YOUR GOD'S GIFT FROM THIS LIST.

ATTENTION MEN AND BOYS
of the Parish of St. John the Evangelist

ANNUAL CORPORATE COMMUNION
of All Male Members of the Parish
Sunday, December 1st, at 9.30 A. M.
Male Members of the Senior and Junior Choirs Will Lead the Singing
Be sure YOU are there

OUR ANNUAL BAZAAR

We have chosen Friday and Saturday, December 6th and 7th, for our Bazaar. We HOPE to make it successful. We PRAY that we have fine weather. And we must WORK with all our might because the financial returns to the church are important. We need the money to pay our debts.

St. John's Bazaar is important for two reasons. The first is, as mentioned above, FINANCIAL. The second is its SOCIAL ATMOSPHERE.

We depend on the receipts from the Bazaar to cover our indebtedness. Bills we contract and must pay to keep our credit good. We ought not finance a church by such methods. Our offerings ought to be sufficient to pay our debts and help our poor and sick; but so long as many cannot see their personal responsibility as Christians to support their parish with gifts, the church must go into business and buy and sell and make profits to help the parish.

SOME DAY WE WILL HOLD BAZAARS AND GIVE THE PROFITS TO THE POOR OF THE PARISH AND TOWARDS MISSIONARY EFFORTS OF THE CHURCH. That will be fun.

In the meantime, we can go on developing the social side of the Bazaar by coming out with all the family and INVITED FRIENDS for one of Mrs. Pine's grand suppers and spend the evening in going around meeting and gossiping with old friends and getting acquainted with new folk. Of course, you will want to buy some groceries, or give the kiddies a nickle for the fish pond, or buy a box of candy, or buy toilet articles or novelties for Christmas presents, or stock up on kitchen goods, or buy Pop and Sons, socks, mufflers, ties, etc., at the Men's Counter, or take a chance on a dolly for the kiddies; and, after you are good and tired, you can stagger into the Radio Room and rest your poor, tired feet and forget your troubles playing the game.

An admission of ten cents, 3 for 25c, will be charged so as to keep undesirables out of the Bazaar. On each ticket is a coupon entitling the purchaser to ten cents credit on the purchase of any article. If you buy three tickets you have bought a credit of 30 cents for 25 cents. In other words you are a nickle ahead.

NO COUPONS WILL BE REDEEMED FOR CASH.

You can use them as credits in making purchases in the Bazaar.

The plan of the Bazaar will be about the same as usual. Following is a provisional arrangement of tables and the names of those in charge.

1. The Restaurant—Mrs. Frank Pine, Chairman and Assistants.
2. Groceries—Miss Carrie Strang, Chairman, Miss Anna Schabacker, Mrs. Amelia Slabey, Mr. Howard McFadden.
3. Fish Pond—Miss Ruth Rutter and Miss Emma Kaiser.
4. Soft Drinks—Mrs. Laura Young, Chairman.
5. Candy Table—Miss Helen W. McHenry, Chairman, Miss Helen Lotz.
6. Toilet Articles—Mrs. Edward Krafft, Chairman, Miss Eleanor Britton.
7. Dolls—Mrs. John J. Nelson, Chairman, Mrs. Herman Jaeschke, Mrs. Elizabeth Moore.
8. Novelties—Mrs. Frank G. Schmidt, Chairman, Mrs. Harry Hopkins, Mrs. William Shives, Mrs. Georgia Weise.
9. Household—Miss Helen Ashman, Chairman, Mrs. Wesley Ashman, Mrs. Ethel Sutterlin.
10. Gents Furnishings—Frank Drumm, Chairman, John McHenry, John F. Preole.
11. Radio—Herman Jaeschke, Chairman, assisted by Joseph Robins' Class.
12. Cakes—Miss Margaret Kensil, Chairman, Mrs. Margaret Holton, Miss Elizabeth Devlin.

THE CRADLE ROLL

Mrs. Weise, secretary of St. John's Cradle Roll, has just completed the list of babies from 1938 to 1940. Naturally new names appear on it and we are anxious that every child, who was born in the parish and christened in St. John's Church, should have his or her name on the roll.

We want you to study the list carefully to see whether the name of the child in whom you are interested, and whose name ought to be there, does appear. I want both parents and sponsors to keep an eye on St. John's CRADLE ROLL and report to the Rector any oversight which may seem to have occurred in writing in the name of the baby you stood for. If your baby's name does not appear in case the birth occurred between 1938 and 1940, be sure to report the omission at once giving the day and place of the birth and the date of the christening and the omission will be rectified.

THOSE BAPTISMAL CERTIFICATES

Every clergyman in the country is being pestered

by applicants for copies of Baptismal Certificates to prove they are native born, or have reached the proper work age, or are eligible for old age pensions and for other reasons too numerous to mention.

It is astonishing how many thousands of persons lose their certificate. No doubt the parents thought they were sort of souvenirs of an event. Now that schools, business and the government demand them as evidence of age they are realizing their importance and we are spending three and four hours, sometimes that many days, in searching the back records of St. John's and the old St. Paul Registers for the data so as to supply the applicants with duplicates. The time we spend in these searches is time we are paid to do other things. We cannot afford this time unless applicants pay for our services which is one dollar for every duplicate baptismal, wedding or burial certificate. Do not imagine we keep the dollar. It is turned into the Cradle Roll Fund of the Parish.

WANTED—TEACHERS

Sometimes Sunday Schools get in a jam because of the fading out of the teaching staff. St. John's School is suffering that experience now.

WE NEED VOLUNTEER TEACHERS to supplement our regular staff. We MUST get them from somewhere for our School is beginning to show, by diminishing numbers, this lack of teaching force. When scholars come to school they are disappointed if the teacher is not there to welcome them. If the teacher gives up then the members scatter and the class disappears.

EVERY CLASS THAT ST. JOHN'S SUNDAY SCHOOL HAS LOST IN THE PAST died out because the teacher either could not, or would not, due to conditions, take their teachers' job as seriously as he or she should.

Now we NEED more teachers.

AND OUR NEED IS URGENT!

The Rev. F. P. Houghton, D. D., Executive Secretary of the Diocese, once said to your rector, "If you want to do successful Sunday School work, among other essentials, be sure to choose attractive personalities for teachers. Well, we have no lack of attractive personalities in St. John's Parish but for some reason the job of teaching does not appear attractive to them.

Is it not possible to interest at least three of our young people in at least volunteering to pinch hit for absentee teachers?

Must our school, so prominent for its good works in the mission field, suffer a decline in numbers, in interest and effectiveness, for lack of teachers?

Don't you realize that the Sunday School is the life source of the Church and the Church is the spiritual support of our community?

Please do not be so self-indulgent and pleasure seeking that you are blind to your duty to God and your church.

Please try to adjust yourself to the thought that Church membership entails certain IMPERATIVE DUTIES you dare not ignore. Among them is the training of the mind and spirit of our boys and girls in the nurture and admonition of our faith.

When the time comes, your ticket of admission will not be for PROFESSING but for PERFORMING. God is not interested in IDLE SERVANTS. HE LOVES THE HUSTLER. THOSE WHO USE THE TALENTS HE GAVE THEM, for the advancement of His cause. Will YOU volunteer to teach?

GOD IS LISTENING FOR YOUR CONSENT TO SERVICE

This is a SPECIAL MESSAGE to the DAUGHTERS OF THE KING, the WOMAN'S AUXILIARY, the SENIOR and JUNIOR BRANCHES OF THE BROTHERHOOD OF ST. ANDREW.

LEADER OF MEN OF GOOD WILL

A name almost to conjure with throughout the Far East is Ronald Owen Hall, so Henry P. Van Dusen discovered on his recent travels in that region. On the Church of England clergy list Ronald Hall is "Lord Bishop of Victoria," meaning that he has jurisdiction over a stretch of southern China which reaches from Hong Kong to Burma, named in 1849 the Diocese of Victoria or Hong Kong.

"He came to meet us in a Chinese restaurant in Hong Kong," Dr. Van Dusen relates. "Youngish face, close-cropped tawny hair; clad in faded and much patched khaki shorts, shirt open at the throat, hatless and, hidden beneath a gray tweed coat which was immediately shed, a silver Nestorian cross, altogether the most engaging episcopal garb we remembered seeing."

Oxford and Cuddesdon Theological College were followed by a few years of English parish life when he was also missionary secretary for the Student Christian Movement and in that office became known to student leaders in other lands. During a period of acute tension between Chinese and British in China in 1925, a Chinese YMCA secretary persuaded the Chinese student leaders to cable for Ronald Hall to come out and help. That the Chinese should actually send for a Britisher greatly impressed the other British in China. Mr. Hall took the lead in bringing together men of good will from each side.

He went back to England but after five years he was recalled to China, this time as Bishop of Victoria-Hong Kong. The diocese is of increasing interest to American Church people because it is here that so many thousands of Chinese have migrated during the Japanese invasion.

These thousands of newcomers have brought problems of pastoral care far beyond the resources of the English diocese. Bishop Hall has only forty clergy, Chinese and foreign, for his 400,000 square miles with some seventy million people. He has two Chinese assistant bishops, the Rt. Rev. S. T. Mok (1935) and the Rt. Rev. Y. Y. Tsu (1940) formerly of St. John's University, Shanghai, now in charge of work among the incoming settlers.

—Epics.

JOIN THE FIRESIDE CLUB

BROADCASTING FROM S. T. J. C.

GET THE POINT?

We received a personal bill from a certain business house not long ago. Pasted on it was a tag—

"WE HAVE A NUMBER OF SMALL ACCOUNTS, AND IN THE AGGREGATE THEY MEAN CONSIDERABLE TO US. PLEASE."

Such a tag would be most applicable to hundreds of our church member accounts. If they inspired the delinquents to pay up, it would mean hundreds of dollars to the parish.

HOW'S YOUR SMALL ACCOUNT?

Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me,
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger.

St. Patrick's Breastplate.

FIGURES DON'T LIE

An Irishman working for a Scotchman asked for an increase in pay. The Scotchman replied: "If you are worth it, I would be pleased to give it to you. Now, let us see what you do in a year, Pat. We have 365 days in a year, you sleep 8 hours every day, which makes 122 days you sleep, taken from 365 days leaves 243. Now, you have 8 hours recreation every day, which makes 122 days, taken from 243 days leaves 121 days. We have 52 Sundays in a year which you have off, leaving you 69 days. You have 14 days vacation, take this off and you have 55 days left. You don't work Saturday afternoons; this makes 26 days in a year. Take this off and you have 29 days left. Now Pat you are allowed one and one-half hours for meals which totals in a year 28 days. Take this off and you have 1 day left. I always give you St. Patrick's Day off, so I ask you, Pat, if you are entitled to a raise?" Pat then answered, "Well, what the heck have I been doing, then?"

* * *

Husband, over the telephone: "Is there anything to bring home, dear?"

The Bride: "Yes, some more cups. I've used ours all up."

Husband: "How?"

The Bride: "Well, the cookbook says any old cup without a handle will do for measuring, and it has taken all we've got to get the handle off without breaking the cup, too."

* * *

Give me a good digestion, Lord,
And also something to digest.
Give me a healthy body, Lord,
With sense to keep it at its best,
Give me a healthy mind, Good Lord,
To keep the pure and good in sight,
Which, seeing Sin, is not appalled,
But finds a way to set it right.
Give me a mind that is not bored
That does not whimper, whine or sigh.
Don't let me worry overmuch
About the fussy thing called "I".
Give me a sense of humor, Lord,
Give me the grace to see a joke;
To get some happiness in life,
And pass it on to other folk.

* * *

"The great men are all dead," she said, with insinuating regret.

"But the beautiful women are not," he replied, looking at her.

"Of course," she added after a moment of reflection, and change, "I always make it a rule to except present company."

"So do I," he replied.

* * *

The Puzzling Family—The family party at the circus consisted of two little girls, a boy, their father and mother, and their father's father and mother—seven all told.

Send to the publisher of this little magazine the best puzzle you ever saw. It may be new to him, and if you will include the answer, he may publish it.

THE GLORY OF LIFE

The Glory if Life is to love, not to be loved, to give, not to get, to serve, not to be served; to be a strong hand in the dark to another in the time of need, to be a cup of strength to any soul in a crisis of weakness; this is to know the Glory of Life.

SEND YOUR CHILD TO SUNDAY SCHOOL

A prisoner one time was visited by many people who came to speak to him about being a christian. He replied, "If you people had shown so much interest in me before I came to this prison, I would never have been here."

A few weeks ago we were sickened by the news that on a Sunday of the time mentioned the Philadelphia Police raided a Social Club and dragged out several girls in their teens in various stages of insobriety and companions of young "rakes" whose only object was the ruin of the girls.

Isn't this a lesson we can learn today? Children sent to Sunday School receive personal care of the school teacher, and are guided into truth and righteousness.

Parents, it is up to YOU to see your child is placed in Sunday School; not SENT but TAKEN BY YOU as an example they will long remember. Sunday School is the place where children begin their growth and develop into mature christian people.

—Philadelphia Inquirer.

ADVENT

THE BEGINNING OF THE CHRISTIAN YEAR, ADVENT, signifies COMING. It is designated to celebrate the coming of our Lord Christ in the flesh in humility to dwell among men and teach them the new Gospel of life.

It is also the time in which we look forward to and prepare for the Second Coming of the MASTER at some distant time to judge the children of men.

It is also the period of preparation for the observation of the great Christ-Mass.

The four Sundays in Advent teach the lessons of His Life—His Word—His Ministry—and His Spirit.

The first Sunday in Advent is always the Sunday nearest the Feast of St. Andrew (November 30th), whether it occurs before or after that feast. It is really NEW YEAR'S DAY FOR CHRISTIANITY.

ADVENT SUNDAY, which falls three weeks before the fourth Sunday in Advent, will fall successively on December 3-2-1, November 30-29-28-27 in never ending routine. To those seven days Advent Sunday is tethered.

HOW ABOUT THE FAMILY STOVE?

You never can tell whether the winter will be mild or severe. If it is mild you are in luck for you will not need to spend much hard earned cash for coal. On the other hand, if it is severe, you are not so fortunate because you will burn more coal to keep warm and you will spend more money to buy coal. Now let me give you our experience on the question of fuel supply for the church.

Buying coal for heating our church, Sunday School and Parish House is a major problem in our budget. I think, however, that I have found a solution.

IT IS THROUGH OUR FIRESIDE CLUB

You contribute only ten cents a month. By means of that 10 cents we have bought and paid for almost all the fuel we will use this winter, no matter how cold the weather gets.

Now, if YOU use the same system in accumulating fuel in your cellar for winter use, you will be amazed to find how easy you can get a winter's supply on hand and scarcely realize the expense.

For instance: The average small home family will use about five tons of coal a season This would mean, based on prevailing prices, that your bill would be $52.50 for the season. Now suppose you put aside $1.00 a week each week in the year and (this is important) buy a ton of coal and store it against the time of need AS SOON AS YOU HAVE THE PRICE OF A TON OF COAL!

You think you could not afford so much as $1.00 a week? Very well, then put aside 50 cents a week instead and you would still accumulate $26.00 during the year and this $26.00 would buy nearly three tons, which will be a mighty big load off your shoulders when winter comes.

Don't be foolish, look to your own interests and buy coal the easy way and be warm all winter.

If the war continues coal may go way up in price. If you already have two or three or five tons in your cellar you will have another reason to congratulate yourself.

HE WENT TO BRAZIL

"I am going if I have to go alone." So declared a venturesome young man when three expected companions were unable to start on a hoped-for mission.

A Missionary movement throughout the Church about 1887 had repercussions at the Virginia Theological Seminary. Graduates had already started missions in Africa, Alaska, India, China, and Japan. Four students in 1887 volunteered for South America, to them a continent almost unknown. James W. Morris was accepted; the other three failed to pass the physical requirements. Friends expressed regret that the mission would therefore have to be given up, but Mr. Morris said, "No, I am going if I have to go alone." He did not go alone, however, for his determination inspired others who later served with him in Brazil.

In the earliest days of Brazilian Episcopal Church, as the new mission soon was known, local patriotism was intense and the first two young North American missionaries, Mr. Morris and Lucien Lee Kinsolving, were not immediately understood. Once when they were holding an innocent meeting a mob gathered outside, yelling at them. The Americans asked each other instantly, "What would St. Paul do," and with their sympathetic interpreter they went out, faced the mob calmly and soon dispersed it.

Pioneer of the Brazil mission and co-founder with Mr. Kinsolving who later became Bishop, Mr. Morris served there ten years and then was obliged to return home. In 1920, after 18 years' absence the call of Brazil was still imperative and he returned for several more years as dean of the new theological seminary.

Bishop Kinsolving's son writes of Dr. Morris, "In spite of struggles that would have crushed most men, he never lost a radiant sense of humor, which was only surpassed by his simple religious sincerity."—Epics.

A BISHOP DESPITE HIS DRESS

"He was wearing khaki shorts and a rough shirt as he came down that African trail, so how was I to know he was the Bishop?" asked a friend of Alston May. "As Bishop of Northern Rhodesia for twenty-six years, he has traveled interminably," wrote another friend, "that he might know every corner of that country, and he has gone on foot that he might know his people well."

A young man out of Oxford, he became associate priest of a large English parish. After years of hard

work in England he was called to be a Bishop in Africa, in a diocese five times the size of England and Wales, with more than a million people, speaking a dozen languages.

They were at first so completely uninterested in all that he tried to do that he declared they seemed more vegetable than human. But when they kept his twenty-fifth anniversary among them, Christian Africans from thirty villages with their chieftains came from miles around with drums and dances and songs in his honor, and hundreds of gifts.

Though friendly and affectionate, he was no easy-going shepherd and he could be stern. He was one of the few modern Bishops ever to place his whole people under an interdict. During a time when they were misbehaving, he forbade all services and sacraments except in serious emergency, and the discipline brought them to their senses.

His white population numbered only a thousand at first but with the development of copper mines it grew to ten thousand. One of the gifts he prized was the coat-of-arms of the diocese, presented by the Roman Catholic missions in gratitude for his kindness to them.

From the first, recognizing that trained African workers would be more effective than foreigners, he set himself to develop, even from his vegetable-like population, native teachers and clergy, and had the joy of ordaining the first three African priests for that diocese. There are more than one hundred native teachers. Bishop May has had only fifteen white clergy to care for ten thousand Christians and to reach the non-Christian thousands.

When he died in Africa in July, 1940, at the age of seventy years, it was said of him: "He has received his call from this world where he has consistently acquitted himself like a man and a saint."—Epics.

ATTENTION ! ! !

An expensive solid gold, full jeweled wrist watch will be chanced off before and during the Bazaar. Value of the watch, $25.00.

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REV. H. CRESSON McHENRY, Editor

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Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Lusher, Helen
Lusher, Thelma
Moffett, Margaret
Pettit, Robert
Smith, William
Tittermary, Anna
Tittermary, John
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LENTEN CHURCH CALENDAR

SUNDAY:

Morning Service and Sermon	10:45 A. M.
Sunday School	2:30 P. M.
Brotherhood St Andrew, Sr. and Jr.	7:00 P. M.
Evening Service (Guest Preacher)	8:00 P. M.

MONDAY:

Junior Daughters of the King	7:00 P. M.
Girl Scout Troop	8:00 P. M.
First Monday—Sr. Daughters of the King	8:00 P. M.
Fourth Monday—Woman's Auxiliary	8:00 P. M.

WEDNESDAY:

Junior Choir	7:00 P. M.
Evening Service	8:00 P. M.
Senior Choir—After Service	

FRIDAY and SATURDAY—Closed

Every First Sunday Celebration of Holy Communion 10:45 A M.

Arrangements for Christenings, private Communions or Burial Services should be made as far in advance as possible.

The Rector prefers not to officiate at weddings during the Lenten Season.

Keep a generous heart and pityful
For the sufferings of the cityful
See and sorrow for the faces
That you meet in all its places
For the striving and the struggling
For the tempted and the sinning
For the sick, the poor, despairing
And for all that need your caring
In the rushing heedless cityful
Be a generous heart and pityful.

M. T. Sheahan

THANK YOU, MR. NELSON!

In case you do not recognize Mr. Nelson by name we will call him John. However, the name is immaterial because, as the poest says, a rose by another name smells like a rose just the same—and makes me sneeze just as loud and just as long. Now the difference between a rose and John is—he don't make me sneeze—he makes me laugh for joy.

Why?

Why! Just because he does such nice things.

Next time you go to church just take a look at our kneeling cushion at the Communion rail. He took them apart—renovated them—re-padded and tufted them and made them like new and saved the church at least $50.00 by doing so.

That's the reason we say—Thank you, Mr. Nelson.

We understand there are some who are jealous of all the good things we are thinking and saying of Mr. Nelson, and they are determined to show the Parish that he is not the only fellow who can do his daily stunt, by doing something for old St. John's too.

Well, that's fine! But even then we must still say Thank you Mr. Nelson!

Because, you see, he did it first and "woke up" the rest of us.

There are lots of things we can do and save old St. John's many a penny. Some of us can lay a new pine board floor in the Kindergarten, some of us can build an altar for the Parish House. Others of us can renovate the room that is used for the men's vesting. There are odd jobs of repairs to the church pews, etc. Also little dabs of paint are needed here and there. These would take only a fraction of time and little effort, but the general appearance of the building would be greatly improved.

There was a time when the Rector's office was kept spick and span, but for more than three years it had to go with a lick and a dab. We are referring to his parish house office. It would be fine if a woman communicant would volunteer to keep it swept and dusted and the toilet kept supplied with soap and clean towels. Perhaps two or more women could take turns on the job.

Yes indeed, there are lots of little jobs to be done, all of which means saving of pennies to the church.

There is a young man who we call "Happy" who is going to build some tables for the kiddies in the Kindergarten. That means another necessity provided without cost to the church.

ARE THERE ANY OTHER MR. NELSON'S IN THE HOUSE?

REMEMBER YOUR EASTER ENVELOPE

OUR SUNDAY SCHOOL LENTEN OFFERING

IT'S IMPORTANT TO THE PARISH AND TO OUR MEANS OF RAISING IT

Lent is the season when we put forth every effort to raise as near $1,000.00 as possible for the missionary work of the church. In raising this big sum we are helping ourselves meet the apportionment (assessment) which the Diocese charges against the Parish. Of course this is perfectly just, because as a member of the Diocesan Convention we must expect to pay our just debt to the church. If we do not raise our parish apportionment by means of our Sunday School Lenten Offering then the Treasurer of the parish must seek other means to raise our debt to the Diocese. If, therefore, our S. S. L. O. is big enough to cancel the apportionment then we have nothing to worry about until next year.

So far, we have never failed to meet our apportionment. Generally we go over the amount required of us. This year I want it to be a repetition of the past. If we lay out a plan of procedure there is no reason for us to fail. Let us therefore get our plan of money raising before us as early as possible. These are some of the sure fire means of attaining our desired end.

THE MITE CHEST

First, every Sunday School scholar must take a mite chest the Sunday preceding Ash Wednesday and try to fill it with small coins until it is full. No doubt many members of the family will be glad to help and add a little now and then. I have known some scholars to raise as high as ten dollars by means of their mite chests. It certainly ought to be easy for any scholar to collect at least one dollar before Easter comes. Let's see, there are 46 days in Lent—counting Sundays. All you have to do is to give 3 cents a day and you will have $1.38 in your chest on Easter day.

THANK BOXES

Then we have distributed several *Thank Boxes* through the parish. The object of these is to place them on the dining table where one won't overlook them. Then after one has finished his or her meal it will be right there to receive your little thank offering and the box will be returned on Easter to help swell the offering. If a person having a *Thank Box* is interested in any particular S. S. class he can donate the box to that class.

CANDY EGGS

For many years we have gone into the candy egg business and raised many hundreds of dollars by this means. We are about to do the same this year. The scholars of the classes take boxes of eggs and sell them at a cent each. The profits go to the Lenten offering of the class to which the scholar belongs.

RADIO PARTIES

Some parishioners enjoy games and entertainment and are willing to pay for them. That's the reason we go "Radio" once in a while. It is an easy means of raising funds for the Lenten offering and has added many a dollar to our fund.

DANCING

A few classes are going to try to raise funds by giving dances—before Lent of course. How much money we will realize by this means is more or less a problem. We hope the members of the Parish will be interested and will support the dances by their presence and their pocket books.

RICE SALES

The kiddies of the Kindergarten are so tiny that they have a hard time to raise a Lenten Offering by any means at all. This year we are going to jump in and help them by buying and selling rice. We have begun already. A package of rice costs 10 cents. IT IS GOOD RICE TOO. We want to sell 1000 packages if we can. Rice is a vegetable that keeps and can be prepared in scores of ways. It is most economical and nourishing. So come along and help the kiddies raise their quota ($50.00) and buy rice.

RAG SALES

Old rags, old papers and magazines and junk can be converted into a source of profit with little effort and can help the cause along wonderfully if the boys and girls can persuade their mothers to clean house between now and Easter. One year a boy in one of our S. S. Classes raised $5.00 selling rags, papers and old iron. He went among his neighbors and told them what he wanted to do with the money he got for the sale of the junk and almost every person in the neighborhood gave him all they could scrape together.

TRY IT, BOYS AND GIRLS, THERE'S MONEY IN JUNK

If you know of any other money raising plan and will try it out I'm sure we will most gratefully acknowledge your efforts to help. We need the interest and the efforts of everybody for we MUST raise

$1,000.00!!!

REMEMBER YOUR EASTER ENVELOPE

NOW I AM FOR THE CHURCHES

CONDENSED FROM THE AMERICAN MERCURY

Roger William Riis

ROGER WILLIAM RIIS started as a reporter on the New York *Sun*, served in the Naval Intelligence during the World War, became an associate editor of *Collier's*, did publicity work for several large corporations, and finally set up his own public relations office in New York. With all this, he has found time to contribute frequently to leading magazines. He is the son of Jacob Augustus Riis, the Danish immigrant who became one of America's great humanitarians, and whose books, *How the Other Half Lives* and *The Children of the Poor*, helped to bring about many needed reforms in New York's tenement districts

Six months ago I scoffed at the churches. Then one day, on a sudden whim, I attended a service. Since then I have been going steadily, first out of curiosity to see what the much-attacked churches are up to, lately out of rising excitement. I have not "got religion"; I always had that. But I have found out that churches today are dispensing something I need, and that church and religion go together.

One Sunday last May the newspaper offered me this: "Rotterdam is ablaze. Shooting is heard in every street." That was the morning I happened into a church, for the first time in 22 years. And what did the church offer me? A simple, reverent service, featured by a sermon on "Peter, The Rock," on the permanence and beauty of the church.

I found that I was acutely interested in hearing about anything that had permanence, beauty and unselfish endeavor. It fell on my spirit like water on a desert, and I went out stirred and grateful.

A week later I took my curiosity to another church and heard the minister, in a singularly lovely building, talk simply and beautifully on "The Ascending Life." Without a trace of sanctimonious heroics, he conversed informally about the insistent demand of life to rise, to grow, to improve itself. It was adult, it was spiritual; and to me, personally, it was helpful.

Since then, as business and vacation travel took me about the country, I have made it a point to attend and study churches—all kinds. I have tried to discover what makes the leading churches vital in their communities.

And I state with assurance that the critics of the churches today don't know what they are talking about. True, a minority of churches still offer a dull, repellent form of salvation, some in ugly buildings, some with painful music, some with humdrum ministers. But you don't have to go to those churches, nor need you condemn all churches because some fail.

It is obvious that the assailants of churches do not go to church. They don't know what the churches are doing these days. I suspect the critics rationalize what is really laziness into a superior intellectual attitude. At any rate, that is what I used to do.

Now I am for the churches because they have something for me, and something for civilization. Dr. Ernest Fremont Tittle, of Evanston, Ill., one of the clearest voices I have heard, says: "Let God be thanked there is on earth an institution that has a high opinion of man, declaring that he is in some sense a son of God who has within himself divine possibilities; an institution that transcends race, nation and class; an institution which is loyally undertaking to embody the spirit of Christ, and in his name to relieve human suffering, promote human welfare and carry on a ministry of reconciliation among men."

I find myself unable any longer to answer that kind of platform with "I'd rather go into the woods and worship alone. Many of the clergy are dull men, concerned over trivial taboos. Anyway, Sunday is my day for loafing."

Time and again, I have found in church something which lifted my spirit. That, I now believe, was what I unconsciously sought. The churches' varied social activities mean nothing to me. But if countless others find social outlets in churches, so much the better. They get what they seek; so do I.

New York's beautiful Church of the Ascension has great wooden doors which open outward, but they are carved on the inside because they are never closed. Every year over 30,000 persons slip in at odd hours for a moment of quiet meditation. They get what they seek.

The remote hamlet of Jonesville, Va., has been holding an annual four-day prayer meeting for over a century. The day I was there 2000 people were in attendance. Men, women, children, earnest and devout. Revival stuff? No. Simple, direct Christianity. Love-thy-neighbor stuff. Good stuff. These people come from hundreds of miles around; they get what they seek.

The Dominican Sisters at Corpus Christi Church in New York conducted a "project" in tolerance in their church school. Not an attack on intolerance, but a positive, laboratory experiment in tolerance. This demonstration by Catholic, Jewish and Protestant children raised a wild flurry of hope in my heart; if human beings can do this sort of thing, we'll get this world fixed right yet!

When you go to church you should actively seek something. You must not go like an empty bucket,

REMEMBER YOUR EASTER ENVELOPE

7. A helpful word to the sinful.
8. A temptation made a means of grace by not yielding.
9. A word of comfort to the sorrowing.
10. A forgiving spirit for the spiteful.
11. A deed of mercy for the suffering.
12. A determination to walk with Jesus all the way to the end of day.

THE STEEL CHAIRS

A MUCH NEEDED SUNDAY SCHOOL IMPROVEMENT

We are proud of our seating improvement of our Sunday School. We are sure that there will be no collapse of chairs and scholars picking themselves up from the floor in the future as so often occurred in the past. New chairs was an imperative need. The chairs we were using were purchased from a second hand dealer twenty years ago. Considering the rough usage they got through all those years we feel we received the worth of our investment. Now, however, they are unserviceable—as a matter of fact not many of them are good for anything but kindling wood.

The steel chairs we have just bought—we purchased a hundred of them—are strongly built, sanitary and fold up so as to take scarcely any packing room. Best of all, they are noiseless. The silence was so thick the first Sunday we used the chairs that we felt a little lonesome. We missed the rattle and clatter of the wooden chairs.

The price was most attractive too. Each chair cost $1.96. The wooden chairs which were second-hand, cost $1.50 each. Our bill therefore amounts to $196.00, This is the cash price. Somebody loaned us the money and now it is up to us to pay it back. We are not used to being in debt for anything. If *you*, dear readers, like the chairs and want to show you really do appreciate them you might show your appreciation by giving a dollar to the Rector or the Treasurer with the direction that it is to be applied to the bill for chairs.

BROADCASTING FROM STATION STJC

ASH WEDNESDAY—FEBRUARY 26th

EASTER DAY—APRIL 13th

YOUR LENTEN DUTIES

(a) Self-examination, Confession and Prayer.

(b) Attending every means of Grace, including Sunday and Wednesday Lenten Services and celebrations of the Holy Communion.

(c) While thinking of yourself and your personal need of at-oneness with God you will interest yourself actively in the spiritual welfare of your neighbors and friends. One person brought to Jesus Christ through CONFIRMATION will be a most acceptable offering to God and a proof of your sincerity to grow in Grace.

(d) Increase your offerings to God as a means of appreciation of what a sacrifice of love Jesus Christ made for you.

(e) Register a determination that with God's help you will continue the spiritual development *after* Easter.

Each Lenten speaker brings a message. Come Sunday and Wednesday evenings and get them

Be sure you read the Lenten Church Calendar. It is different from our regular Schedule.

Parents help your children fill their Mite Chests.

REMEMBER YOUR EASTER ENVELOPE

The kiddies of the Kindergarten are trying to raise $50.00 by selling rice at 10 cents a package—that means 500 packages. They are raising the money for the Sunday School Lenten Offering.

We will not urge you but there are a few Thank Boxes for the dinner table left if you want to have one. You can give it to any Sunday School class you choose and help them get their Class Lenten Offering.

The Classes are selling candy eggs to augment their Lenten Offerings. Buy some and help them.

REMEMBER YOUR EXTRA LENTEN SERVICES

REMEMBER YOUR EASTER COMMUNION

Remember Your Candidates for Confirmation

REMEMBER YOUR EASTER OFFERING

Children practice a little self-sacrifice by putting pennies in your mite chest. Your money goes to help boys and girls who *have nothing.* So why not *share your mite with them?* It will make them happy and that will make you glad.

THOMAS MAGEE

Stationer—Printer—Engraver

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REMEMBER YOUR EASTER ENVELOPE

The Parish Broadcaster

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REV. H. CRESSON McHENRY, Editor

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IN ADVANCE

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Mr. Edward Pine
Mr. Robert Rutter

Basses

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Mr. Frank McCall
Mr. Samuel McDowell
Mr. Edward Rutter
Mr. John E. McHenry
Mr. Charles Weist

Members of the Junior Choir

Mrs. John J. Nelson, Jr., Instructor

Brown, George
Hopkins, Ruth
Johnson, Charles
Kaufman, Billy
Kraft, Ornette
Lusher, Helen
Pettit, Robert
Smith, William
Tittermary, Anna
Tomlin, Calvin
Ward, Billy
Ward, Peggy
Weise, Billy
Weise, Jackie
Weise, Marjory
Weist, Dorothy
Westfield, Dorothy

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Mrs. John J. Nelson, Jr., Secretary
Mrs. Frank Schmidt, Treasurer

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Rector, Director pro tem
John F. Preole, Asst. Director
B. Frank Drumm, Secretary

Junior Daughters of the King

Helen W. McHenry, Directress

Cresson Club

Thomas Dean, President

Girl Scout Troop, No. 50

Helen W. McHenry, Captain

Junior Brotherhood of St. Andrew

Thomas Dean, Director
Joseph Robins, Secretary
B. Frank Drumm, Advisor

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

CHURCH CALENDAR

SUNDAY:

Morning Service and Sermon	10.45 A. M.
Sunday School	12.15 P. M.
Shut-In Services	3.45 P. M.

MONDAY:

Junior Daughters of the King, Parish House	7.00 P. M.
Girl Scout Troop, Parish House	7.45 P. M.
First Monday, Senior Daughters of the King, Sunday School Room	8.00 P. M.
Fourth Monday, Woman's Aux., S. S. Room	8.00 P. M.

WEDNESDAY:

Boys Club and Basketball, Parish House	8.00 P. M.

THURSDAY:

Senior and Junior Chapters, Brotherhood of St. Andrew, Parish House	7.30 P. M.
Junior Choir, Parish House	7.30 P. M.
Senior Choir, Sunday School Room	8.00 P. M.

Every First Sunday, Holy Communion 10.45 A. M. Also celebration every Holy Day.

Arrangements for christenings, weddings, private communions or burial services should be made as far in advance as possible.

Notice of serious illness should be *sent by mail or 'phoned immediately to the Rector.* Do not give such important communication to a casual messenger.

The Parish House is available for dances, plays, entertainments, suppers, etc., every Tuesday, Wednesday and Saturday evenings. Free of charge if proceeds of function are for the Parish. A deposit of $5.00 per evening for light and heat if proceeds are diverted to other purposes.

MOTHER SONG

Bright is the morning, and bright is my task,
And joy in the heart is a wonderful thing,
Yet ever, dear Lord, at my labor I ask
Thy blessing upon my beloved as I sing:
Keep them from evil, deliver from harm,
Help them to grow in Thy wisdom and grace,
Teach them to know the good strength of Thy arm,
Thy touch on their hand, the light of Thy face.
May they be selfless, and may they be kind
In a world that has need of much kindness today,
If they should wander, Lord, help them to find
The road that leads home again—show them the way.
Help me to mother not only my own,
But every small child I see faring alone.

GRACE NOLL CROWELL.

BAPTISMS

Mildred Doris Hall — Anna Elizabeth Guertler

BURIALS

Frank Dougherty — Philip Ewell
Samuel Griggs

MARRIAGE

George J. Methlie and Elizabeth F. Dunbar

MEMORIAL FLOWERS

"In loving memory of"

Charles Beisser	Frank G. Schmidt
Annie Beisser	Margaret Shives
Mary Dean	Anna E. Tittermary
Charles B. Evans	Harry Tittermary, Jr.
John Riley	Edna Valaitis
Charles Riley	Mathilda Ware

THE GOOD FRIDAY CANTATA

A very impressive and worshipful service was held at St. John's Church on Good Friday evening at eight o'clock, when the Senior Choir, under the direction of Mrs. Vernon Matthews, rendered the Cantata, "Olivet to Calvary," by Maunder.

The Cantata is the story, in music, of the passion of our Lord. The solo and recitative portions were sung very ably by Jeremiah K. Rutter, Tenor, and John J. Nelson, Baritone. The Choir was accompanied on the organ by Mrs. Matthews, Organist and Choir Director.

The Choir had practiced very diligently on this Cantata and their rendition on Friday night showed the splendid and perfect attainment of their practice.

The prayers were read by Vernon Matthews, Senior Lay Reader, and the Benediction was pronounced by the Rector, the Rev. H. Cresson McHenry. There was a good attendance to hear our "worship in music" service.

W. W. W.

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

EASTER DAY AT ST. JOHN'S

The day did not start so promising meterologically. At 4.30 A. M., when we took a "squint" at the sky, it was overcast with clouds and the thermometer registered under 50 degrees. In other words, the day promised to be a raw, cloudy day and naturally that would react upon the spirits of men.

It did squeeze a few rain drops from the clouds just as we started for church. However, as the day wore on every unpleasant aspect of the weather cleared up until finally the sun shone gloriously and the day was perfect.

THE 6.30 SERVICE

As usual, the early celebration of the Holy Communion was very well attended. Many "old timers" were present, and also we had an interesting sprinkling of soldiers and marines—young men, members of the parish—who belong to us.

The music rendered by the Junior Choir was a sweet and an appealing hymn we used to sing in Sunday School, way back yonder when we were boys.

The general musical arrangement of the service was very interesting. After the Processional Hymn, 169, the choir rendered the anthem "Christ our Passover" by Schilling, with a snap and spirit and precision which gave a new and beautiful interpretation to that grand composition. Following the Ante-Communion the choir sang "The Resurrection" by Stults and after the announcements and during the Offering they rendered the third selection, "And when the Sabbath was Past."

Following the Communion Service the choir rendered the inspiring "Gloria in Excelsis" by Mozart and the service was brought to a close by the choir singing the Sevenfold Amen by Staner and the Recessional, No. 172, "Jesus Christ is Risen Today."

One hundred and thirty-one women and girls and eight-two men and boys receved their Easter Communion at this early service, making a total of two hundred and thirteen.

THE 10.30 SERVICE

The later Celebration was exactly like the first as to the musical program. The personnel of the congregation was altogether different. On glancing over the church we could see many an old friend who had not been in St. John's for many a year. Naturally, we felt happy in having them with us on this queen feast of the Christian year. As to size, the attendance was much larger than that of the first service. One rather curious circumstance occurred which is worth recording.

After the service our count showed that one hundred and ten women and girls and one hundred and ten men and boys received, making a total of two hundred and twenty souls participating. In other words, adding those making their Easter Communion at both services, we had a grand total of four hundred and thirty-three St. Johnites who bowed the knee before our risen Lord on that day.

No doubt there were many parishes who had five or six times as many, but then their circumstances and conditions are more favorable than ours. For us the count of over four hundred faithful communicants is something grand. If we were Methodists I'm sure we would shout, "Praise God."

And why not?

THE FINAL SERVICE

In the afternoon, the part of the day dedicated to our Church School Easter exercises, we had as usual, a most exciting session. As soon as the scholars arrived their Mite Chests were opened and contents counted and credited on the class slip opposite the name of the scholar who brought it. After all the Mite Chests were in and contents counted each class deposited the receipts in a canvass bag.

The real excitement came when we began to gather up the Grace Boxes. We had said that the holder of a Grace Box could give it to whatever Sunday School class they might be interested in. We are afraid they were somewhat overcome when suddenly representatives of classes sought them out and begged the boxes

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

for their classes. After the battle was over we were surprised as well as pleased to learn that the Intermediate Department had captured almost half of the boxes.

After several announcements, including the Confirmation Date, Sunday, June 1st, whch is Whitsunday and the date of the Confirmation Class for juniors of school age, Friday, April 18th, we distributed the prizes for regular attendance to services during Lent. This year we gave to each a beautiful wooden cross on a stand. Folks were well pleased with them. We have a few left which we will sell for twenty-five cents each if any parishioner should desire to buy one.

Then, of course, we distributed Easter Eggs to the scholars, teachers and officers of the School.

By this time a rough count of the Sunday School Lenten Offering had been made and the total appeared to be about $800.00. We will have more accurate figures later. One thing we know, we have maintained our standard of missionary effort.

The last item on our afternoon program was the distribution of Easter Lillies among the sick and the shut-ins of the parish. This is a tradition of old St. John's. We like to take some of our Easter joy into the homes of those who, through physical handicaps, cannot join us in our Easter services.

Then, after a massed salute to the Cross we brought to a close one of the happiest Easters we have ever experienced and turned our weary steps towards home.

OUR GRACE BOXES

Our list of Grace Box holders is always a sort of select list of our membership in the sense that each holder is supposed to *ask* for a box instead of *being asked* to take one. The idea being that whoever volunteers to take a box and place it on the table when food is served so that each member of the family can drop a small coin in it as a material token of his thanksgiving to God for the food He provides for his children. Then when Easter comes the GRACE BOX, as it is called, is brought to the Church and given to the Lenten Offering for Missions. A fund which enables us to meet our Diocesan apportionment too.

This Easter our GRACE BOXES played a significant part in swelling our Offering and, incidentally, was larger than that of Easter 1940. The total received thus far is $85.00.

The names of this *Distinguished Company* thus far reporting are as follows. Of course others may turn in their boxes later. If they do it will be noted in the next issue of the BROADCASTER.

Anonymous
Anonymous
Anonymous
Archer, Mrs. Sallie
Ashmen Family
Bradley, Sarah
Brobson, Carl & Florence
Bunting, Walter & Agnes
Busch, Charlotte
Busch, Mrs. J.
Carbarnes, Mrs. Meta
Chamberlain, James, 3d
Clark, Mrs. Harry
Coats, F. M.
Cressee, Abbie
Cressee, George T.
Cunningham, Mrs.
Develin, Elizabeth
Fisher, M. B.
Farmer, Mrs.
Gillies, Anna
Hartman, Mrs.
Holton Family
Hopkins, May
Hudak, Mrs.
Hudson, Mary
Jaeschke, Mrs.
Jaeschke, Meta
Keck, Mrs.
Kelly, Margaret
Kelly Mary
Later, Edward
Later, Margaret
Leach Family
Leonard, Mrs.
Lenhardt, Mrs.
Lenhardt, McCulley
Little, Mrs. Mary
Lutz, Elizabeth
MacVaugh, Mrs. Anna
McConnell, Elizabeth
McDowell, Mrs. Mary
McIntyre, J.
Miller, Eleanor
Milligan, Mrs.
Mitchell, Elsie
Mitchell, Mrs.
Moore, Elizabeth
Morse, Julia
Patterson, Annie
Pearo, Adelia
Piccione, Mrs.
Pine, Mrs. Frank
Preole, Geraldine
Preole, John C.
Robinson, Annie
Rutter, Robert
Sunder, Edward
Schmidt, Mrs. Frank
Shives Family
Stenger Family
Stinsman, Julia
Strang, Carrie
Tomlin, Mrs.
Watts, Miss Sarah
Wessinger, Harry

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

1941 LIST OF EASTER OFFERINGS

Adgate, James
Adgate, Mrs. James
Anonymous
Archer, Mrs. Sallie
Armstrong, Marion
Armstrong, Edward
Armstrong, Mrs. Mary
Armstrong, Florence
Ashmen, Helen
Barnett, John
Barnett, Robert
Bender, Caroline
Bradley, Mary
Bradley, Mary I.
Bradley, William
Branton, Eva
Branton, Mrs. Eva
Bright, Doris E.
Bright, Mrs. A. W.
Brobson, Carl
Brobson, Mrs. Carl
Brown, Harry
Brown, Edward, Jr.
Brown, George E.
Bunting, Walter
Bunting, Mrs. Walter
Busch, John H.
Busch, Lillian
Busch, Mrs. Lillian
Busch, Harry
Busch, Mrs. Charlotte
Butler, Mrs. Emma
Butler, Anna
Butler, Elois
Butler, Jean
Casper, Mrs. Florence
Chamberlain, Mrs. James
Campbell, Mrs. Anna
Carnes, Emily
Carbarnes, Mrs. Meta
Carbarnes, Henry
Carr, Elizabeth
Chestnut, Robert
Chestnut, Reba
Chestnut, Margaret
Clark, William
Clark, Mrs. William
Clark, Harry
Clark, Mrs. Harry
Connor, Laura
Cressee, Mrs. George, Sr.
Cressee, George, Sr.
Cressee, George, Jr.
Cressee, Mrs. George, Jr.
Clendenning, Charles
Clendenning, William
Coates, Florence
Coates, Victor
Cook, Elizabeth A.
Cook, John
Cunningham, Florence
Cunningham, Robert
Cunningham, William
Cunningham, Ida
Cunningham, Walter
Cuthbert, Anna May
Dart, Edward
Dean, Ida
Dean, Walter
DeCosta, Mrs. M.
Dietrich, Marie
Doan, Laura
Downes, George
Drumm, Frank
Edgerly, Lydia
Eells, Mrs. Jennie
Fanger, Mrs. A. M.
Fanger, Harry
Fisher, Miss M. Beatrice
Fitzpatrick, Edward
Fox, Albert
Gallagher, John P.
Gallagher, Hannah
Gallagher, Hannah
Gallagher, John F.
Green, William
Green, Mrs. Emma
Gregory, George
Gregory, Grace
Gregory, George F.
Griggs, Anna L.
Griggs, Elizabeth
Gilbert, William T.
Gillies, Mrs. Frank
Heisler, Joseph C.
Henderson, Christopher J.
Hagan, Charles, Jr.
Hagan, Ida
Hagan, Michael
Hamilton, Florence
Harford, Kathryn E.
Harrigan, Ruth
Hasson, William
Hasson, Mrs. William
Hartman, William E., Sr.
Hartman, John
Hartman, William E. Jr.
Hartmann, Naoma
Hawker, Thomas
Heisler, Jacqueline
Hepford, Raymond M.
Hepford, Catherine
Holton, Margaret
Holton, Mrs. Margaret
Holton, Edna
Holton, Joseph
Hudah, Mrs. Andrew
Jackson, Elsie
Jackson, Amanda
Jaeschke, Herman
Jaeschke, Elizabeth
Jaeschke, Ethel
Jaeschke, Gus
Jenkins, Blanche
Jeffers, Richard
Jeffers, Arthur
Jeffers, Philip E.
Johnson, William
Johnson, Robert H.
Johnson, Charles
Kaiser, Mrs. Emma
Keck, Mrs. Maria
Keelan, Leona
Keener, George
Kelly, Raymond
Kelly, Mary
Kelly, Wesley
Kelly, Sarah
Kelly, Francis
Kelly, Frank
Kelly, Anna M.
Kensil, William
Kensil, Margaret
Kensil, John
Kirschner, Meta A.
Kleinz, Lorraine
Kleinz, Anna
Knowlton, Anna
Knowlton, Frank, Sr.
Knowlton, Ruth
Knowlton Frank
Korbal, Frances
Krafft, Orenette
Krafft, Edward
Krafft, Orenette
Kraft, Joseph R.
Kraft, Harry C.
Krause, William
Krause, Mrs. Sarah
Krause, James
Kreutzberg, Bertha
Kummerer, Mrs. John C.
Kummerer, John C.
Last, Jeanette
Later, Edward
Later, Albert A., Sr.
Lawrence, James
Lawrence, Howard F.
Lawrence, Mary
Lawrence, George, Sr.
Lawrence, George, Jr.
Leach, Joseph M.
Leach, Ella
Leach, May
Lenhardt, Margaret
Lenhardt, Eleanor L.
Lenhardt, Mrs. Margaret
Lenhardt, David, Jr.
Lenhardt, David, Sr.
Lieb, Mr. and Mrs.
Little, William
Little, Joseph
Little, Mary
Lloyd, Genevieve
Lusher, John
Lusher, Thelma
Lusher, Helen
Lusher, Mary B.
Lusher, Robert
Lynch, Emma
McCall, Frank
McCall, Harry
McCall, Mrs. Harry
McCall, Elmina
McCall, Samuel B.
McCall, Harvey

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

McConnell, Elizabeth
McDowell, Mrs. Mary
McDowell, Samuel
McHenry, Rev. H. Cresson
McIntyre, Jane
McKane, Beatrice M.
McKeown, Lillian
McKeown, Matthew
McKillop, John
McKillop, June
McKillop, June
McLaughlin, Anna
MacVaugh, Mrs. Anna
MacVaugh, Sylvania
MacVaugh, William
Marella, Norma
Maroni, Mrs. Anthony
Martin, Susanna
Mason, Elizabeth
Matthews, Vernon
Matthews, Mrs. Vernon
Mayo, Rose
Mehring, Mrs.
Meyers, Agnes
Miller, Warren
Miller, Walter
Miller, Dorothy
Mitchell, Elsie
Mitchell, Madeleine
Moore, Edna A.
Morrison, William P.
Morse, Mrs. Julia
Murdock, Mrs. Frances
Munion, Winthrop
Munion, Harry J.
Murphy, William
Murphy, Rachel
Nelson, John
Nelson, Mrs. John
O'Donnell, Mrs. Catharine
Olsen, Charles
Olsen, Edward
Olsen, Genevieve
Olsen, John
O'Neil, Charles
Palio, Louise
Pascoe, Mabel
Patterson, John C.
Patterson, Mrs. John C.
Patterson, Carrie May
Patterson, Helen Jane
Patterson, Mrs. Anna
Pearo, Adelia
Pearo, Mrs. Mary
Peltz, Harry
Penrose, Mrs. Agnes
Piccione, Robert
Piccione, Elizabeth
Pine, Edward
Pine, Lillian
Poynter, Jennie
Preole, James C.
Preole, Eleanor
Preole, John F.
Rassman, Edward W.
Read, Mrs. Frank
Reed, Adeline
Rively, William
Rively, Mrs. William
Robins, William
Robins, Beatrice
Robins, Joseph
Robinson, Edward C.
Robinson, Annie
Rocks, Edward
Rogers, Frank
Rutter, Mrs. Charles
Rutter, Robert
Rutter, Charles
Rutter, Jennie
Rutter, Elizabeth
Rutter, Mrs. Elizabeth
Rutter, Viola
Rutter, Eva
Rutter, Mrs. Edward
Rutter, Edward
Rutter, Jeremiah King, Jr.
Rutter, Mrs. Jeremiah King, Jr.
Rutter, Mildred
Sayres, Elmer
Sayres, Betty
Scarinci, Arthur
Schlembac, Catherine
Schmidt, Mrs. Frank G.
Schmidt, Gertrude
Schmidt, Raymond, Jr.
Schmidt, Miss M.
Schmidt, Mrs. Mary
Schabacker, Miss Anna
Schaffer, Charles A.
Schaffer, Mrs. Elizabeth B.
Senese, Martha
Shives, William J.
Shives, Mrs. William J.
Silbert, Betty
Silbert, Philip
Silbert, George
Silbert, Mrs. Ella
Silbert, Miss Ella
Slabey, Mrs. Joseph
Smith, Charles
Smith, Catharine
Smith, Augusta M.
Snell, Evelyn D.
Snell, Catharine E.
Snell, Samuel, Jr.
Snell, Mrs. Samuel, Jr.
Sprogell, Bertha
Spratt, Anna M.
Spratt, John, Jr.
Spratt, Thomas
Spratt, Finley
Spratt, John
Spratt, John, Jr.
Spratt, James
Spratt, Catherine
Spratt, Margaret
Stanton, Blanche
Stanton, Thomas
Stenger, Dorothy
Stenger, Ethel
Stenger, Laura
Stenger, William
Stenger, Webster
Stinsman, Julia M.
Stinsman, Mrs.
Stockman, Mrs. W.
Stockman, James
Stockman, Robert
Stockman, Mrs. Robert
Stockman, Florence Ellen
Stockman, Elizabeth C.
Stone, William
Strang, Elizabeth
Strang, Caroline E.
Strawman, Doris
Strawman, Edith
Stryker, Harry
Substale, James
Substale, Florence
Substale, William
Sutterlin, Ethel
Taylor, Benjamin F.
Taylor, Ethel F.
Thessing, William
Tittermary, Harry, Sr.
Tittermary, Edward
Tittermary, Johanna
Tomkins, Norma
Tomlin, Joseph
Vail, Mrs. Grace
Von Franzke, Herman
Walgust, Dorothy
Walker Margaret L.
Walker, Mildred
William, Mrs. Lily May
Ward, Betty
Ward, Catherine
Ward, William
Watts, Miss Sarah
Weise, Marjorie
Weise, William
Weise, Albert
Weise, Mrs. Georgia
Weise, John
Weissinger, Mary
Weissinger, Mary
Weissinger, Francis
Weissnger, George
Weissinger, Harry
Weist, Florence
Weist, Charles W.
Weller, Frederick W.
Weller, Emma
Westfield, Dorothy M.
Wilhelm, Mrs. Catharine
Wilhelm, Kate
Wilson, Elizabeth
Woerner, Hannah
Woerner, Rudolph
Woman's Auxilary
Woodruff, Mary
Yeager, William
Young, William
Young, Viola
Young, Laura
Ziegler Girls
Ziegler, Mr. J., Jr.
Ziegler, Mrs. J., Jr.

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

THE MAN POWER OF ST. JOHNS

Easter day revealed the strength of the Parish in its man power which was most impressive and inspires us to want to do something about it. At the early celebration EIGHTY-TWO MEN AND BOYS made their Communion. At the Second Service ONE HUNDRED AND TEN MEN AND BOYS received. The total turnout for the day therefore was ONE HUNDRED AND NINETY-TWO. These figures do not include the men and boys who attended the afternoon Sunday School Lenten Service. Nor do we include many who were unavoidably absent from all services because of illness or work. Our estimate of the *Man Power of St. John's* is about TWO HUNDRED AND SEVENTY-FIVE. We believe the figure is very conservative.

It is rather a staggering exhibition of MAN POWER! One cannot help speculating what mighty things WE MEN COULD DO FOR GOD IN SOUTHWARK were we to co-operate on making the old church a big old Philadelphia force for AMERICANISM and CHRISTIANITY in the place where such a force is most needed. I would like to form a CHRIST-AMERICAN SOCIETY in the Parish. I would like to have for our Symbol the American flag. I would like to have the Sign of the Cross as the ever present inspiration of us all.

The Program of our *Christ-American Society* would be very simple: 1. A meeting once a month. 2. The Creed repeated at every meeting. 3. Making acquaintances with men and boys of the community in a natural social friendly way. 4. Give a smoker or an entertainment now and then. 5. Have no dues but take up a camp town whenever we want to have a social evening. 6. Always invite a friend to come with you. 7. Try to induce foreigners who want to live in America to take out naturalization papers and help them fill them out. 8. Consult your Rector on all matters that need advice. 9. Every member of the C. A. S. be careful never to miss his Communion unless it is unavoidable. 10. There will be no officers. When a meeting is held a chairman will be nominated and elected for that meeting. His term shall expire when the meeting closes. 11. A list of members with names and addresses will be in the custody of the Rector of the Parish. 12. Our Pledge to our flag and the Creed of our Church will be our only obligations.

A parish with not less than 275 men and boys banded together in a C. A. S. can work mightily for God and Country in Southwark and help drive out alien bodies who are working so zealously to destroy American and Christian ideals.

If the idea appeals notify the Rector. He is all for it.

CONFIRMATION SERVICE

Sunday, June 1st, Whitsunday, is Confirmation day at old St. John's. The service will be at 8 P. M. and Bishop Taitt will officiate.

St. John's Parish has the reputation of presenting classes important in numbers as well as in training. This year we hope to live up to our reputation; but we were somewhat handicapped by falling victim to the first serious illness of our experience last summer. The sickness did no particular damage and shortly we were back to normal. But our physician insisted that nature had given her warning and it was dicreet to heed and cut down on some of our work. Consequently we have not made the same progress along some lines of work. Added to this was the increased pressure of City Mission responsibilities because of the prolonged and painful illness of our Chief Executive. To make conditions even more difficult an epidemic of sickness and accidents and resignations seemed to overtake the C. M. and jammed the works pretty completely for months. As all know—our *first* responsibility is to the C. M. Therefore the parochial work of St. John's received very sketchy attention. However, we are hoping we have enough active and loyal members upon whom we can rely for help in the emergency.

CONFIRMATION INSTRUCTION

Elizabeth Jaeschke volunteered again to instruct the children of school age every Friday at 4 P. M. That

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

offer to help is most heartening. She did a splendid job last year. Our program for Confirmation instruction for all grades are the same as that of a year ago: Friday, 4 P. M., Children's Class in S. S. room. Sunday, 10:45 A. M., Sermon of Instruction; 2:30 P. M., Intermediate Department Instruction; 2:30 P. M., Main School instruction.

CONFIRMATION OF CHILDREN

When is a child old enough to be confirmed? Some parents say, when the child reaches the age of 12 years. Unfortunately we personally do not subscribe to that superstition. What can there possibly be about the age of 12 that makes a child immune from temptation and sin than is the age of 10 for instance? Upon what authority do parents base this peculiar claim? Certainly it is not upon that of the Book of Common Prayer where it specifically states that the child's sponsors are to take heed that the child about to be baptized, be brought to the Bishop to be confirmed by him so soon as he has been sufficiently instructed. In other words the Church places no *age limit* on Confirmation. Age has nothing to do with the qualification of a child for Confirmation. All of us know that many a child of 7 or 8 years are more spiritually conscious than many an adult of 70 or 80 years. Who was it who made the statement that unless our faith was as that of *little children* we could not enter into the Kingdom of Heaven?

Furthermore, there is a big advantage in confirming children at an early age. Train the twig and the tree will grow accordingly. So is it with children. Begin Christian training as soon after birth as possible through Baptism. Keep constantly at it through babyhood. Watch the awakening of moral and spiritual concepts—they are as buds about to flower. *Do not lay stress on the age of the child* but induct him into the mysteries of the Christian faith as early in life as possible. Note the way our Roman brothers approach the subject. If ever you have the chance observe the procession of *Tots* on their way for Confirmation. The Roman Church knows its business right down to the ground and brings the children into the bosom of the Church when very young on the principle that EARLY IMPRESSIONS NEVER DIE.

IN PROVERBS 22:6 you are admonished to train up the child in the way he should go; and when he is old he will not depart from it."

IN ECCLESIASTES 12:1 "We are told to remember now thy Creator in the days of thy youth."

IN MATTHEW 19:13-15 is recorded an incident in our Lord's ministry well worth our study: "Then were brought unto him LITTLE children, that he should put his hands on them and pray. And his disciples rebuked them. But Jesus said, Suffer the little children and forbid them not to come unto me, for of such is the kingdom of Heaven. And *he laid his hands on them.*

We would call your attention to two points in this story: FIRST, the children were little, i.e., young. SECOND, *Jesus laid his hands on them.* Perhaps this was the *first Confirmation,* when Jesus invited the little children to come to him.

IN ST. MARK 10:13. This beautiful story is repeated.

IN ST. LUKE 18:15. This same gracious story is told.

And note carefully that in not one of these stories does Jesus inquire if the children had reached the age of 12 years—talismatic to so many parents.

In the Greek church it was the custom of the priest to give the child his first communion immediately after he was christened.

CONFIRMATION OF ADULTS

We no sooner dispose of the false idea about children being *too young* to be confirmed than we are faced with the opposite statement that others are *too old* for Confirmation. Will some wise person please tell us just what is the right time to be confirmed! Certainly no-

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

body is getting up and saying—you cannot be confirmed AFTER you are 12 years old just like you cannot be confirmed BEFORE that age! That would be a silly idea. And as a matter of fact there is no such thing as being *too old*. There is no such thing as being past redemption—*no matter how wicked your life* has been, nor how long you have been a sinner. God and His holy Angels have greater joy in Heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance. So, if your parents were careless and neglected to bring you to the Bishop to be confirmed by him when you were a child—rest assured that, even though you have wandered far in evil ways—you are still his son—daughter—and if you will follow the path of the prodigal son it will lead you too back home where the Father awaits you with the precious gift of pardon and a place in his household.

There are many men and women in our Parish who are not active sinners who would make ideal Christian workers if they would but shake themselves loose from their spiritual indifference and come out on the Lord's side. If they would only CONFIRM before God and his Congregation the vows and promises that they made or were made by their sponsors for them in baptism and claim their kinship to Jesus Christ they would influence profoundly, for good, those whose lives they touch.

SOJOURNERS

Many men, and women too, have moved in the Parish and have severed their connections with churches from the community whence they came. Now they are foot loose and have made no church contacts since they came. In many instances they have a good spiritual background—and would be a credit to any church of their adoption. We cordially invite all such to take up their abode with us. We can do you good and you could help and strengthen us in our work for Jesus Christ. *Confirmation* would mean to you merely the conforming to the rules and regulations of the Protestant Episcopal Church. In much the same way as you might be received in full communion in some other Christian body by the right hand of fellowship; except to us, it would have a deeper spiritual significance.

Or, if you come from a branch of the Christian Church whose orders we accept as valid, either the Greek, Coptic or Roman branch, you would be received by our beloved Bishop into full communion with us in declaring your allegiance to the Episcopal Church.

We shall be the most happy to welcome such *sojourners* among us. We will give them a cordial welcome if they will cast their lot with us.

PLEASE COME, AND BE ONE OF US.

BROADCASTING FROM STATION S. T. J. C.

EASTER WAS A BIG DAY ALL DAY

* * * * *

1. Our Congregations were big.
2. Our Communions were big.
3. Our offerings were big.
4. Our Lenten Offering was big.

The FORWARD in SERVICE roll call will be May 4-11 inclusive.

Children of school age will receive their Confirmation instruction every Friday at 4 P. M. Mrs. Herman Jaeschke will teach the class. Bring or send your children.

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

One is *never* too old to be confirmed and stand courageously for the cause of Christ and his church.

Some mite chests and grace boxes are missing. Please return them next Sunday and help increase our Sunday School Lenten Offering.

We are very pleased with the increase in our Easter offering. There are still some Easter offering envelopes missing. If we were to receive them too—our offering would nearly touch the $1,000.00 point. Why not turn in *yours* and help us reach the goal.

We tried to "say it with flowers" to all our shut-in members on Easter Day. If we overlooked any person we hope some one will tell us.

The Presiding Bishop's *Forward in Service* movement will make progress just in so far as you and I help it along.

Don't you remember how, years ago, we would choose a Sunday for a Missionary journey through the Parish to stir up our delinquent Sunday School scholars? Well, Bishop Tucker's *Forward in Service* plan is just exactly that—only on a *national* instead of a *parochial* scale. So, when your Chairman drafts you for service be good enough to respond and help draw the attention of Bishop Tucker to the missionary spirit of St. John's Parish.

And remember, the Forward in Service is *your personal* responsibility. If it fails in its purpose *you and I* will be at fault.

SUNDAY, MAY 4th IS THE BIG DAY!
DON'T DARE TO BE ABSENT!!

Bishop Francis M. Taitt, D.D., will visit the Parish of St. John the Evangelist Sunday evening, June 1st, at 8 o'clock, to confirm the class of candidates to be presented at that time.

The date of the service is the anniversary of the birth of the Christian church, Pentecost or Whitsunday—the day on which the Holy Spirit descended upon the Apostles and they went forth carrying the Gospel near and far.

HAVE YOU GOT YOUR CANDIDATE FOR CONFIRMATION YET?

CONFIRMATION, WHITSUNDAY, JUNE 1st, 8 P. M.

INFORMATION PLEASE

What does the feast of the Pentecost signify?

What happened on the day of Pentecost following the Ascension of our Lord?

Why is the day of Pentecost called Whitsunday by Christians

When does Holy Thursday occur?

REMEMBER THE DATE—SUNDAY EVE., JUNE 1st, AT 8 O'CLOCK.

When Bishop Tucker's messengers call on you they come representing one of the biggest misionary rallies ever conceived by the Christian Church. Help them therefore to do their work efficiently by co-operating with them 100 per cent.

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